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The BRETHREN & VANGELIST

Official Organ of The Brethren Church



*May This New Year
of 1950*

*See many great advances
in the work of
The Brethren Church*



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THE BRETHREN EVANGELIST

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vice on Sunday, December 18th. A varied program was given. The youth have a special part in the services once each month.

Cameron-Quiet Dell Circuit. Brother A. R. Baer, pastor of these two going churches, reports as follows: "Christmas carols were played each day of the pre-Christmas week from the church tower, each half hour from six to eight in the evening. The young people sang from seven to seven-thirty each evening."

The Quiet Dell Christmas program was presented on Friday evening, December 23rd, and that of the Cameron Church on Christmas night.

Baptismal services were held in the Cameron Church on Sunday afternoon, January 1st.

Milledgeville, Illinois. Brother D. C. White says, "There is no better place to end the old year than at the church." A "straw ride" was provided for those who desired to go, and all others gathered in the church basement for fellowship and entertainment, which was also enjoyed later by the "straw riders." Refreshments were served, after which a "Watch Light" service was held in the auditorium from eleven to midnight, with Duff Allen in charge.

The Senior W. M. S. sent "good cheer plates" to fifteen shut-ins to help brighten their Christmas.

Brother and Sister White spent New Years in the East with their children and Mrs. White's mother.

Canton, Ohio. Sister McAllister sends us the following note: "Rev. Edwin Boardman of Ashland, Ohio, who is supplying the Canton church, has been giving us wonderful messages. We have been happy to have some of his family with us at different times. Our choir under the direction of Mrs. Kurt Beneleit, has been preparing to give us a real musical treat. The Christmas Pageant was given on Friday evening, December 23rd. The Annual Christmas dinner was held in the church basement on December 30th with a Christmas party for young and old. Our church and Sunday School attendance is good."

Washington, D. C. Rev. Jack Buckner, a converted Jew, was guest speaker recently at an evening service. He demonstrated the observance of the Jewish Passover.

In practically every bulletin from Washington, Brother Fairbanks tells of strangers to visit the church for the first time. These are recorded and urgent invitations given to return, many of which do come again.

Meyersdale, Penna. Brother W. C. Benshoff, Meyersdale pastor, says that their Home Mission offering amounted to \$148.00, which amounts to \$1.00 per member, approximately. Keep your eyes on this growing church.

We usually think of a midnight service as being observed at new years, but Meyersdale had a caroling and candle-lighting service at the church from eleven till midnight on December 24th. A big day followed with a Christmas program by the children at the morning hour, and the combined program at the evening service.

Waterloo, Iowa. Dr. Yaggy of Cedar Falls, Iowa, was guest speaker at the morning service on Christmas day.

The choir program was combined with the candle lighting service and White Gift Offering on December 18th.

Uniontown, Penna., II. A service of dedication was held at the Uniontown church for the cross which was given to the church. Mr. John Colbert, president of the Berean Class, made the presentation.

(Continued on Page 10)

Items of General Interest

Two Pastors Hospitalized. Word has just been received from Sister W. R. Deeter that Brother Deeter, who had suddenly been rushed to the hospital for surgery, hoped to return home on Thursday, December 29th. He was a very sick man, but is now on the road to recovery.

Also word from Sister N. V. Leatherman tells us that Brother Leatherman has been returned to the hospital for the completion of a rather serious operation.

Let us blend our prayers for the complete recovery of these two workers in the Lord's vineyard.

Nappanee, Indiana. The Optimist Class (young married people) has spent over \$400.00 in improvements in the church nursery.

The Nappanee Brethren Church is cooperating in the community observance of the week of prayer.

Gratis, Ohio. Approximately 100 attended the Sunday School Christmas party in the Sunday School rooms on Friday, December 23rd. A varied program was presented. The "Red Sox" on the Christmas tree netted \$25.17 for the Sunday School Sound Moving Picture Projection Fund. Brother Crick says that under the Christmas tree was a quantity of "eats" which were presented to the pastor and wife.

Huntington, Indiana. The Huntington Laymen served 114 at a fish fry on December 6th.

Brother C. Y. Gilmer says, "Baptized four junior boys on Sunday afternoon, December 18th."

Eighteen carolers caroled at eighteen homes on Thursday evening, December 22nd; returning to the church they were served refreshments by Mrs. Sell and Mrs. Gilmer.

The youth of the church had charge of the morning ser-



Prayer and Giving

Fred C. Vanator



I REMEMBER the relating of an incident by a lecturer I once heard at a Bible Conference as he spoke on the relation between prayer and giving. It ran something like this:

A rather new pastor was conducting one of his first services in his new charge. He had learned, prior to his coming, of the faithfulness of old Deacon Brown, and of his ability (if we can call such "ability") to pray. So early in this service he decided to call upon the good deacon who always sat up in front in the church, to offer prayer without having previously informed him. So he said, "Deacon Brown, will you offer prayer?"

He was rather perturbed when Deacon Brown arose from his seat, came forward fumbling in his pocket, and produced a coin which he laid on the altar. Thinking the good man must be hard of hearing and that he had misunderstood him, he leaned forward and said, "Brother Brown, I asked you to offer prayer, not to make an offering."

The deacon looked intently into the eyes of the pastor and said, "Pastor, I cannot offer prayer until I have given something to the Lord."

I wonder how often we put these two great parts of service together?

We hear some talk about "too many offerings" in the course of the year. But just how can we tell when there are too many offerings? Is it possible that there are too many activities in our Brotherhood? Just which ones are of the most importance, and just what ones ought to be left out or combined? And just which ones would suffer if they were coupled together? The answer, of course, depends on the individual point of view, and just how much the individual is interested in the advance of the entire work of the Lord.

Paul has the answer to the question of giving as he writes to the church at Corinth (1 Cor. 16:2)—"Upon the first day of the week let every one of you lay by him in store, as God has prospered him . . ." Or as the latest version, as translated by Charles B. Williams, has it, "On the first day of the week each one of you must put aside and store up something in proportion as he is prospered . . ."

Now with God's portion "stored up" to meet the needs of the church (and remember it is to be laid by as we are prospered), is there any difference whether there are four, or forty offerings a year? After all, giving is a matter of desire anyway.

In the current "Reader's Digest" there is a little four line poem that we feel constrained to quote. Here it is—read it and meditate.

"What! Giving again?" I ask in dismay,
"And must I keep giving and giving away?"

"Oh, no," said the angel, looking me through,
"Just keep giving till the Master stops giving to you."

Has the Master withheld His gracious giving to you? Or have you just forgotten the bounties of His grace that are yours?

What about the money that is "laid by" in accordance with God's plan? One thing that should be held in mind is, that whether it is "laid by" or whether it is ignored, we are in no wise relieved of our responsibility—the obligation which God has placed upon us is still there. It may be, as the old negro preacher said, when he was asking for a large offering, and was reminding the congregation of the grace of God toward them, only to be met with the interruption of one brother with the words, "But parson, de waters ob life life am free?" answered rather pointedly, "Yes, certainly ma' brother, but it sure takes money to pay fo' de pipen', an' dat's what we is askin' fo now—pipen' money."

Or it may be we have not been thinking of the general "interests" of the church as being God's work." But any work for the church, be it for the advancement of the cause of Christ, is God's work. I remember of hearing of a man making this testimony in church, "I've been a Christian for forty years, and, Thank God, it hasn't cost me a cent."

Just now these general "Interest" offerings of our Brotherhood will come along in rather rapid succession—The Publication Day Offering in this present month of January; the Benevolent Offering in February; then the Foreign Mission offering at the Easter Time.

At this time, of course, we are deeply interested in the Publication Offering. Read Brother Myron Kimmel's article on page four. He certainly analyzes the situation in a very splendid manner. The need is great—but we believe we have a great God, who answers prayer, and we ask you to join your prayers with ours, for a magnificent offering again this year. In fact, we know that if you will pray for the offering, you will give to the offering, for you cannot consistently pray for an interest and not give to its support. And anyway, it is only your own business that you are supporting—for the Publishing Plant is the property of The Brethren Church, of which you are a part.

Watch next week's issue for some definite facts and figures.

And in the meantime, "Think it over!" and pray over it! And get ready to give to this offering!

During an earthquake that occurred a few years since, the inhabitants of a small village were generally very much alarmed, but they were at the same time surprised at the calmness and apparent joy of an old lady whom they all knew. At length one of them, addressing the old lady, said: "Mother, are you not afraid?" "No," said the mother in Israel, "I rejoice to know that I have a God that can shake the world!"—Charles H. Spurgeon, Volume II of "Great Pulpit Masters" (Revell).

First Notice Of The Annual Publication Offering

Offering Date -- Any Sunday In January You Desire To Use

THE BRETHREN PUBLISHING COMPANY IS DEPENDING ON YOU AGAIN THIS YEAR



Myron Kimmel, Vice President Brethren Publishing Co.

BRETHREN, you have done a good job. You have been asked to support your church. You have responded. You have been requested to give to your College. Again you have cooperated. You have received an annual request from almost every national project of the Brethren Church. Always you have given what you could. That is what makes our church, YOUR church.

The time to receive the annual gifts for your Publishing Interests is rapidly approaching. Much could be written about the physical needs of your Publishing House. Your Publishing Company has recently installed a new folder. This folder replaces obsolete equipment. The new folder will save much time and labor costs and will enable us to serve you better.

The type setting equipment has been in use for almost a quarter of a century. It is rapidly becoming obsolete. Either it must be replaced or rebuilt and modernized. The new folder and the rebuilding of the "Intertypes" will cost an estimated \$7,000.00.

Your Publishing House has to compete with other private printing establishments. Yet we cannot operate a Church owned Enterprise in the same manner in which our competitors operate their shops.

The Brethren Publishing Company prints many com-

mercial jobs during the year. We cooperate with other printers on quality, price and delivery dates. If we did not do this type of work, our church publications would cost so much that the individual churches could not afford to buy them. While we realize a small profit on most commercial jobs . . . the religious Publications that we produce for your church and allied Organizations show no profit. In many cases they are produced at an actual loss. This in no way reflects upon management. It is for this reason that we ask your help once each year.

The Publications of and for the Brethren Church are available to you at a nominal cost because of your generosity. These Publications are the nervous system of our entire Church. Without them it would be difficult if not impossible for the Brethren Church to continue as a united Denomination.

It has been said that, "the more a man invests in a project, the more interest he has therein." That same thing can apply to your Publishing Interests. The Brethren Publishing Company is YOUR Company. YOU own it; YOU elect the management. We serve YOUR Church . . . YOUR College . . . YOUR Mission Boards . . . YOUR Women's Missionary Society.

We know that YOU want to help us so we may continue to help YOU. You now have the opportunity to help by giving all you can to the Publication Day Offering.

If you are thinking of giving a dollar—give two dollars. If you consider two dollars "your share"—think again, then give a five spot. If you can afford to give \$20—perhaps \$25 would make you feel just a little better.

We know you will be generous. You have always done a good job, and we thank you.

—Ashland, Ohio.

The Goal For This Offering?

\$5,000.00

How To Find God Through Worship

IN MILLET'S GREAT PAINTING, "The Angelus," he pictures two figures working in the fields. Suddenly the sound of bells is heard coming from the village church. Leaning on their instruments of toil, they bow their heads in worship. This scene emphasizes the close relationship between work and worship which we find abundantly illustrated in the life of Jesus. As we read the Gospels we are so impressed with the deeds of love and mercy which crowded His days that we are likely to overlook this other side of His life. Very much of His time was given to prayer and worship. Before the day began, or when it was ended, or in the midst of it, He would go apart from the crowd and the voices and duties that called Him to be alone with His Father.

We are reminded also that He went as His custom was into the synagogue on the Sabbath Day. There was something in public worship which even to the Son of God was important and worth while.

When we were little children, we were taught by our parents to say our prayers. This habit has clung to most of us through the years. As we have grown older, we have found that worship has a definite place in the development of character. When I was a child there was a grotesquely interesting man in the neighborhood in which we lived. His once erect figure had become so bowed that he seemed at times to be walking on all fours. As we grew older we learned something about that man. All his life he had worked at hard labor. That was his whole existence. He never went to church. He had no use for religion, for those uplifting spiritual influences which meant so much to his neighbors. As the years passed he became more and more stooped until he looked like a beast.

This old man has always been to me a symbol of what a life without worship may become. We are reminded of the Greek word for man, "anthropos," which means the "up-looking one." Man was made to look up toward God. Work tends to turn our eyes and hearts down toward the earth. If that is all there is in life, we lose sight of God and immortality. We need worship to counteract the downward pull of work and worldliness.

Worship, too, should have a place in family life. In the session room of our church is a fine representation in glass of Burns' "Cottar's Saturday Night." There is the father with the open Bible on his knee from which he is reading, while about him are gathered the members of his household. Burns knew Scotland. He knew that that which more than any other factor had contributed to the greatness of his native land was this habit of daily worship in the home. If you are laying the foundations of a family, remember this. It is not alone the wisdom of the Bible, but the testimony of human experience. The permanence and stability of the house you are erecting will depend, not on the size of your income, or the social standings to which you may attain, but to the faithfulness with which you serve God in your home.

Another consideration of this subject is public worship. We are directed not to forsake the assembling of ourselves together. It is rather amusing at times to hear the excuses that are given by professing Christian people for not attending church worship. There is something about

church worship that lifts us upward. The architecture, the holiness of beauty, the music, the stillness, the united prayers and meditations of hundreds who, like us, are seeking a place to find spiritual peace, the fellowship of kindred minds—these are some of the blessings of worship.

Moreover, the church is hallowed by many of our most precious associations. Children have been dedicated to God there; marriage vows have been said there; loved ones have been carried hence to their last resting place. Wandering souls have found God there and have started to return to the Father's house. One cannot sit there without thinking of the words, "The place whereon thou standest is holy ground."

In the Book of Chronicles is an interesting sentence used to describe one of the kings, Jotham by name. This is the record as we find it: "Jotham did that which was right in the eyes of the Lord according to all that his father had done; howbeit he entered not into the temple of the Lord. And the people did yet corruptly."

Jotham, in other words, was a good man, but he did not go to church. Why he did not go, we do not know. He was a very young man and perhaps he thought his father had been too narrow in his religious views. Or maybe he would have given that fatuous excuse we hear now sometimes, "I had enough of that sort of thing when I was a child to last me the rest of my life." A man is pretty hard up for an excuse when he has to blame his irreligion on his godly parents.

"Of course" you say, "Jotham had a right to stay away if he wanted to. That was his business." But that, alas, was not all there was to it. His action in staying away from worship had an effect far beyond what he intended. Thousands of eyes in the Kingdom were watching. What he did they did, and the chronicler gives as the result, "The people did yet corruptly."

And there was another most serious result of his neglect. His son, who succeeded him, was one of the most depraved of all the kings. Jotham himself, notwithstanding his neglect of God's house, had absorbed enough religion in his youth to hold him true to the right. But his son had no such training and example and sold himself to evil. His son had a right to expect that his father would set him an example of godliness. When he did not do it, the young man followed the evil ideals of his day to the lowest depths of shame.

It does make a difference how you and I worship, a difference to us, a difference to our children, a difference to the people among whom we live. "What greater calamity," said Ruskin, "can fall upon a nation than the loss of worship. Then all things go to decay. Genius leaves the temple to haunt the senate and the market. Literature becomes frivolous. Science is cold. The eye of youth is not lighted by hope of other worlds, and age is without honor."—Rev. S. N. Hutchinson in "The Presbyterian."

Many people owe the grandeur of their lives to their tremendous difficulties.—Boy Life.

Dr. and Mrs. W. I. Duker Are Honored

(The following is the newspaper account of the fine celebration of the Golden Wedding anniversary of Brother and Sister Duker. We are not certain who sent it to us, but we thank them for it.—Editor)

"The popularity of Rev. and Mrs. W. I. Duker and the esteem in which they are held, were plainly manifest when five hundred guests signed the guest book at the reception held at the First Brethren Church in Milford, Indiana, on Sunday afternoon, December 4, in honor of their Golden Wedding anniversary. Rev. and Mrs. Duker received their guests in the main auditorium of the church from two to five o'clock, while standing amid baskets and bouquets of white and golden chrysanthemums and other flowers. Groups of lighted yellow candles in graduated lengths and entwined with glossy huckleberry foliage, added to the beauty of the setting.

"At intervals during the afternoon, Mrs. Ronald Brown, at the Hammond organ, played appropriate selections. Dainty refreshments were served in the church dining room by Mrs. Burris Sharp, Mrs. Hoy Jones, Mrs. Harry Phend, Mrs. Elmer Beer, Mrs. Cletus Myers and Mrs. Harry Gathrop. Many lovely gifts were presented to the couple, among which were a coffee service from seventeen past presidents of the Goshen Rotary Club, and from Rev. Duker's Sunday school class, a miniature tree with silver trunk and gold branches, the branches concealing a gift.

"Mr. and Mrs. Ralph Troup of Harvey, Illinois, were the only guests present who were at the wedding fifty years ago, when W. Irvin Duker and Miss Ella Troup were united in marriage by Rev. Henry Wysong."

Many other guests from out of town were present for the occasion.

At the Sunday morning service Dr. Glenn L. Clayton, President of Ashland College, was present as guest speaker, to honor Brother and Sister Duker. He spoke upon the subject "Twice Gripped Men," using as his text, 1 Corinthians 2:2. Special features of this service were: Organ and Piano Duet by Mrs. Ronald Brown and Miss Jean Anglin; Vocal solo, "Prayer Perfect," by Mrs. Glenn L. Clayton. Rev. Edgar Duker of South Bend, brother of the "groom" pronounced the benediction.

At the noon hour a turkey dinner was served at the Milford Cafe by Mr. and Mrs. Ralph Disher, assisted by the Comrades class of which Brother Duker is the teacher, to Rev. and Mrs. Duker, and several immediate relatives, friends, and members of the class.

Our heartiest congratulations to you, Brother and Sister Duker.

It has been said that there will be three things which will surprise us when we get to heaven—one, to find many whom we did not expect to find there; another, to find some not there whom we had expected; a third, and perhaps the greatest wonder, to find ourselves there!—Dwight L. Moody, in Volume II of "Great Pulpit Masters" (Revell).

National Goals Program

Rev. J. G. Dodds, Chairman

"EVERY MEMBER AN ACTIVE MEMBER"

Denominational Goal, 1—3

C. Y. Gilmer, Member of The Goals Committee

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12:1, 2.

Some feel that all of the spreading of the Gospel has to be done by preachers, and that if they help pay the ministers and missionaries they have done their duty. Some of the laity have no sense of responsibility for anything pertaining to Christ and the Church except the budget. However, the above text is not addressed to preachers but to all the "brethren." Occasional church attendance and financial help alone in the light of the above text is woefully sad.

All the New Testament laymen upon conversion and baptism had the laying on of hands to set them apart for soul winning through the power of the Holy Ghost. Then they went out to win souls. To lay one's self on the altar is to give one's self for service. Baptism means the death and burial of the old man, and the resurrected life of a new man in service unto God. Baptism, like Romans 12:1, 2, means a transformed life. Thus every Christian has the obligation to live or, if need be, to die for Christ. God wants every layman to lay his life on the altar, and God wants to fill him with His Spirit. The New Testament teaches that every Christian should be filled with the Spirit and have the power of God. This is to empower to speak for God and to win souls.

Every Christian is bought with a price. He belongs not to himself but to Another. He is expected to put Christ and soul winning first. In Christian work there is no selective draft, thrusting the burden on unwilling preachers, but all Christians are volunteers in the great cause of Christ. The beseeching of Romans 12:1 shows that there is no coercion but the constraint of love and the mercies of Christ. All, like Isaiah, are to hear God's call—"Who will go for us?" All, like Isaiah, are to volunteer—"Here am I, send me." Like Isaiah, all should realize that cleansing comes before service. The water of life should come through holy lips. All need the same kind of a holy heart-searching and giving up of themselves as did Isaiah. The "deeper life" that many are impressed to cultivate is a misnomer if it does not send one forth to win souls. "Church work" that is divorced from soul winning is not church work! Any effort put forth in the church should have at least an indirect bearing upon soul winning. But no amount of "indirectness" will take the place of "directness."

We often hear, "Give Jesus your heart," but the text says, "present your bodies a living sacrifice." Too many

operate on the delusion that they can give Jesus their hearts and reserve the rest of their bodies for themselves. Thus the body is not placed on the altar; there is no holy, separated life. To really let Jesus come into the heart is to let the Holy Spirit make your body His temple in which He takes charge (1 Cor. 6:19, 20). The body is not ours. It is the sanctuary of the Holy Spirit; it is God's house. "Therefore glorify God in your body." To give God the body is the only solution to "bad habits." The Lord purchased our bodies as well as our souls and has exclusive right of ownership over our bodies. Every Christian, like Paul, should "die daily." The Devil cannot use those who are dead to him. All Brethren should believe, teach and practice the holiness of Romans 12:1. When God takes over we are "transformed" by a renewed mind, a mind which is subject to the wisdom which is from above. May all let go of self and let God have His way!

—Huntington, Indiana.

Travel Flashes

Dr. Charles A. Bame

DOUBTLESS some think I write too much, but I am happy to have had many testimonials during this Christmastide and occasionally at other times, of the number who do follow me as I travel and meditate. Of course, it may be true that as I travel I sometimes do not even meditate, but, as the old man said, "I just sit and think, and sometimes I just sit." I may even come to that—but not yet, thank the good Lord.

We Had a Revival

I was under the impression that I had reported it, but maybe not. It was, in the strange ways of life, full of tragedy and mystery. All our advertising was out and fine publicity was given by our city paper, the "Wabash Plain Dealer." They have been, and are, exceptionally good to the churches of the city and county, carrying three full pages for the Christmas just passed yesterday. Our people were expectant and happy in the choice of our evangelist, Brother C. A. Stewart, who had been pastor here for seven successive years a decade ago.

Then Tragedy

The announcing card read, "You'll not wish to miss him nor his smile, nor his good wife." But on the morning they were to arrive and begin the meeting, he was shocked (and we later to hear) that his wife was found asleep in the sleep of death when he arose and went to her room early that morning. We carried on a few days, wondering if a way might open to go forward; but it did not, and the meeting was delayed a month. With the courage of a hero, Stewart came and carried on as doubtless the Master wished him to do.

Then Traveling Much More

Twice during the two weeks, Mrs. Bame and myself traveled to New Paris to "fill his pulpit" there (if possible), and 20 miles and more each day during the meeting of two weeks from Wabash to our church. While Stewart preached at College Corner, drove 100 miles to Bryan one

Sunday to preach a funeral, and 100 miles back to preach in the evening again. But he is big and strong and moreover did not the Lord say, "my grace is sufficient," and he shall bear thee up on angels' wings? He said it and He did. His name be praised!

Crowds!

Did we have good crowds? What a question! Is that pertinent? Did God ever say, "If the crowds come, I'll save them?" Or does it say "go ye and preach my gospel to every creature?" But we did have a steady, interested audience every night, save one, when we had to compete with both basketball and (so it was reported) a bingo party only two miles distant. Could such things distract the people of God from a contest with the Devil for people who would be saved or lost forever, and the loss charged to them on the books of heaven, in the "Great Judgment Day?" Well it did, and it does happen. But I do not want such a record to face me in that day, do you? Doubtless Christians do not "constrain them to come in" often enough and theirs is the greatest responsibility because they have their orders; but I know of no one who has no opportunity to know the gospel, nor any so ignorant that they do not know that they should be saved.

How About Stewart?

To most of our people, I need not tell. He is widely known as an evangelist, a good preacher, a sharp-shooter, either at rabbits, quail or sinners, or even saints. Many preachers will have to travel some to keep in sight of the "Whose Gospel Message" he preaches, including grace, the cross and the blood. He knows how to fearlessly give the Brethren Message and does it with a smile and with force. Evidently he does not know the slimy ways of subterfuge or diplomacy. At times he let go with "both barrels."

Did We Win?

We did, with emphasis. Three were baptized in the Peru Brethren Church on the following Sunday night when your "flasher" preached to a splendid audience and afterwards administered the sacred rite. Brother Bowman assisted and Brother C. C. Grisso surprised me, as I did not know he was there. He came to hear Bowman and had to listen to me; but he did offer a wonderful prayer and God answered with two who had not come at the meeting at College Corner. We ran and won. And we should "run with patience the race that is set before us, looking unto Jesus who has set the pace." Heb. 12:1-3. If we slow down to a walk, let it be done "circumspectly." Eph. 5:15.

But our winning is not over. More good results are apparent as we scan the pages of two years of the race since we came. We shall have more harvest before the summer comes, I am persuaded. Growth, gains, happy services, are all a part of the goal we shall achieve, if the Lord tarries; and if He "comes to receive us and reward" His servants, we shall say to Him, "We tried." We did not achieve all we desired, but we leave results to Him with whom we have to do, happy that He punishes only those who do not try and rewards all who do. Matt. 25:12, 23. But may He have mercy on those who do not try; but He will not. Matt. 25:24-30.

—Wabash, Indiana.

WITH THE LAYMEN

NORTHERN INDIANA LAYMEN MEET

THE FIFTY-SECOND Quarterly Meeting of the Northern Indiana Laymen's Brotherhood of the Brethren Church was held in the Elkhart Church on Monday evening, December 5, 1949. Upon arrival each man was greeted and given a name tag, and a nicely arranged program of the evening. Rev. L. V. King, pastor of the Elkhart Church, offered prayer before the group retired to the dining room. Listed under "Menu" was "Fish, Fish, and more Fish." This was the third time this group has enjoyed these fish fries recently, and each one seems to taste better.

After the meal, the group assembled in the sanctuary of the church for the program, which was as follows:

Organ and Chimes	Mrs. Fern Gilbert
Piano solo, "Onward Christian Soldiers"....	Ina Niccum
Group singing, led by Walter Lichtenberger	
Welcome extended by Charles Kurtz, President Elkhart Laymen	
Devotions	Carroll Myers
Prayer	Roscoe Lockwood
Special Numbers	Melody Mites
"I Will Meet You in the Morning"	
"Gotta Live Your Religion Every Day"	

The business session was in charge of President Harold Hummel. The Secretary's report was read and approved. A total of 172 men reported from the roll call of the various churches. With incomplete reports from some of the churches, a total of \$8,525.33 was reported as being subscribed for the Ashland College Emergency Fund. The offering of the evening was for the National Laymen's Organization, in support of the Chapel Equipment Fund and amounted to \$95.04. Walter Lichtenberger gave an interesting report on the Sherwood, Michigan, mission project. Ten persons from that place were recently brought to the Elkhart Church to receive baptism.

An invitation from the Nappanee Church for the March meeting was accepted. Bud Hunter extended an invitation from the North Manchester Church for a joint meeting of the north and south districts to be held on May 15th. This was also accepted.

Brother Swintz, reporting for the Project Committee,, received the approval of the group to send \$42.26 to the Mission Board to be used in the Wheeler Home Fund at Lost Creek, Kentucky. This money is made available by tithing the regular offerings. The station wagon subject was reviewed briefly. There is a possibility of some definite action taking place soon. Raymond Parcell reported for the nominating committee and the election resulted as follows:

President	James Wherly, Elkhart
Vice President	Lynn Stump, Goshen
Secretary-Treasurer	Woodrow Immel, New Paris

A vote of appreciation was extended to the outgoing officers.

Roscoe Lockwood introduced the speaker, Ivan Gill. Mr.

Gill, a zealous Christian man, is chemistry teacher in the Elkhart High School. He possesses a unique quality of delivering, with considerable humor, a highly spiritual message, without losing its spiritual import. He is always encouraged and glad to be of service to people who have not forgotten God, who have not forgotten the church, and who have not forgotten to sing and pray. As a basis for his message Mr. Gill illustrated with a story of a little boy who trusted his father above all others to hold a rope for him to descend one hundred feet down a steep precipice. He urged that we use this same kind of faith in God as our Guide for Christian service today. The disciples of the early centuries advanced Christianity by living it because they loved it. The tendency today is to practice it because it is easy. He suggested very strongly the need of developing a constant fellowship with the Spirit. The richest life is not an accumulation of great possessions for yourself, but giving what little you have to God.

The meeting was closed with prayer.

Max Miller, Sec.-Treas.



SOUTHERN INDIANA LAYMEN MEET

THE SOUTHERN INDIANA Laymen met at the Burlington Church on Monday evening, November 21, 1949, for their regular quarterly meeting.

After a most delicious meal, served by the ladies of the church, we assembled for our evening program. Earl Oyler acted as Program Chairman and gave us a hearty welcome. We were led in song by Loris Stout, accompanied by Irvin Kizer. Our first number was "The Way of the Cross Leads Home." Earl Rodkey then favored us with a vocal solo. He was accompanied by Eileen Garrison. Devotions were brought by Bright Hanna, lay pastor of the Cambria Brethren Church. He used John 10:1-15 as a basis of a few remarks. Mr. and Mrs. Ralph Bailey and daughter favored us with a vocal trio. They were accompanied by Eileen Garrison.

Mr. Oyler introduced Jack Yarian, pastor of the Sharon and Judson Baptist Church, as the speaker of the evening. He took as his subject, "Weapons." He said, "There is more money spent for weapons today than for any half dozen things we might mention." He mentioned the three weapons used by the patriot David. First the "sling shot and stones" in the slaying of the giant, Goliath. Second, the "Harp" with which he pacified King Saul. And third, "the sword of Goliath" which David gave to the Lord, but which was later returned to him when he really needed it.

He remarked that the bombs and other weapons used in our modern warfare, are but as the sling shot and stones used by David. The three things most needed today are: First "a universal recognition on the part of man concerning the Fatherhood of God." We agree with scientists, but do not recognize Jesus Christ. Second, "A practical application of the principle of the brotherhood of man." We talk more about the brotherhood of man than we practice. A man's color has nothing to do with the saving of democracy. No world can exist with half the people starving and the other half living in luxury. When man lifts up the cross of his neighbor, he is doing it for good. Dying in the service of the Lord is "The only way." Third,

"The devaluation of Self." At the end of time we will wish we had laid up more in God's House. We must forget ourselves and live for others.

The Bible tells us that the "meek," the "pure in heart," the "peace makers" shall inherit the Kingdom of Heaven. He that taketh life by the sword, shall perish by the sword. The Sword of the Spirit is the cure for the ills of this world. When you and I have learned to live after "the Spirit of Jesus Christ" this world will be conquered for Him. He that would save his life shall lose it, but he that shall lose his life for Christ's sake shall save it. Mr. Yarian was a very dynamic speaker and held the attention of his audience throughout.

The business session was in charge of the District Chairman, Kenneth Stout. The secretary's and treasurer's reports were read and approved. Oscar Zerby, chairman of the Nominating Committee, presented the nominees for election. The result of the election was as follows:

Chairman Kenneth Stout
Vice Chairman Wayne Betzner, Jr.
Secretary-Treasurer Guy V. Purdy

A moment of silent prayer was held for our departed brother, Walter Shinn.

A round of applause and a rising vote of thanks was given the Burlington ladies for their fine way of serving us. After some discussion, it was decided to divide our evening offering between the Ashland College Emergency Fund and CROP. The offering amounted to \$76.04. We were given an invitation by the Loree Church to hold our February meeting there. Our May meeting will be a joint meeting between the Northern and the Southern Districts and will be held at the North Manchester Church.

Our closing song was "Carry Your Cross With a Smile," after which the benediction was pronounced by Brother Wayne Swihart, pastor of the host church.

A roll call of the churches resulted in a count of 122 being present.

Guy V. Purdy, Secretary.

Brethren Youth

Reports On Service

By Charles Munson, National Youth Director

AMOR means LOVE in Spanish

A gentine
M issions
O ur
R esponsibility

At Conference the youth voted to sponsor the AMOR project to aid in establishing a Brethren Bible Training School in South America. Our students now go to other seminaries—we must have our own school.

Feeling the need BRETHREN YOUTH voted to raise \$999.99 for this school. To date we have pledged \$600.28.

This is our NATIONAL BRETHREN YOUTH PROJECT. We want every youth organization in the church to participate in this project before Conference this fall. Your Sunday school Class, Brotherhood, Sisterhood, Christian Endeavor, each or all could give toward this goal. Whether you have a lot or a little—support AMOR.

SUMMER SERVICE

BRETHREN YOUTH is planning to send Crusader and Ambassador Teams to serve in the churches this summer. Last year we had seventeen young people serving in twenty-two of our Brethren Churches, from Virginia to California. For this our youth received \$15.00 per week toward Ashland College tuition, plus their expenses. (This was for three weeks of service, or longer.) We want to send out more teams this year. If you are interested in volunteering for service, send your application to: Brethren Youth, Ashland College, Ashland, Ohio.

An additional feature this summer is Pastor's Helpers. Young men studying for the ministry who will serve under pastors as their helpers to work and to learn.

If your church is interested in either of the three phases of our summer program: Crusaders (Vacation Bible School); Ambassadors (Instructional evening meetings); Pastor's Helpers (Ministerial students serving under the pastor)—send your request to Brethren Youth. We already have calls for workers and we have some volunteers.

THE BRETHREN YOUTH MAGAZINE

New subscriptions for "The Brethren Youth" are received every month. We want to continue this gain; but we lost some of you because you neglected to renew your subscription when you received your reminder card. (sob, sob.) Do it now—it only takes a dollar.

If you have never read "Brethren Youth" you are missing something—we hope.

INTERESTED? Then send for a free copy to: Brethren Youth, Inc., Ashland College, Ashland, Ohio.

LIKE FOR A FRIEND TO GET A FREE COPY? Then send his name.

This magazine is for YOUNG and OLD—Read it and see! WE DARE YOU!

The cross is an "I" crossed out—and the Cross of Christ means death to self. A man who was afraid to testify in public said, "I'd die first." That is what we must do! It means conflict, struggle, agony, for we die hard. It may mean being misunderstood in school, in business, at home. The world will think us queer and our conduct strange. (I Peter 4:4) We have read of two girls, lately converted from a life of worldliness, who answered an invitation to a dance by saying, "We are dead and can't come!" It was a Scriptural answer!—Vance Havner, in "Great Gospel Sermons" (Revell).

Matter accounts for nothing in the weighing-chamber of eternity.—F. B. Meyer, in "Great Gospel Sermons" (Revell).

Interesting Items

(Continued from Page 2)

The Sunday School Christmas party was held on Friday, December 23rd. Exchange gifts were brought to send to our Kentucky mission. The youth went caroling on Saturday night and the Christmas program was presented on Sunday. Brother Ralph Mills, the new pastor, reports things starting off fine.

Northeast Ohio District Laymen. The N. E. O. Laymen will meet at the Fairhaven Church on Tuesday evening, January 10th. The supper will be served at 6:30. An interesting program is promised.

Brother Locke is guest speaker. Brother John F. Locke recently addressed the banquet of the Valley Disciple's Laymen's Fellowship at the Cork Street Christian Church, Winchester, Virginia. The dinner meeting featured, besides the turkey "and other things according," addresses on personal evangelism by Dr. Montgomery and Rev. Hofrichter, field men for the denomination. On December 8th, he addressed a dinner meeting of Morticians and their wives which was held in the Mt. Sidney, Virginia, High School dining hall. His subject was, "The Score at the End of the First Half."

Oakville, Indiana. The Junior W. M. S. made the homes of a number of unfortunate people happy by the distribution of several Christmas baskets.

The yearly congregational meeting of the Oakville church was held on Wednesday evening, December 28th. The meeting was preceded by a pot-luck supper in the church basement.

Brother Henry Bates writes that he sent a death notice to the editor some time ago, that of James Max Rutherford, who was born December 1, 1914 and departed this life October 11, 1949. He was a member of the Oakville church. We are sorry if this came and was overlooked.

Brother Bates retired as pastor of the Oakville congregation on January 1st, and moved to Ashland on January 2nd, where he will assume his duties as a member of the Ashland College faculty at the beginning of the second semester.

Brother Robert Holsinger, Ashland Seminary student, was guest speaker at his home church of Oakville on Sunday evening, December 25th.

Warsaw, Indiana. A note from Brother E. J. Beekley says, "December 18th we went over our goal again, with an attendance of 210." Warsaw can, and they will.

Pittsburgh, Penna. Watch night services was held in the Pittsburgh church from 10:00 till midnight. Social hour from 10:00 to 11:00; devotional service till the New Year came.

The committee which is planning the anniversary service at Pittsburgh, announce that they have secured Rev. Claud Studebaker of South Bend, Indiana, former Pittsburgh pastor, as guest—he will be present from January 21 to 24.

We note this from Brother Grumbling's December 11th bulletin, "Transportation home will be guaranteed for any unescorted persons from the evening service."

Stockton, California. Recently the Stockton church elected Brother Leonard Jordan and wife, and Brother Harry Ernst and wife to the offices of Deacon and

Deaconess. Ordination will take place at a future date.

The Stockton Christian Endeavorers met at the parsonage recently to make candy for the boys at the Reform school at Ione. Later they went caroling. There were eleven of them.

The Stockton Endeavorers cooperated in a skating party. (Roller, of course—no ice in California???). Brother Johnson says, "Charges were: clamp skates—40 cents; shoe skates—75 cents; admission charge extra; pillows for soft landing must be supplied by the skaters." Hope there were not too many bumps.

Pleasant Hill, Ohio. Brother Floyd Sibert says, "The landscaping of the parking lot is done, and by volunteer labor, too. Also the furnace room steps are in." It won't be long now till Pleasant Hill can say, "Well, it is done at last—the remodeling program." Then watch them go at other things.

Berlin, Penna. Brother Percy C. Miller says that Teacher Training Certificates were issued to ten people recently.

New Lebanon, Ohio. The Miami Valley Brethren Youth met at New Lebanon on Sunday afternoon and evening, December 11th. Students from Ashland College and Seminary presented the play, "The Empty Room," at the evening hour.

We quote from a recent New Lebanon bulletin. Brother Berkshire says, "Both Sunday School and Church services the past couple of weeks have been exceptionally fine. The good attendance and good spirit is most inspiring. We are on the move." We believe this is genral throughout the Brotherhood also.

Cheyenne, Wyoming. Brother Frank W. Garber, Cheyenne pastor, writes as follows: "Everything is going along very well. We held our semi-annual communion in November with an attendance of twenty. It was a very spiritual service. We are praising God for the way He is working in the community. We organized a Laymen's group in November also—Kenneth White is president and Fred Miller is Secretary-Treasurer. The Sunday School is holding their Christmas program and we anticipate a full house."

Dayton, Ohio. Brother Whetstone tells us that the Dayton parsonage on Sandalwood Drive was formally dedicated on Sunday afternoon, January 1st. Open house was also held.

The annual Christmas party was held at the church on Friday evening, December 23rd, with a program and time of fellowship.

The combined choirs of our Dayton church joined in offering a special Christmas program on Sunday evening, December 18th. Part I—Cantata, "Childe Jesus"—directed by Franklin Blackstone; Part II—Nativity scene—directed by Rev. G. H. Bayless.

Louisville, Ohio. Brother John T. Byler says that the Sisterhood played hostess to a number of children at the church for a Christmas party. The W. M. S. helped to finance the party. The children were selected from the homes of the community.

St. James, Maryland. Brother Ankrum says of their community Christmas tree, "Though the weather had turned colder, there was an estimated attendance of over 100 people gathered around the Christmas tree." Brother Ankrum made a brief talk on "The First Christmas." Following this the group gathered in the church Sunday School rooms for refreshments and fellowship.

Ashland, Ohio. The Park Street church joined with the other churches of the city in the observance of the Week of Prayer.

Revel services are being held in the Garber Memorial Brethren Mission, a project sponsored by the Park Street church, in northeast Ashland. The date will be from January 8 to 22. Brother Clarence Stogsdill, pastor of the Gretna, Ohio, church, a seminary student, will bring the messages. Brother Kenneth Solomon is the preacher in charge, together with Robert Holsinger, class leader, and Robert Hoffman, Sunday School Superintendent. All of these young men are students in the Seminary. These latter students are regularly in charge of the services each Sunday.

The Quarterly N. E. Ohio Brethren Youth Rally is scheduled for the Ashland Park Street Church on February 4th.

Goshen, Indiana. Brother W. E. Ronk tells us that thirteen were recently added to the Goshen membership—the result of their recent evangelistic meeting.

Loree, Indiana. Brother Robert Higgins says that the W. M. S. recently sent \$20.00 for the Wheeler Home and Class No. 5 sent \$30.00 to the Lost Creek Mission for Christmas expenses.

Young Men and Boys' Brotherhood

CHRIST, THE GREAT TEACHER

Rev. John T. Byler

HAVING ACCEPTED Jesus Christ as our Teacher, it is important to notice what His teachings are, and how they concern our lives. And since they have been so vividly pictured by the writers of Gospels, and of the other portions of the Scriptures, we really have no excuse for not understanding his teachings.

Very briefly, in this and the next study, there are several of His teachings which we want to examine. We will be able to look at only the first three today; the others we will consider in another article.

1. What Christ Teaches About God

Christ teaches that God is our Heavenly Father, and as such, He is available to all men who will accept Him through His Son, Jesus Christ. Philip once asked Jesus to show to the disciples, the Father. Jesus answered, "He that hath seen Me hath seen the Father." Christ made it plain that we might know what the Father was like, by knowing Him. In Christ, God was made visible and real.

2. What Christ Teaches About Himself

It is never so important to know what the world thinks about Christ as it is to know what He, Himself, said or thought of Himself. He spoke of Himself, often, as the "Son of Man." He occasionally used the expression, "The Son of God," too, when He referred to Himself. Looking

at the first name, we think of His earthly relationship to the race of man; the second name has reference to His relationship with Deity—with God. Just as He was truly human, born of human flesh, so He was very God, One with the Creator.

Christ taught that He was sinless; as always doing the Father's will, and as one who had a mission which none but the Messiah could fulfill.

Again, when we examine other names He applied to Himself, such as "The Light of the World," "The True Vine," "The Bread of Life," etc., we see what He thinks of Himself as a means of supplying man's need. He had no doubt in His own mind that He could do for man what no other could do, and still more important, He substantiated His teachings by doing that very thing.

Jesus' teachings on the Holy Spirit are not vague and intangible, but are practical enough for every Christian to follow. This teaching assures us of a Divine Presence and Friend who is our constant companion, to help us in our weaknesses, to encourage us when we lack strength, and to make our lives complete as God's grace makes itself felt in our hearts.

Our next study will concern Christ's teachings about Salvation, about our lives in this present world, and about life in the world to come.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
228 Main St., Meyersdale, Pa.

ROANN, INDIANA, C. E. ORGANIZATION

We have been without an active youth group for a few years. Since the coming of Rev. and Mrs. Baldwin we have organized a new group. We have been having very good attendance.

We elected our officers as follows: President—Marjorie Ellen Sausaman; Vice President—Jack Johnson; Secretary-Treasurer—Betty Meyer.

So far they have arranged and planned our programs, but we will follow such outlines as our Topic Editor sends us.

Miss Betty Meyer, Sec.



JAN. 16-31											
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THE NATIONAL FOUNDATION FOR INFANTILE PARALYSIS



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for January 22, 1950

I BELIEVE IN THE HOLY SPIRIT

Scripture: John 14:16, 17, 26; Acts 1:7, 8; 2:1-4

For The Leader

WE COME TONIGHT to the third and last in a series of studies on the Trinity of God. We are concerned chiefly with the Holy Spirit, as the Third person of the God-Head. We have found out how that there are the three distinct personalities, Father, Son and Holy Spirit, united in the one God-Head which we call God. Each has His purpose, yet all three united in perfect will and purpose in one God. The Holy Spirit is perhaps the most misunderstood of the three. Chiefly because He is always referred to as the Spirit, and more so because so few sermons are ever preached from our pulpits about Him. To study about Him, and seek His fellowship is one of the most profitable pursuits we can follow. Let us be sure we devote sufficient time to learning more about the Spirit.

DISCUSSION

1. IS HE A REAL PERSON? One of the most confusing things that has ever happened relative to the Holy Spirit is our temporal association of the sacred word "Ghost" with that of "goblins" and spooky beings. Nothing could be more ruinous to our understanding of the Spirit. Let it never be said of us that we even gave a comparison a "second thought." The Holy Spirit is a real person just like God and Jesus Christ. He is a Spirit, just like they are. When Christ was on earth, His spirit was living in His body. The Holy Spirit does not have a body, but He is real, just the same. Thus we should never refer to the Spirit as "It"; we should always call Him by the masculine pronoun.

2. THE SPIRIT'S RELATIONSHIP TO US. First of all, the Spirit is the one who spoke to us about giving our heart to Christ. Although another person may have asked us, yet the Spirit must have brought conviction to our hearts. He it is who gently pleads, convicts, and illuminates. Secondly, the Holy Spirit, when we become a Christian, dwells in our hearts. Thirdly, the Spirit gives direction and leading to our lives, if we will but let Him. The Spirit is God's emissary. God's representative to us. We must learn to commune, and listen to the Spirit, for thus we can know God's will in our lives.

2. THE SPIRIT'S RELATIONSHIP TO GOD'S PLAN. In God's great plan of the ages, each of the Trinity has had a particular age. Prior to the coming of Jesus, the Father spoke directly to men. Note God talking to Adam in the garden, to Moses in the burning bush, and to Mt. Sinai. When Jesus came, He spoke and did the will of the Father; it was the age of the Son. Since Christ's return unto heaven and the day of Pentecost, the Holy Spirit has been here. This is the age of the Spirit. He it is that empowers

the believer and the Church to do gospel preaching. He it is that restrains the evil of the world. Thus, all who go forth to witness, even unto the uttermost parts of the earth, can be certain that, going in the will of the Spirit, the Spirit will help and protect. No one need have fear in going where God wants him to go, for the Spirit will accompany him.

4. THE SPIRIT AND EVANGELISM. The heart beat of the Church has, is, and always must be Evangelism. A church that evangelizes, will grow; and church that does not, will die. Yet many churches have gone through a period of "evangelism" and wondered whether or not it was worth the effort. Many things enter in. First, was the "meeting" for the purpose of winning souls to Christ and drawing church people closer to God? Or was the purpose just to fulfill a plan on the church program of holding services, padding the "evangelist" with money, entertainment and food? Was the pastor primarily concerned with "saving souls," and where the members also likewise concerned? If it is our purpose just to hold services, just to go through the motions, with sounding brass and tinkling cymbals, as evangelists, then let's not operate under the guise of "evangelistic services." Still, we must evangelize. But how? The Spirit is the power back of the church, its soul winning work, etc. We must always PRAY to God for the Spirit's leading. He will lead us as to time, evangelist, personal work and results. It comes when people spend much time in prayer, alone, and together. Note in our scripture that when the people prayed, the place was shaken, and thousands were converted. That day is not dead; we've just strangled it to its last breath.

5. THE SPIRIT AND THE CHRISTIAN'S BODY. If we believe in the Holy Spirit, we must believe in Him as a factor in our own personal life. According to the scriptures, the Spirit lives in the body of the Christian. Each true believer in Christ is a temple of the Holy Spirit. God dwells within us. He is there to speak to us; to warn us when we do wrong; to show us the right way to live. He will show us God's plan for our lives. But, we must take time to listen to Him. A radio, movies, cheap magazines, and other sins, will so drown out the voice of the Spirit, that we cannot hear Him. Thus, we drift away from His love and care. Since the Spirit does dwell within us, we have certain responsibilities. First, as a temple of God, we must keep it clean and healthy physically. We must not abuse our bodies by filthy habits, or by exposing it to the lustful eyes of others. We must drive from our minds the evil thoughts. We must avoid taking into our mind the sensuous love stories to be found in trashy magazines and movies. Perhaps this seems like a "narrow" life to live. Yes, but so is the way to heaven, and "few there be that find it." Better to be on the narrow road for God, and in the company of God, than on the broad way that leadeth to destruction, with the crowd. Be conscious of the fact, young people, that as a Christian, you have God dwelling in you. Serve Him, honor Him, and He will reward you with many good things.

"I am fevered with the sunset,
I am fretful of the bay;
For my wonderthirst is in me,
And my soul is in Cathay."

—Richard Hovey.

Prayer Meeting Studies

By C. Y. Gilmer



SALVATION

Not what these hands have done
Can save this guilty soul;
Not what this toiling flesh has borne
Can make my spirit whole.

Not what I feel or do
Can give me peace with God;
Not all my prayers, my sighs, my tears
Can bear my awful load.

Thy work alone, O Christ,
Can ease this weight of sin;
Thy blood alone, O Lamb of God,
Can give me peace within.

—Author Unknown.

SALVATION

IT IS NOT DIFFICULT to lead one to Christ if he really senses his need of Christ. He must realize that he is lost. We are born in sin (Psa. 55:1); sin is in our nature from birth (Psa. 58:3, 4). Outside of Christ one is dead in sin (Eph. 2:1). Devoid of God's spirit the soul is dead (Luke 15:32). Until one hears and acts believably on God's Word he is dead (John 5:24). Not to trust Christ's bruised body and shed blood for remission of sin is to be spiritually dead (John 6:53). Such are commanded to awaken (Eph. 5:14). They who seek gratification in this world's pleasures are dead (1 Tim. 5:6). Not to love one's brother in the Lord is to be in a state of death (1 John 3:14). Some even have a name to live but are dead (Rev. 3:1).

The unconverted are without God (Eph. 2:12). God's wrath is upon the unsaved because they do not believe on Jesus (John 3:36); they ignore God's Word and will (Rom. 1:18); they refuse His command to repent (Rom. 2:5; Acts 17:30). Because their unforgiven sins force God to be against them He is a terror to the unsaved (2 Cor. 5:11; Heb. 10:31). To the ungodly He is a consuming fire (Heb. 12:28, 29).

The unsaved are condemned already (John 3:18). The sentence of condemnation will be executed (Rev. 20:15). The unsaved face physical death alone—and Hell (Luke 16:22, 23). With the saved it is different (Psa. 23:4). Ministering spirits bear the forgiven soul into the presence of Jesus (Heb. 2:14; 2 Cor. 5:8). After death comes judgment for the sinner (Heb. 9:27) according to his works (Rev. 20:11-15). Every thought, motive and deed is registered against him (Rev. 20:12; Dan. 7:9-19; Luke 12:2, 3). The sins of the Christian have been judged in the body of Jesus on the cross and blotted out (John 5:24; Rom. 8:1; 1 John 1:9; John 8:24).

The ungodly are on the road to destruction (Psa. 1:6;

Matt. 7:13, 14). Quickly he speeds (Job 9:25) to his destination (Rev. 21:8; Matt. 3:12; 25: 41, 46). While all deserve to go to Hell none need go there. Believe that God took your sins to give you His righteousness in the death of Christ (Luke 13:3-5). Repent of sin (1 John 1:9); believe (John 3:16); give one's self to Jesus that one may possess Jesus for his own (John 1:12) that He may live His life in us (1 Cor. 6:19; Col. 1:27). Make the good confession before men (Rom. 10:9). Be obedient and "observe all things" (Heb. 5:9; Matt. 23:20). Know that you are freely forgiven and justified through the merit of your Substitute (2 Cor. 5:21; Heb. 10:4; Rom. 3:24). Deal promptly with daily sins (Matt. 6:11, 12; 1 John 1:9). Now you are a child of God by the new birth (John 1:12-14). "Fight the good fight of faith (1 John 2:28; 2 Cor. 5:10).



Comments on the Lesson by the Editor

Lesson for January 15, 1950

A NEW AND DARING FELLOWSHIP

Lesson: Acts 2:42-47; 4:31-35

WE MEET HERE our first "Communion of Goods"—"all that believed were together and had all things common" (verse 44). But this is neither communism as we know it, nor is it even socialism as it is thought of today. It was the banding together of "believers in Jesus Christ," those who followed after "The Way," to see that none of their group who were so in danger of being persecuted were in hunger or in need. Note that these people so banded together were "of one heart and of one soul." Their desire was for the good of each other and they "parted to all men as every man had need."

The main trouble with men today is that it is not their "needs" that they desire to have supplied, but it is their "wants." God never promised to supply everything that we "want," but He did promise to supply our every "need" through Christ Jesus Our Lord.

We should stop and seek to analyze that which kept them together in the early stages of this great experiment in community living. Note that in verse 46 we are told that they continued daily and with one accord in the temple. One of the prime requisites of living peacefully together is the making of the church the headquarters for all activity. The Word specifically tells us that we are not to "forsake the assembling of ourselves together as the manner of some is," but to be constantly counselling one another, especially as we see "the day approaching," when we shall be caught away to be "forever with the Lord." There is something about meeting together in God's House that gives us that inner desire to be helpful to our fellowman and to be more constant in our own worship and more consistent in the meeting of our own personal responsibilities.

Then, too, they took to themselves their physical sus-

tenance with "gladness and singleness of heart." Can you imagine those people "grumbling" about what they had to eat? Do the starving of Europe and Asia do much grumbling about what is sent them to meet their need, in their starved condition? It would be difficult to so imagine.

And they "praised God." In other words, they were thankful to God for supplying their need. They had time to "say grace" at the table; they looked to the Source of the supply and spoke words of thanks. How often we forget that to say "thank you" is a part of life that brings the richest reward, both to the giver and to the recipient.

They prayed. What for? What do you pray for? Usually for what you want most! But whatever they prayed for, the result was so evident in their lives that they had "favor with all people," and men were being saved day by day; for it was the Lord that "added to the church," and not man.

What happened? Read it in Acts 4:33—"great power . . . great grace." It could be made to happen even today, IF—and there is a great question mark added to that "if"—if the same dependence was placed on God and the same confidence inspired in men, by those who are professed "followers of the Way." But in too many cases, far too many, both the dependence and the confidence are lacking. And, sad to say, this is all too evident to those who are out in the world away from God.

Religion, you say, has broken down? Well, it may be that your puny prejudices, your preconceived ideas, your home-made theories and selfish philosophies have broken down—and that's a good thing. But that's not religion! There is a great difference between the failure of a conception and the failure of the reality itself.—Peter Marshall, in "Mr. Jones, Meet the Master" (Revell).



What's Doing in the Churches



REVIVAL AT COLLEGE CORNER, INDIANA

The College Corner Church in Wabash County, Indiana, invited us to help them in their Evangelistic meetings which were to begin on October 2nd. But due to the passing of Mrs. Stewart on that morning, the meetings were postponed until the 13th of November.

This congregation is not entirely new to us, for we had served them as their pastor for seven years, closing our work there nearly twenty years ago. However, as in every congregation, many changes had taken place and many who were the main stand-bys in the church had passed on and others had taken their places and the work was be-

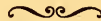
ing carried on under their leadership. It was indeed a pleasure to have this privilege of working with these good people and renewing old friendships and meeting many new people and making friends with them.

Dr. C. A. Bame is their pastor. He drives many miles over the countryside calling on the sick and visiting the membership and endeavoring to win the lost to Christ. We did much calling in many homes, and sent out invitations inviting people to attend the services. As usual much of it was met with a spirit of indifference by the unsaved. However not all fell on deaf ears. There were some fine people who heard the call and came into the church and accepted the Lord Jesus Christ as their Savior. We praise His Holy Name for the victories won.

The services were well attended by Christian people, but the unsaved were very few. Many of the membership never missed a service. These good people are very hospitable. We were graciously received in their homes. How good it was to dine and visit with those whom we had known and with whom we had worked many years ago.

Our home was with Mr. and Mrs. Clifford Stout, and it was a real home and a place where a preacher can feel at home. We want to thank all of them for their hospitality and the nice offering, and also Dr. Bame and Dr. W. I. Duker who supplied for us in New Paris while we were in the meetings. Our prayer is that the Lord will continue to bless this church and their pastor and wife.

C. A. Stewart, New Paris, Indiana.



BETHLEHEM, VIRGINIA ENJOYS REVIVAL FELLOWSHIP

At the suggestion of a number of laymen the Revival Meeting which the Bethlehem Church was planning to hold in the Fall of 1949 was merged with the one planned by the neighboring congregation of the Church of the Brethren. The congregation at Bethlehem thereby received a wonderful blessing. For the fellowship proved to be most enriching and the preaching and music unusually good. Recently a number were baptised and received into the Bethlehem church, seven in all. Two of these were upon former baptism.

As the plans worked out Bethlehem became the host Church and the Cook's Creek Congregation of the Church of the Brethren supplied the Evangelist, The Rev. Murray L. Wagner of Weyers Cave, Virginia. Brother Wagner had been scheduled for this meeting for several years. He is a man of power in the pulpit and a most helpful visitor in the homes of the people. Twice voted the Rural Preacher of the Year in Virginia, he gave every evidence of deserving such honors. He preached the great truths with courage and insight. Many of our people didn't miss a single service. It was a thrill to see the fine audiences filling the church even as they did on two occasions when it was raining plentifully. One of our problems was to find sufficient parking space for cars. We utilized the neighboring school grounds and opened up a new lot which was usable only when dry. One person who passed the church during services Sunday morning said it looked like a ball game was being played. (Sunday ball games, unfortunately, usually get more support in these parts than church services).

Our music was of the best, too. Brother Philip Trout, a senior in Music at Bridgewater College was selected by the joint Committee of the cooperating churches to serve in this capacity. He did his work ably. He went about it in a most unobtrusive way, but accomplished the desired end. Some song leaders are not so gifted! Through his efforts a chorus was formed and a number of special musical contributions were made by groups from the College, including several quartets and the Clericus Male Chorus of sixteen voices, which thrilled their listeners with their deeply reverent expression of some great religious hymns and spirituals.

Great appreciation should be given to Brother A. R. Showalter the capable pastor of the Cook's Creek Congregation for his affable spirit of good will and his indefatigable labors. Brother Showalter rendered great service to the meeting by sundry means, not the least was by visiting. Being an experienced evangelist himself and in demand for Evangelistic meetings, he had just closed a successful meeting the night before ours began. He came to this task already warmed up! We made a great many calls during the meeting. Sometimes Brother Wagner and Showalter and myself went together, and sometimes we divided into two teams and Brother William F. Flory assisted. These Brethren showed no partiality. They talked to people in their homes concerning their souls, and sought to align them with Bethlehem, if they had any leanings in that direction. The result was that some families were united in the church, for which we are duly thankful. We enjoyed the meals and fellowship of many homes. I believe that such a Revival strengthens the bonds of Christian love for all who participate. We were competing against the forces of evil in a united fellowship of Christian believers, and the community took notice.

Since the meeting we have been authorized by vote of the Congregation to have evening services together in December and to hold a school of Missions on the Sunday nights of January. Classes for children, Young People, and Adults' will be held. The Adults will study the course, "Japan Begins Again." Motion Pictures are also planned for three of the nights of the school. The school of Missions will be held in the Dayton, Virginia church.

Offerings over and above that which went for the expenses of the Meeting were given for the work of The Brethren Service Commission for Relief of human suffering.

Short Motion pictures were used several nights each week of the meeting, since Bethlehem is the possessor of the latest projection equipment, the gift of Brother Mark A. Logan.

Other News of Bethlehem

Our Fall Communion was held following the Baptismal services the last Sunday in November. The two sacred rites in one evening made an impressive service.

The Sisterhood of Mary and Martha are active. They helped a needy family at Thanksgiving with a fine contribution of food. On December 21st, they have a Christmas play at the church.

Two of our families are sponsoring families of displaced persons. One of these families has arrived already, and come regularly to Bethlehem. They are Ukrainians. Recently our people gave them a shower of food and other

helpful things as they begin life anew in America. Their presence is a silent reminder of how much we have been spared in two wars.

The Grace of Our Lord Be on you all.

John F. Locke, pastor,
Bethlehem Brethren, Harrisonburg.



MT. OLIVE, VIRGINIA, HAS GOOD MEETING

The Mt. Olive Brethren church, located in the village of Pineville near McGaheysville, Virginia, had as its guest preacher for two weeks, October 31 to November 13, 1949, the able and friendly pastor of our Washington D. C. Church. Brother Fairbanks is a preacher and a scholar. His sermons abound in apt illustrations of the Biblical truth he expounds. The listener is served a rich program in two weeks of his homiletical fare. Brother Fairbanks held a meeting for us some years ago and the invitation to him to return was a mark of the appreciation our people had for him then. This time he was even better. The people showed their appreciation by a very consistent attendance gradually increasing in numbers from night to night until the church was well filled.

One feature that proved to be very interesting and valuable to all was the Guest Evangelist's object lesson talks. A child would bring him some object each night on which to make a short talk relating to the scriptures and Christian living. This he was able to do to the amazement of the audience on some occasions. The first boy brought him a cup. Some other objects included a candle, an egg, Twenty-five cent piece, and three little monkeys seeing no evil, saying none and hearing none.

The weather for the most part was most favorable. A number of persons helped us by special music. Four evenings special music was provided from the Mill Creek congregation of the Church of the Brethren, two different Quartets and two solos. On Friday evening of the second week of the meeting The Clericus Male Chorus from Bridgewater College under the direction of Mr. Philip Trout rendered a program prior to Brother Fairbanks' two messages, the object lesson and sermon. That night we were delighted to have a delegation from the Mathias, West Virginia Church, led by Pastor Guy F. Ludwig and Mrs. Ludwig.

Brother Walter D. Koontz a deacon of our Congregation and the man who designed and helped very materially in getting our Sunday school rooms, was here for the meeting. He now resides in Washington where he hears Rev. Fairbanks every Sunday! One week after the close of the meeting Brother Koontz assisted at the Communion.

The closing night of the meeting the Baptismal service was held and five who made the Good Confession were baptised. The service of Laying on of Hands followed with Brother Fairbanks assisting.

The Communion service was the best attended since my pastorate began here. But the largest room in the world, it is said, is the room for improvement. And a great many more people ought to attend communion from our membership, than do.

The Christian Endeavor society continues to thrive. Brother Braden Racey has been leading in this important work for over a year now.

The Church has been painted outside, and repapered and fitted with new blinds inside, during the year.

Recently a leadership Training School was held for the various churches of the East side of the County. Some of our leaders availed themselves of the opportunity of further growth and study.

The faculty of four included the undersigned, who taught the Old Testament. Other courses were, A study of the Pupil; The Christian Home, and The Problems of Christian Living.

On Christmas Eve the Sunday School under the leadership of Supt. Everette Rodgers gave its Annual Christmas Program.

We wish our Brethren everywhere the best in 1950. May the Grace of our Lord and Savior be on you all.

John F. Locke, pastor
Mt. Olive Brethren Church.

ROANN, INDIANA

Greetings from the Roann First Brethren Church:

Our revival services were held from November thirteenth to twenty-seventh by our minister, the Rev. J. F. Baldwin. We were greatly blessed during our revival. Eleven were received into the church by baptism and there were fifteen reconsecrations.

Baptismal service was held on Christmas day. Our children's department had charge of the first part of the program, using colored slides, scriptures and carols. The next part was in charge of the adult department. This was concluded with a White Gift Service. Nine new members were received into the church and one by letter at this service.

December thirtieth a social is scheduled by the Loyal Workers Class at the High School. Baptismal services were scheduled for December thirty-first, followed by a social hour and a Watch night party. Then we will be ready to start another year. We trust, with the Lord's help it will be a successful year.

Betty Meyer, Secretary.



(Beginning with this new year, in accordance to the policy laid out by the Publication Board, only short notices concerning deaths will be published under this heading. The exception will be in the case of the passing of church leaders and individuals prominent in the work of the church-at-large. Then such will be confined to one issue of the Evangelist).

WHISLER. Sarah Whisler, a charter member of the Udell, Iowa, Brethren Church, passed to her reward on October 12, 1949, at the age of ninety-two years. "Aunt

Sarah Whisler" as she was known, was devoted to her church. She reared a family of four—two sons and two daughters. Funeral by the undersigned.

W. R. Deeter.

THEAKSTON. Funeral services for Mrs. Abbie Theakston of the Highland, Pennsylvania, Brethren Church were held in the Highland Church. Surviving are two brothers and four children. She was 93 years of age, faithful through her life to her Lord.—Ralph Mills, pastor.

WILSON. Miss Naomi Wilson, Resident member of the Brethren Home, and a member of the Elkhart, Indiana, Church, passed away at the Home on September 4th. Funeral at Elkhart on September 7, in charge of the undersigned, with sermon by Dr. W. I. Duker. She was a loyal worker in the church.—L. V. King, pastor.

MILLER. G. Earl Miller, a Trustee of the Elkhart Brethren Church, and manager of the Eckard Drugstore, died of a heart attack on August 9, 1949. He united with the church under the pastorate of Rev. Delbert Flora. Funeral at the church in charge of the pastor.—L. V. King.

NETTRO. Albert Nettle, united with the Elkhart Brethren Church by relation in 1938. He had been ill for four years. He passed to his reward and services were held at the Westbrook Funeral Home on August 20, 1949.—L. V. King.

BAIR. Blanch Bair passed to her reward suddenly on September 16, 1949. She united with the church in 1906 under the ministry of Rev. J. A. Garber, and remained a consistent member. Funeral services at the church.—L. V. King.

KERN. Mrs. John Kern of Three Rivers, Michigan, 88 years of age, oldest member of the Elkhart Brethren Church, passed away on September 24, 1949. She is survived by her husband, who now becomes the oldest member of the church. They would have celebrated their seventieth wedding anniversary in November.—L. V. King.

STRUBLE. Walter Struble, who united with the church at Elkhart under the ministry of Rev. Delbert Flora, passed to his reward on October 7, 1949. Funeral at the church.—L. V. King.

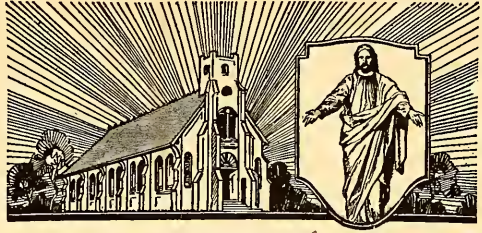
STEWART. Mrs. Hazel Stewart, member of the Elkhart church, was called suddenly to her Eternal Home on October 16, 1949. She was the mother of thirteen children, two of which were killed during the war. Three other sons are now serving their country.—L. V. King.

SWIHART. David C. Swihart departed this life on October 7, 1949, at Rochester, Indiana. He is survived by his wife and three children; also several grandchildren. He was an active member of the Tiosa Brethren Church for thirty-five years. Services at the church on October 11th.—G. L. Maus, pastor.

WORKMAN. Mrs. Annie Belle Thomas, Workman, seventy-six, a life-long member of the Mt. Pleasant, Penna., Brethren Church, passed away on August 30, 1949, being the last of the Thomas family. She is survived by four daughters and one son; 22 grandchildren and 25 great grandchildren. Services at the Mt. Pleasant Church.—D. C. White, Milledgeville, Ill.



THE
Brethren
Evangelist



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See Pages 8 and 9 for the Story

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program. Chairs had to be placed in the aisles. A number of strangers were present."

Johnstown, Penna., Second. We quote from Brother Leatherman's bulletin of January 1st. The following is regarding Brother Leatherman's illness: "How are you? That is really what you want to know of your pastor. Perhaps this word of explanation may help. I am not fine. But neither am I dead. A kidney stone has been trying to escape for the past six weeks. The first X-ray showed it had 1½ inches to go. The last X-ray showed it had moved an inch and therefore has only a half inch to go. Every day gives intense pain. We are praying for its elimination." We too, are praying that he may soon be recovered of his ailment.

It is good to have friends to help you. Brother Leatherman expresses appreciation for the help given him by Brother D. R. Wolfe, pastor of the Third Johnstown Church and to Brother Charles Munson for the aid rendered in the preparation of the weekly bulletins. Brother Munson was the speaker at the morning service on January 1st. This is Brother Munson's home church.

Sister Leatherman informs us that they will again be on the 100% list of the Evangelist subscribers this year. We appreciate this greatly.

The Third Church choir rendered a very fine program on Christmas night. The combined Mennonite chorus gave a program on December 18th.

Dayton, Ohio. Brother Whetstone says that a recording of the dedication services for their parsonage was made and was played back to those who could not attend in the afternoon and came in the evening.

We note that a new member has been added to the Dayton church by letter on December 25th.

Loree, Indiana. Brother Higgins says that the average attendance for October to December was 156, and for the entire year, 142. He also says, "This was a mighty fine gain."

The Loree folk kindly cancelled the evening service on January 1st, in order that Brother Higgins and family might help his parents celebrate their fifty-fifth Wedding Anniversary in Goshen, Indiana.

Louisville, Ohio. We note from the Louisville bulletin that they have a fine thing in the fact that two couples are named each Sunday to be at the two doors of the church to greet the people as they come in. This is a great help and speaks a welcome to those who come, especially to any strangers who may drop in for the service.

The Junior Church of Louisville, a growing institution, was in charge of a special Christmas program. The attendance of the Junior Church runs between 35 and 40, as they meet regularly.

Nappanee, Indiana. Brother Virgil Meyer reports a most successful Cash Day which was held on Christmas Sunday. The amount reported was \$2,200.00 which is given for building debt retirement.

The Nappanee church cooperated in the Annual Week of Prayer, furnishing special musical numbers at times.

Oakville, Indiana. Brother Bates, retiring pastor of the Oakville church, in his last issue of "The Guidepost," his parish paper, says that while they did not reach the goal of 150 in attendance by 1950, yet they did show an in-

(Continued on page 10)

Items of General Interest

Meysersdale, Penna. The Annual Business meeting of the Meysersdale Church was held on Monday, January 2nd. The members met at the church at the noon hour for a church dinner, after which the business of the church was conducted. This united the business and fellowship of the membership in a fine way.

A group from the Calvary Baptist Church of Irwin, Penna., recently were guests at the Meysersdale Church and furnished a number of special musical selections. This is the second time this group has visited the church.

The Meysersdale Brethren Church cooperated with the other churches of the city in the observance of the Week of Prayer.

A city-wide youth banquet was held on January 9th in our Meysersdale church. This appeared to be a part of the above Week of Prayer.

Waterloo, Iowa. The Waterloo Church held a Youth Banquet on Saturday evening, January 7th, with Brother Charles Munson, National Youth Director, as the guest speaker. He also was the Sunday morning messenger on January 8th.

The Laymen's Organization of the Waterloo church will be in charge of the services on Sunday, January 15th, and the W. M. S. will be responsible for the services of January 22nd.

Rev. and Mrs. Harry Richer will be the evangelistic party in charge of the period of Evangelism in the Waterloo church from March 6th to 19th.

St. James, Maryland. Brother Ankrum says, "There was a full house on Sunday, December 25th, for the Christmas



Apples of Gold in Pictures of Silver

Fred C. Vanator

LONG, LONG AGO one wrote in the Book of Proverbs a sentence which, if the sense of it were used more often, would make this a happier world to live in. These words are found in Proverbs 25:11 and read thus: "A word fitly spoken is like apples of gold in pictures of silver."

And you say, "What brought this up?" And my answer is, "O, just a little letter from a brother who has learned to say things nice about everybody, and who does not hesitate to say them." And because of the nature of the letter, I feel that it should be shared with the readers of the Evangelist, as well as with those who are mentioned therein. We quote this letter below:

Georgetown, Delaware

December 20, 1949.

My thanks are sent to the writers of the many fine and highly spiritual articles which are written and printed in our "Brethren Evangelist." I have enjoyed reading the same and have urged our members to read them.

To our faithful brethren who write the "Spiritual Meditations"; the "Prayer Meeting Topics," and the "Christian Endeavor Topics" each week, may I say that we may overlook the amount of work laid on these good brethren. I know that their labors are multiplied.

I do not intend to neglect sending my own appreciation to the editors of our Sunday School literature, both in our Evangelist and in the Brethren Quarterlies. We can sit at ease and enjoy all that these good brethren have "dug and scratched" for, something that I know came to them by the "sweat of their face," (brow)—but I wish we would not sit and enjoy the same with ease and forget the labors of our brethren. I thank you one and all for the work done this year of 1949, and may the Lord bless each one of you, as He alone knows your real needed blessing.

I have read some of the "Brethren Laymen" magazines and some of the "Brethren Youth" magazines, and found them good reading.

I thank the staff and the authors of these articles and periodicals, and wish them a Happy and Prosperous New Year.

Sincerely in the Master's service,

S. E. Christiansen.

Every once in a while, there comes to the editor's desk, similar expressions of appreciation and good will. Each one of these puts a frame of silver around the golden saying. The day is brightened, the burden is often lifted and faith in man becomes stronger.

I remember hearing a little story about a man who had taken a magazine for twenty years. One day he appeared at the office of the editor and said, rather tartly, "I have

a complaint to register." "Say on," said the weary man behind the desk, and settled back to hear what the man had to say.

The man placed his hands on the desk and leaned over it and said in a very loud voice, "My magazine was a week late—what's the matter with you fellows, can't you get your work out?"

The editor, in a mild voice, replied, "Yes, I know it was late. We just could not help it—the press broke down and we had to get it repaired. We are sorry."

"Well, you should be sorry! I want to tell you this is the first time this ever happened, and I hope it never happens again."

"Haven't you ever had a complaint before?" the editor asked.

"No, this is the first time I have ever had occasion to complain and I've taken your magazine for twenty years." And then, realizing that he had been hasty in his manner, he said, rather humbly, "And by the way, I guess I've never taken time to tell you that I always got the magazine on time before. I beg your pardon; rather thoughtless of me not to have said something good to you, as well as hurrying here to make my first complaint in twenty years."

How easy it is for all of us, including the editor, to see the mistakes men make and rush to criticize them, while how seldom we pause in the course of our lives to speak a word of encouragement. I expect it would do us all good to resolve at the beginning of this year 1950 to be a little more thoughtful of our fellowman, and more expressive of our appreciation to others.

Our own appreciation and that of our staff of writers, goes out to Brother Christiansen for his kind and thoughtful words.

Let's have our thinking on the "sunny side" of life this year!

Office Gleanings

By The Editor

We are glad to report several gifts to the Press and Equipment Fund that have not been reported thus far. The following have been received since our last report:

Mrs. Maude Webb, Goshen, Indiana	\$100.00
Miss Ida Becker, Falls City, Nebr. (Bal. pledge) ..	9.00
Friends from Bryan, Ohio	10.00

More will be reported later as they come in, as we are sure they will.

The Annual Publication Day offerings are beginning to come in. Not enough, however, have come that we care to make a report. In our next issue which will carry the date of January 28th (next week is the Missionary number) we will no doubt have a number to report. Send yours in as soon as convenient. Be sure to make checks payable to The Brethren Publishing Company.



Publication Day Is Here

Prof. J. Garber Drushal



MARTIN BRUBAKER, in his "History of the German Brethren, relates an interesting incident in connection with our early church.

When Christopher Sower came to this country he was undecided as to what occupation he could or should follow. After some consideration of and trials in other trades, Sower decided to become a printer and publisher. He thereby began among the Brethren a long tradition of distinguished printing and publishing of the Word of God.

The interesting incident recorded by Brubaker concerns Sower's arrival at his final decision. He had apparently discussed the matter at some length with his friends. Some of them had become weavers, some were tanners, some were farmers. Sower for a while considered these, and, in addition, repaired spectacles, dealt in herbs and medicines, and did a little farming. Then he announced his determination to become a printer, which was the signal for great rejoicing among the Brethren. They then prepared in their own fashion a "love feast" "to bind his heart to the purpose of becoming a book printer." They viewed the turn of events as a cause for great thanksgiving to God.

Brubaker further quotes the elders of the early church as believing "that the growth and development of the church depended upon having a German printer who would aid the church by disseminating through books and magazines and other publications the literature of the church."

The early Brethren well appreciated the importance of the printed word as an agency of spreading the Good News of the church, the doctrine of the denomination. They were correct then, and in subsequent years the rule has prevailed with the same relentless authority. Simply stated the determining rule was and is:

WHERE THE CHURCH IS TO GROW, THERE MUST BE THE VIRILE PRINTED WORD TO ACCOMPANY WHATEVER ATTEMPTS THE CHURCH LAUNCHES.

THE RULE HAS NOT CHANGED

Wherever you find an established denomination, you will find a well-organized printing and publishing program. Wherever you find a new sect organizing into a denomina-

tion, one of the very first moves is to get into the printing business. In many instances, both of these groups come to own, as do the Brethren, considerable publishing companies. Such activity is one of the three things without which a modern denomination cannot survive.

Organized as it is, and functioning as it does, the Brethren Church must ask you once each year for an offering to underwrite the printing and publishing interest of the church. Being constructed as men are, and in the days when they put lock zippers on billfolds, it is necessary to remind ourselves of the significant place these publishing interests hold in our fraternal order. A good Publication Day offering is a *sine qua non*.

One of the first signs of decadence and decay in any church is the decline of the quality of the printed word, and the decline of interest in its dissemination. A peculiar responsibility rests upon each of us to give this offering a big lift, and to cooperate wherever possible to keep our printed word true to the Word. Thereby we keep the pen and press pushing us forward. —Columbus, Ohio.

"GIVE"

God never sells anything!

This is sometimes difficult to bear in mind—when, on every hand, it seems, someone is trying to sell us something.

God gives gifts only.

And what marvelous gifts they are! Eternal life, for instance, is the "gift of God" (Romans 6:23). We cannot possibly buy it, for it is not for sale.

And there is faith—another gift of God (Ephesians 2:8). And faith enables one to overcome the world. That which enables us move mountains, to overcome obstacles, to accomplish great things for God, is given to us free!

Then we read of God's "unspeakable gift" (1 Corinthians 9:15).

These are some of the greatest of His gifts to us. But we have other gifts on every hand—so common, so constant, that we are in grave danger of overlooking them entirely. The pure air we have to breathe. The water we enjoy is another gift. It is not always free, but God gives it just the same, though man charges for it sometimes. The beauties of nature, everywhere, are a gift from God. So also are the sun, the moon and the stars, the mighty sky overhead. There are gifts and gifts. God gives and gives. We receive and receive. Or do we follow His wish and give of ourselves, our talents, our substance, our all, to advance the work in which the Lord Jesus Christ is most interested, and for which He gave His very life?

"And . . . remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Selected.

- - Forward With Christ In Christian Living - -

Address by Moderator W. L. Thomas

(Delivered at the Mid-West District Conference)

ARE YOU DEAD? and you? and you? and you? Is the Brethren Church dead? I believe your answer to these questions would be, "No." Then our text, our Conference Theme—Romans 12:1, 2—is for you.

Paul, the apostle, is here writing to you and to me, children of God, Brethren—Brethren of Christ and of one another. He never intended these words for the heathen—those who never have heard of the living God, nor to those who having heard, continued on in sin, rejecting Christ as their Savior. But he is writing to believers—to you and to me. He has already written in this book of Romans of God's hatred of sin and its consequences; of judgment, and of salvation. Now he says, since you know of these and have settled your faith on the Lord Jesus Christ, "I beseech you, therefore" or "I implore" (in the sense of kneeling down and begging you)—"by the mercies of God," not that we are worthy in our own righteousness, but only through the mercies of God can we hope to inherit eternal life and to do the things we are supposed to do in accordance to God's will. "That ye present your bodies (yourselves in your bodies) a living sacrifice," in glorious contrast to the legal sacrifices under the Mosaic law. Not a dead sacrifice—dead people don't spread the gospel—but "a living sacrifice."

A young man, when he proposed to his girl friend, said, "I love you so much I would be willing to die for you; will you marry me?" She replied, "No." When asked why her answer was no? she replied, "I want a man that will be willing to live and work for me." That is what the Apostle Paul is asking you and me to do. "A living sacrifice"—a holy life—a life that will be acceptable to God—"which is your reasonable service."

In view of all God has done for us through Jesus Christ, it is reasonable for Him to expect us to live for Him. I would like to quote a few words from a message delivered before the State Convention of Christian Churches, which met in Topeka, Kansas, by Mr. Payne Ratner, former Governor of Kansas:

"The one thing that terrifies the godless, the world over, is the fear that some day all those who believe in Christ will wake up and start acting their beliefs. That once the Christian people awaken, most of the great problems that plague mankind will disappear over night. No matter how poor or humble we are, we can still make the world a better place in which to live each day by acting our belief, by putting into practice a sincere Christian effort to help someone else, no matter how small it may be."

Now I don't approve of some of the things Payne Ratner does himself, but these words of his does give us something to think about. How many Christians do you know live like they had been "born again?"—that they have the new life within them? Do we know how to live so that our lives will be acceptable to God? Let us look at a few instructions found in God's Word.

I would like to call your attention to II Cor. 6:17—"Wherefore come out from among them, and be ye sepa-

rate, saith the Lord, and touch not the unclean thing, and I will receive you." Come out from among those of the world. Follow not the things that the world follows. Sam Jones, in one of his sermons, said, "I heard a preacher say yesterday that some of the best people in St. Louis attend the theater. Well I denied it. I said it ain't so. And I would hate very much for that to be true, before God, I would." And I agree with Sam Jones. The better people are born again and they would not attend those places. Some people say, "Well we only go to the better pictures." (Can any good come out of Hollywood?) You will still be supporting the same bunch of ungodly people. You will still be spending the money that rightfully belongs to God, for that which is not bread. Also you are not helping those in need, nor doing good. Somebody says, "Well what will we do with our children?" I say provide for the children in the homes and churches so that there will be no need for them to go elsewhere for their entertainment. Teach them the way of God, by precept and example. But first you must make your own life acceptable to God.

Again we are told in I Cor. 6:19, "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" During a fire that nearly consumed the town of Thomas, W. Va., a woman owner of a saloon, when she found her saloon burning down, picked up a keg of whiskey and carried it across the creek to a church located there, and was soon busily engaged in selling her whiskey from the pulpit. You say, "That was terrible!" That is true, it was terrible; but not nearly as bad as a great many people who have professed Jesus Christ as their Savior and are supposed to be temples of the Holy Ghost are doing—insisting on smoking and drinking, and destroying the temple—simply because the world does those things.

How far do you think Christianity would have gone if the members of the early church would have compromised with the world—if they had failed to live as the Lord had commanded? We find that they continued steadfastly in the apostles' doctrine (teaching) and fellowship (they attended the services of the church) and in breaking of bread and in prayers: no fellowship with the world. They were always striving to live lives that would be acceptable to God. Where would the Brethren Church be today if Alexander Mack, and those others associated with him, had said, "We will believe God's word, but we'll go along with the world in order to have their good will." There would be no Brethren Church.

But thanks be to God, those early Brethren were not only believers, but they were doers of the Word. They practiced what they preached. They firmly desired to "abstain from all appearance of evil." Oh that we might have more people in the church like that today.

Our Lord said, "Touch not the unclean thing," but how many today not only touch, but partake of the unclean things? How many do things that they would not want to be doing when the Lord comes back for His own? Do

you think He would call you out of a theater, a dance hall, the saloon, the races, if He should come while you are there? Would He take you to be with Him if you had a cigarette, a bottle of beer, a glass of whiskey, or any of the devil's concoctions in your hand when He comes? That is a good test for all things. Would the Lord approve of what I want to do?

No man or woman who has the Spirit of God witnessing with their spirit that they are a child of God, can truthfully say they didn't know they were doing wrong. I've seen blinds pulled down when people were playing cards; I've seen cigarettes thrown away by people when they saw a preacher start toward them. Why? Because they knew they shouldn't be doing those things. But why worry about a preacher seeing you if you don't care for God seeing you? He knows your name and your every move.

Paul goes on to tell us in our text "and be not conformed to this world, but be ye transformed by the renewing of your mind." No longer are you in bondage to the things of the world, that they should control your mind, "but be ye transformed" (transfigured)—not just an outward conformity to the ungodly world, but by an inward spiritual transformation that makes the whole life new. New in its motive and ends. New because we have the Holy Spirit to direct our thoughts. The whole power of God to work in us and through us. Therefore, we should strive to keep our mind pure by studying the Bible, and other good literature, that which is uplifting.

When I visit in the homes of people, some of them Brethren, and see the kind of literature they have for their children and themselves to read, I am not surprised that there is no spirituality in such families. Books and magazines that should never be printed; filthy pictures; radio going full blast with more filth in many cases, and these in our supposedly Christian homes. I say "supposedly" Christian homes, because their names are on the church books. No wonder children from such homes cannot be interested in the Bible. How can people have pure minds and know the will of God if they allow such things to permeate their minds? O, Beloved, it's time for you and me, for all who profess the name of Christ, to wake up and start living true to the Word of God, that by our lives we may experience "what is that good and acceptable and perfect will of God!"

Paul doesn't stop with the verses of our text, but throughout the remainder of his letter he gives instructions as to how to live daily to please God—teaching us first to be humble, which is one of the foremost of Christian graces, and then others that would be profitable to us. We need to do these things, not only that we might prove what is that good and acceptable and perfect will of God for ourselves, but that we might prove to the world what God's will is for them. Paul says in II Cor. 3:2, "Ye are our epistle, written in our heart, known and read of all men."

Some one has said that the Christian is the "Fifth Gospel and the only one that the world reads." Again we might quote Dr. Lindower (although not word for word)—"The book of Acts was never finished, but continues on in the lives of Christian men and women." Then if these things be true, how careful you and I and every believer should be that we always do that which is well pleasing

to God and in accordance with His Word. I have heard a number of people say that they became Christians because someone had lived a spotless life before them.

A young man told me some years ago, when I was talking to him about his soul, "If I thought I could live like them (and he named two young men that had accepted Christ a couple of years before, one of them now being a Brethren minister, the other a deacon) then I would be willing to confess Christ." "If I ever do," he continued, "I want to be like them." Those young men had given up all known sin; their lives had changed; their conversation had changed; they were indeed outstanding Christians. I hope and pray that they haven't gone to sleep or compromised with the world, for their lives were a real testimony to God's saving grace.

Someone will be thinking now, "Well, preacher, that is all right to say, but how to do it is another thing." Yes, I grant you it is another thing (you can lead a horse to water, but if he is stubborn, you can't make him drink). I don't believe any Christian has any excuse for not living the kind of life God wants him to live. In the great commission Jesus said, "Lo! I am with you always!" Then if Christ be with us, who can be against us? Go back to your homes; throw out the dirty books, magazines; give the Bible the place in your homes it should have; watch that radio; get only programs you know Christ would want you to hear; pray to God to forgive you and to give you a clean heart and mind. Ask Him to help you remove all impurities from your life. Don't be concerned about what people will think. They will eventually think more of you if you are true to your beliefs. Throw away those old playing cards; go to church, not just once a week—but don't miss a service; fellowship with God's children, not the devil's; tell your pastor you want to work for the advancement of God's kingdom and keep on praying for help from on high. You can live the right kind of a life, but first you must know Christ, who gave His life a ransom for you. Then in newness of life, let Him be your Guide.

What power for good the Brethren Church would be if all its 18,000 members would start today to act out their beliefs. I tell you the world would sit up and take notice. And if all Christians of all denominations would do that, we would see the majority of the world converted in this generation. Let's all do our part to make the Brethren Church the power it should be through our Lord Jesus Christ.

Now just a few words to the Mid-West District members in particular. Let us all get behind the separate organizations of the church and push. If you don't belong to one of them, then join right away—The W. M. S.; Laymen; S. M. M.; Brotherhood; Signal Lights; C. E.; Brethren Youth; the Sunday School. The Young Peoples' Camp needs your help—it is a power for good. Boys and girls have found Christ there. The coming church leaders are being trained there. Help your camp in any way you can. Men and women are needed to open up new Sunday Schools and Prayer services in our District. Missionaries are needed at home and in Foreign fields. Train your children up to accept the greatest position that has ever been offered—a minister of the Gospel of Light. But above all, we need every man, woman and child living the Christian life daily. Will you do your part? I hope you will.

—Mylvane, Kansas.

Travel Flashes

Dr. Charles A. Bame

Traveling Five Decades

Before this has a chance to get into print, the figures 1950 will be written many times. If it is the forty-ninth year of the century, or the fiftieth (the old puzzler) I have seen every one of them and I need not tell of the progress that has been made, nor of the pains and penalties humanity has suffered nor of the advancements that have come to make life "more livable," if it has.

A Long Time to Live

It is a long time to live—five decades—one being conscious of responsibility and trying to meet the issues of life, morally, manfully, heroically and helping others to do likewise; but as a teacher, preacher, pastor and parent, this, seriously has been my ambition and effort, and I am not without some confidence that it has not all been fruitless. I am and always have been amazed at the way that the good Lord has opened doors of service to me and still has not forgotten.

Another "Flash"

This is to another kind of flash. It is the story that should be flashed to every preacher and congregation of every denomination in America. It is still warm from the press at Elgin, having appeared in the December 31st issue of the "Gospel Messenger" which carried the notice of the passing of Elder I. J. Harshbarger, and this is being written on the evening of December 29th. It is

The Story of a Church

The author of the story passed to his reward only on December 8 of 1949. But let him, Elder Harshbarger, tell it as from another world. Every real Brethren may well rejoice that he left the story as a post mortem message to inspire us all of whatever conference of Brethren to make the most of opportunity and learn most valuable lessons of devotion, faithfulness and rewards. I'd give a title, "A Country Church Reaches Around the World." Now let his modest, factual words tell the story.

"The Pleasant Hill congregation, located in Macoupin County, Southern Illinois, about midway between Girard and Virden, has lent a helpful Christian influence in at least three continents, Africa, Asia and North America.

"Their meetinghouse was built in the year 1868 . . . The congregation was organized in 1876. As it grew, the community needs grew and changed.

"By 1912 this congregation was worshipping in Girard . . . Later the Virden church was built and organized. The name Pleasant Hill was dropped and one congregation became two, namely, Girard and Virden.

"Thus the work of the Old Pleasant Hill church has gone on and on and has spread over a large section of America and into mission fields.

"In 1876, when the Pleasant Hill congregation was organized, Isaac Neff was elder. The three ministers were Cullen Gibson, Joseph Harshbarger and Jonathan Bru-

baker. Elder Daniel Vaniman lived near by, but worked in another congregation. Three others were elected to the ministry in the old church: J. H. Brubaker, James Wirt and I. J. Harshbarger.

"Having lived in the atmosphere and influence of this church, the following entered the ministry here or elsewhere for soul-winning: I. H. Crist, John Crist, H. F. Crist, D. A. Crist, C. C. Brubaker, Isaac Brubaker, N. J. Brubaker, Charles Brubaker, A. O. Brubaker, Peter Brubaker, J. A. Brubaker, Charles Gibson, George Gibson, B. F. Filburn, John Heckman, J. W. Lear, James Masterson, W. H. Shull, E. H. Brubaker, and A. W. Vaniman.

"Coming to the second and third generation are Harvey Brubaker, Albert Brubaker, G. O. Stutsman, Bennett Stutsman, Frank Gibson, Charles Harshbarger, Chalmers Shull, Jesse Shull, Merlin C. Shull, Russell Smith, Arthur Shull, Ernest Shull, Paul Bechtold. Paul Gibbel.

"The parents of Lucille Gibson Heckman, missionary to Africa, Rebecca Harshbarger, and George Gibson were raised in the old Pleasant Hill church, as was also the mother of Hazel Minnich Landis and Modena Minnich Studebaker, missionaries in Africa. Many others as wives of ministers are serving in far-flung areas of the world.

"The Pleasant Hill community was almost a Brethren settlement. Annual Conference was held in the great bank barn here, in 1874.

"However, I think the old Pleasant Hill Community has made a wonderful contribution to the world and pray that the descendants of these workers will do as much in the next seventy-five years.

"To my knowledge there are eight people living who lived as children in the charter congregation. They are D. A. Crist, Quinter, Kansas; F. A. Vaniman, McPherson, Kansas; A. S. Harshbarger, A. C. Brubaker, J. J. Filburn and Mrs. Elizabeth Vaniman, all of La Verne Calif.; Peter Filburn, Camden, Ohio; and myself. Thus I am the only one left in this community who was in this church as a lad." P. S.—And now he is not "left."

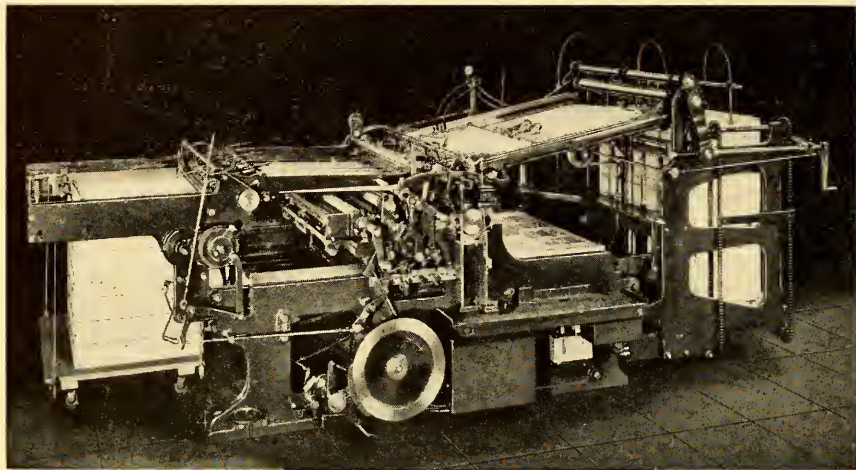
An Amazing Record

If I counted right, this "country" congregation produced forty-five preachers and a number of missionaries in seventy-five years. Scores of groups did not do half as well—maybe gave none. Most of them, doubtless, were "elected" by the congregation. Is there a better way? A number of them became "great" in their local churches and a smaller number reached national recognition. Personally, I know one, an honored banker and benefactor; another a prominent Bible teacher and preacher; one I know as a debater on the "Annual Meeting" forum whose eloquence swayed the great delegation many times where eloquence was not often matched, perhaps, save in the United States Senate. The names of Vaniman, Filburn, Gibson, Stutzman and Lear, all remind me of times when the trend of times drifted us apart, to see them move toward unity, harmony and cooperation.

—Wabash, Indiana.

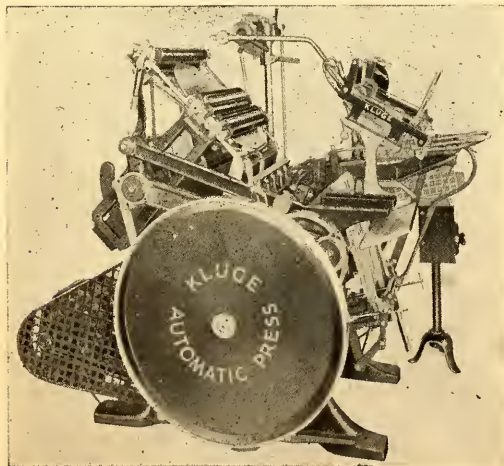
A "Red Sea" often rolls between our sorrows and our songs.

YOUR Brethren Publishing



This is the New Automatic Press

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This is The Kluge Automatic Job Press

YOUR PUBLISHER
That is, it is
that is so necessary
rather long, uphi
place where we ca
race.

Numerous sales
are loud in their
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Those of you v

eral Conferences have also had the privilege of seeing the plant working. The new press which is shown above, has become a boon to the putting out of the work that comes to us. Not alone are we able to get out our own magazine, "The Brethren Evangelist," and our Sunday School Quarterlies, very much faster, but the other work is sped up in such a manner that more and better work can be done in an expeditious manner.

This extra time that can be put in by the force is aided in speed with the automatic Kluge Job press, which was purchased some several years ago. This press does fine and rapid work on small pieces of printed matter. Is is an asset to the work.

The new automatic folder, which has been in the offing for some time, and which is shown on the upper right of these pages, is a genuine time saver. Geared to a speed of nearly 7,000 folded pieces an hour, it does the work in practically one-fourth of the time taken by the old hand feed method. Also it is more accurate in the fold, and because there are over 200 different types of fold that can be made on it, we will be equipped to do many more kinds of work than ever before. This folded has been set in on approval and it is proving to be a fine asset to the work.

**BUT THIS, OF COURSE, MEANS THAT
IT MUST BE PAID FOR**

You will recall that three years ago the project to raise \$15,000.00 was launched. This was to cover the cost of the new press and other equipment. This "other equipment" included the present "folder" which now is

g Plant -

Yes, it is your property, for it belongs to The Brethren Church, and every member becomes a Stockholder. Here are some interesting facts.

NG PLANT is gradually coming into its own. Gradually being re-equipped with the machinery in the work of modern printing. It has been a press for the goal, but we are coming to the see the line which will spell the winning of the

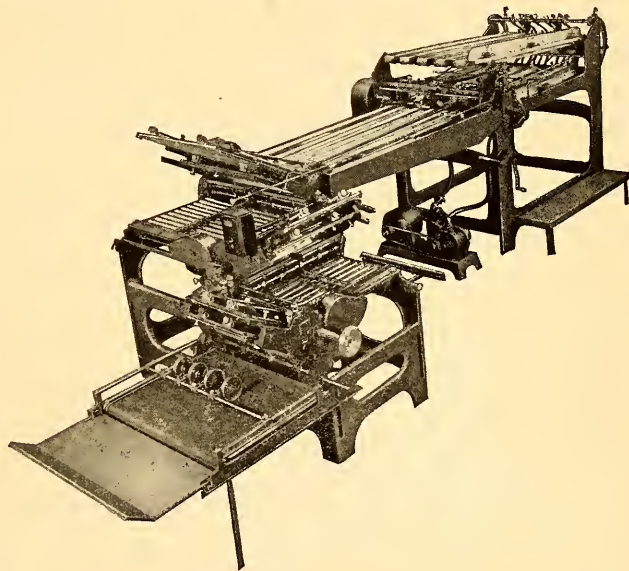
U HAVE A FINE BUILDING

n and others who come to the publishing house claim of the fitness of the Brethren Publishing salesman told our President that he heard n that our plant in Ashland is one of the best state. But that would not be possible without y which we now have and which is so nearly

esides the physical printing plant and its offices which are rented by the Missionary en Church. Also there are two fine upstairs small residence to the west of the main plant, occupied and bringing in a very nice income.

'S GO INSIDE THE PLANT

have had the privilege of attending our Gen-



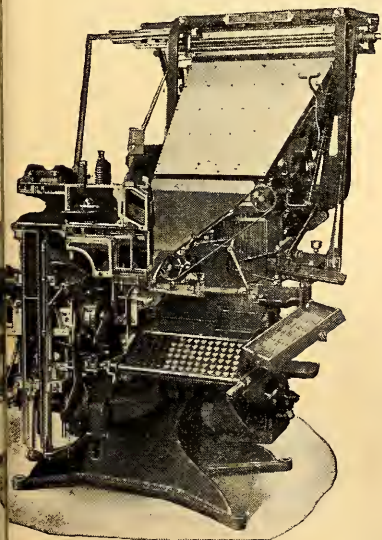
This is The New Folder, set in on Approval

installed and just awaiting our approval. The full amount of this \$15,000.00 was not complete, there remaining a considerable amount yet not paid into this fund. Interimittently we receive various sums which are being contributed —such as the \$119.00 which you will find reported under the "Office Gleanings" in this issue. As we have been saying from time to time, "It may be even now that some of our readers have not completed their pledges and such pledges should be completed by this time." How about yours?

THE REMAINING PART OF THE EQUIPMENT NEEDS

As we had included it in the project, is the "rebuilding of the Intertype line casting machine" upon which all body type of our magazines is set. This one machine has been in constant use for many, many years. But the time has come when something MUST be done about it. Practically no money has been expended on this equipment in the past twenty-five years. But regardless of how good an instrument is, and how much care is given it, wear will finally take its toll. We have in our machine operator, one who is able to take care of the equipment, and with time out from the regular work of setting the material, has been able to keep it running. But aside from the time he is compelled to "waste" in making such repairs, he is kept from setting as much material as he is able to set. All in all much would be gained in time and energy if we could immediately rebuild this machine.

is The Intertype Machine That Must Be Rebuilt



Therefore we feel no hesitancy in coming to you at this Publication Day Month of January and urging that you definitely come to the aid of this particular part of the work by making your offering just a little greater than usual. The College had an "emergency." How well you met it is shown by the fact that this "Interest" of the church is going to close its account on this

"emergency" in the black. OURS IS ALSO AN EMERGENCY. Though it has not been created by a fire hazard, but it is an emergency nevertheless. So we are presenting "OUR EMERGENCY" to you and we are depending on you to meet it in the same gracious spirit that you met the college emergency.

JUST BY WAY OF A REMINDER

Of course we are not forgetting the main issue of the Publication Day Offering—that of subsidizing or underwriting the deficit which must always come from the printing of a church paper. Let us say again, as we have said so often, that no church paper can possibly pay for itself. We still need, and will need this extra money to meet the cost of the paper and the quarterlies, which the price of \$1.50 and 9 cents per quarter, respectively, does not cover.

SO LET US GET BEHIND THIS OFFERING WITH
ALL OUR HEARTS.

Items of General Interest

(Continued from Page 2)

crease of 25% over 1948. The slogan "150 by '50" still remains as a target for them to shoot at during the year we have just entered. The highest attendance in 1949 was 137 and the lowest was 79.

Gratis, Ohio. Brother W. S. Crick says that the Gratis Brethren joined the other churches in the Week of Prayer, with the services on Friday evening being held at our church. The three churches of Gratis were used as meeting places.

Milledgeville, Illinois. Brother D. C. White, Milledgeville pastor, announces that Brother Floyd Sibert, pastor of the Pleasant Hill, Ohio, Brethren Church, will be the evangelist in the coming revival time with the services being held from March 20th to April 2nd.

A Card From Brother W. R. Deeter. In a card to the editor, Brother Deeter says, "A line to let you know how I am. I came home from the hospital last Thursday (December 29th). I am gaining slowly and am on the road to recovery. Prayers, letters, cards galore—from California to Ohio. The people have been wonderful. Guess I was pretty close to the Empty Mansion, but the Lord lifted me above the shadows." We rejoice in the good news.

Washington, D. C. The Washington Church held a "Big Holiday Party" on Wednesday evening, December 28th, following the regular prayer meeting. There were games and fun for everyone.

Ashland, Ohio. Sunday evening, January 8th, was the first of the new year's Youth Sunday evening Hours. The opening service was in charge of the Children's Bible Class, which meets each Wednesday evening. The children astonish us every time we hear what they have learned and how they have retained what they have learned of the Old Testament in the past year. The second part of the service was given over to the showing of the sound film, "The Life of St. Paul—Part 4," which was well received by the audience.

The Ashland Church will observe its quarterly Communion on Sunday evening, January 15th, at 7:00 o'clock.

Mrs. E. J. Beekley is honored. We quote from a newspaper clipping which we just received. "Lance A. Mantle, manager of Church Extension Service, of Golden, Colorado, has announced the appointment of Mrs. E. J. Beekley of Warsaw, Indiana, as editor for the publication, 'For Women Only.' This monthly publication is issued in the interest of missionary societies or other church women's groups for all denominations in the Protestant Churches. Mr. Mantle is also the publisher of several other publications for church workers, including the "Pastor's Idea Kit," and the "Sunday School Idea Kit." As editor of 'For Women Only,' Mrs. Beekley will be responsible for a monthly program suitable for presentation at regular meetings and also sections on stewardship, spiritual life, missions and social action." She is the wife of Brother Beekley, pastor of the Warsaw, Indiana, Church. We offer congratulations.

ATTENTION MEMBERS OF THE W. M. S.

The editor of the "Woman's Outlook" received the following from Sister Carrie Stoffer, too late to place in the current issue of the "Outlook." At her request we are presenting it here: We quote the letter—

"Dear W. M. S. members:

"We want to thank you for the clothing that you have already sent us this fall and winter. We have appreciated your help. But do not send us any more. Our present needs have been generously supplied and our room for storing clothing is limited.

"Yours in His Service,
"Carrie Stoffer."

NOW PLEASE NOTE. This above letter does not apply to our Lost Creek Mission at Lost Creek—only to the clothing sent to Haddix.

OPEN FOR REVIVAL DATES

Any church desiring an evangelistic or revival campaign in their church, please contact the undersigned. We believe the Lord can use us to bring victory to you and your people.

Rev. H. R. Garland,
16 E. Second Street,
West Alexandria, Ohio.

SCRIPTURES IN SPANISH BRAILLE

Copies of two volumes containing I Corinthians through II Timothy and Titus through Revelation in Spanish Braille are now available from the American Bible Society. The publication of these two books completes the New Testament, which requires seven large volumes, for the Spanish-speaking Blind. While the books are published particularly for the Blind of Latin America, there are many Spanish-speaking persons in the United States who will welcome these embossed volumes in their own language.

The Bible Society furnishes Braille volumes to the Blind at twenty-five cents a volume, although the cost is many times that amount. Where a person is unable to pay even this small amount the Braille books are furnished without cost.

Pastoral and Evangelistic Sketches

Perhaps the time has come when we should be heard from through the columns of our church paper under the above caption. The past months have kept us busy. No, we have not retired from the ministry, for not many Lord's days have passed that we have not been found ministering to congregations of various denominations in spiritual things. About a year ago we received an invitation from our church at

Roann, Indiana

to supply their pulpit and minister to them in various ways until such a time as a resident minister could be secured. We accepted the call and for nearly a year we had a very pleasant and profitable sojourn among them. We found in the Roann brethren a people loyal to the local church and to all our general interests, for every appeal presented to them was given careful consideration. The attendance at all services during our stay with them was commendable. The Bible School averaged around one-hundred-forty, and the worship service was never disappointing or discouraging to the preacher. Especially encouraging was the evening service, which, oftentimes was as largely attended as the morning service. Two series of sermons, with fifteen messages in each series, was considered for the evening hour of worship. These were, "The Scarlet Cord" and "The Seven Churches." Two first time confessions and two reconsecrations were received during this supply period. The writer considers the Roann church as among our best churches, and we shall look forward to and expect continued growth and progress in the years ahead under the able leadership of their present pastor, Brother J. F. Baldwin.

At a reception for the Baldwins and the Grissos, each family was presented with a beautiful stand lamp. Well, as for the retiring pastor this is just one of the many expressions and marks of appreciation shown by these Brethren for our labors among them. For, indeed they were very extravagant in their words of praise and appreciation for what help we were able to give them at a time when they needed it so greatly. We have added during these few months, a great number to our list of friends, here in the village of Roann. Our only desire for them is that they shall continue to be a great blessing to the community as they have been in the past.

New Lebanon, Ohio

Lord's day, October second, found us again in a former pastorate at New Lebanon, Ohio, sharing with this good people and their pastor all that goes with an annual Home-Coming and Rally day. Well, it was a great day among them, to say the least. We spoke to more than three hundred at the morning hour of worship. They have lost many of their faithful leaders by death since we labored among them, but others have been found to take their place, and thus the church continues to go and glow and grow, under spiritual sons and daughters among them.

Mrs. Grisso and the writer enjoyed the day immensely

in the midst of a host of friends and brethren. New Lebanon, too, is a great church and we rejoice to have some spiritual sons and daughters among them.

Leaving New Lebanon we spent Lord's Day evening in Springfield with my brothers and only sister, leaving Monday for Pleasantville, near Lancaster, Ohio, for a few hours with our son Charles and family, where he is now well established in the Undertaking business.

Ardmore Heights, South Bend, Indiana

The last Lord's day of October we drove to Ardmore Heights, a beautiful suburb of the Bendix section of South Bend, to assist the good pastor of that church in a two weeks evangelistic effort. That meeting has already been reported with its visible results as to baptisms, etc. Running true to form in these days, the number of additions were not too many. Evangelism here is different indeed from some twenty years ago in this same church the Lord was pleased to give us near a half-hundred souls. But, we believe that this was a genuine old-fashioned revival. Indeed, a great spiritual awakening. The folks came and prayed and studied their Bibles and went out among the villagers to talk to lost souls. It was such faithfulness that brought the blessing and the victory.

This was this preacher's first meeting with Brother Porte. I trust it will not be the last one, for he is a genuine true-blue yokefellow in evangelism. He knows his people and they know him and their praise and admiration and love is mutual. As for myself I counted it a great privilege to spend these days with him and the two weeks in his home with the family, for here too, we were given every kindness and consideration that could be accorded an evangelist. While this church like many others has passed through some dark days, we believe the dawn is breaking for a new and better day for the Ardmore church. The present outlook is encouraging and with the leadership of the Portes we can rightly expect to hear of continuous victories from this field.

We were made happy and encouraged by the presence of brethren from surrounding churches. Brother Studebaker and some of his South Bend folks were present several times, as also Brother King from Elkhart. Also from North Liberty some of our friends of other years were present for several nights. Our son-in-law K. R. Seiler, and, of course, our daughter Vada, from Laporte, Indiana, came over twice and gave us some very beautiful musical numbers.

Again we wish to express our deepest appreciation to the pastor and his people for this opportunity to serve them, and for the many kind words on their part for our labors and, more particularly now for the very gracious generous love-gift. It was all wonderful! May we all be kept busy and faithful to the Great Head of the Church, Until His Appearing.

C. C. Grisso, Evangelist.

Gratitude is one of the trifles that helps make a little man a big man.

If you look back too much, you will soon be heading that way.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for January 29, 1950

GOD DESIGNS

Scripture: John 1:3, 10; Romans 11:33-36; Colossians 1:16, 17

For the Leader

ONE CANNOT READ the selected passages of Scripture tonight without becoming profoundly aware of the greatness of God, and the place of the Trinity in creation. The greater mass of men live from day to day without thought or concern about the creation of this wonderful universe. Their thoughts do not rise to praise their Maker and Provider. The Christian should never be guilty of this. Our wonderful Bible gives to us the illumination for our lives. In it we can learn of God and His love. Our scriptures tonight are outstanding examples of the way God's Word tells us about Himself. Assuming that we had never had any training or knowledge about creation, or who did the work, we certainly would have after reading these passages. Their depth of thought and content compels us to reverence our God, and bow before Him in wonderment and awe. If a reading of it does not do that, then read it again and again until the full impact does reach us. God designs; He also designs for our lives.

DISCUSSION

1. CAST ASIDE. One of the saddest, heart-breaking thoughts expressed in scripture is found in the first chapter of John. Here, in the 3rd verse, we have the statement that Christ (the Word) made all things. Later, in the 10th verse, we read that He was in the world (when He lived here) and yet the world knew Him not. Christ the Son, with God in creation, later coming in the flesh, was not honored by His creation. They cast Him aside and would not honor Him with their lives and worship. Instead, they denied Him. But don't blame the people in His day too much. We do the same thing today. How many people now fall upon their knees in praise to Him for all that His creative power has done for us? There is a lesson we can well learn ourselves. This universe, life, etc., are all in His power. All who work with Him and are in His will are a part of His plan. All who are not, shall be cast aside by the One whom they themselves have cast aside.

2. THE GREAT MIND OF GOD. In Romans the 11th chapter we find a song of praise unto God for all that He has done. It suggests that the wisdom of the mind of God is beyond comparison. Yet there are people who question the judgment and will of God. They cannot see why some things occur in their lives. They feel if God was just, thus and so would not have happened. Some go even so far as to stick their fist into the face of God and curse Him. Others feel their judgment is better than God's, for they never seek His help through prayer. We Christians are told in this passage that the wisdom of God is best for our lives. Elsewhere the scripture tell us that

man's best bet is to submit his will to God's will. Paul feels this too, for after telling us about the wisdom of God, he breaks into the matchless 12th chapter of Romans wherein he tells us to present ourselves unto God a living sacrifice unto God. We cannot repay God for His wonderful works, but we can give ourselves unto Him. If you want to make God happy, and if you want to obtain for yourself a safe berth in heaven, with lots and lots of rewards, just recognize that God's wisdom is best, and do what Paul wants you to do; give your life and body in service to God.

3. CHRIST SUPREME. There is a big word with which we should become familiar. It is the word "preeminence." Simply, it meant to make supreme, first, greatest; it means to give glory and honor to one only. Thus, in giving Christ the preeminence, we are making Him the greatest, the first, the king and ruler in our lives. Paul says so in Colossians. "He is before all things." That is, Christ is the greatest of all. The universe, and all God's creation abides by His will except man. The Devil, in his design to destroy God, became rebellious. Today, as ever, he is taking many people to help Him destroy God. When we do things which are sinful; when we go places which are sinful; when we swear, lie, deceive, etc., we are siding in with the Devil against God. When we willfully do these things, we are telling Christ He isn't supreme in our lives, for if He were, we wouldn't do them. The Devil, and all who defy God, will not succeed in their plot to overthrow God, but will themselves be cast into everlasting punishment. Don't you think it is far better to make Christ supreme in our lives?

4. THE MOST WONDERFUL MECHANISM. All of us have been amazed at the great mechanical ability that can turn out today's watches, radios, planes and automobiles. The countless thousands of parts and controls which keep these creations running smoothly. But now, stop and consider your own body. It is the most wonderful mechanism ever made. God made it. He designed it. It is well built, it had good control of all its parts, it is self propelling and self sustaining. It takes food and transforms it into energy and tissue. Damage it, and at once it seeks to rebuild itself. It is at our service, to go where we will it, and do what we will it to do. It can be abused; it can be used for lust and sin. We can use it to cast ourselves into Hell. God, however, in designing the body for us had a different purpose in mind. He wants us to use this body for His glory and service. He has sent His Son to redeem our souls from sin; He has also promised to redeem the body. If the body no longer can be a fit home for the soul, the soul leaves, and we are called dead. The empty body is buried. At the rapture, all the bodies of saints, plus those of Christian pilgrims yet alive on the earth, shall be made over into perfect, sinless, heavenly bodies. So, serve Christ with your full body and talents. Keep yourself free from sin's deathly entanglements, for the day of perfection shall come. God has said so, and it will come to pass.

QUESTIONS

Do you think the average man, not a Christian, has anything relating to a proper conception of God, as God really is?

Can a man worship God without being a Christian?

Prayer Meeting Studies

By C. Y. Gilmer



IF CHRIST SHOULD PREACH TODAY

If Christ should preach today
I think He would be heard
In th' modest church that I attend,
For there I hear His Word.
In fact—I say this reverently—
I've heard Him speak to me;
He bade me trust His cleansing blood,
And be from sin made free.

He bade me walk with Him in white
In garments not my own;
But robed in righteousness He gave,
In ways His Word makes known.
What matter if my earthly dress
Be not of gorgeous hue?
He looks upon my inner self,
And bids me there be true.

Oh, yes, I think if Jesus came
To earth today to preach,
He'd seek some church where praying folk
Seek hungry souls to reach.
The folk with list'ning ears and hearts
Who follow in His way,
Would honored by His presence be,
Came He to preach today.

—Anna L. Dreyer.

THE GOSPEL CHRIST WOULD PREACH TODAY

Scripture: 1 Cor. 15:1-4

Hymn: "Break, Thou, The Bread of Life"

Prayers

Seed Thoughts for Discussion:

GOD CANNOT GET MEN SAVED without preaching (1 Cor. 1:21). "Sermonettes are for Christianettes." It is the gospel alone that saves (Rom. 1:16). Our Scripture lesson tells what the gospel is (1 Cor. 15:1-4). A curse is pronounced upon those who preach any other gospel (Gal. 1:6-9). Preachers of "salvation by character" and the "social gospel" are condemned (Matt. 23:33) because they are blind to the indispensable atonement in Jesus' blood. The false gospels are not to be supported nor entertained (2 John 9-11).

All the Word of God is to be preached (2 Tim. 4:1-2). Ezra is an example of Bible preaching (Neh. 8:8). Peter on the day of Pentecost quoted five verses from Joel, chapter 2, and gave an exposition of Psalm 16:8-10 (Acts 2:14-39). Likewise Jesus amplified Old Testament Scripture, spiritualized and applied (Matt. 5).

Bible preachers denounce sin (2 Tim. 4:2). Consider the

preaching of the prophets. Nathan was fearless (2 Sam. 12:7). So was John the Baptist (Matt. 3:7, 8; 14:3, 4), and Stephen (Acts 7:51-53). God honors the martyred preachers (Rev. 3:21; Acts 7:56). Jesus and Paul were sharp against sin (Matt. 23:13-33; Acts 13:10). God will be faithful to those who are faithful to Him (1 Sam. 2:30).

Isaiah did not fail to preach on Hell (Isa. 5:14, 16; 9). Jesus was the arch preacher on Hell (Matt. 5:22; 10:28; 13:49-50; 14:40-42). Jesus told of the rich man tormented in Hell (Luke 16:19-31). Paul was a judgment preacher (Acts 24:25).

Bible preachers preached repentance (Ezek. 33:11; Matt. 3:2; 4:17; Luke 13:1-5; 24:47; Acts 2:38; 17:30). They advocated prompt decision for Christ (Ex. 32:26; Josh. 24:15; John 6:67-69; Luke 8:43-48; 14:23; Heb. 3:7).



Comments on the Lesson by the Editor

Lesson for January 29, 1950

UNTO ALL MEN

Lesson: Acts 10:17-20, 24, 34-43

MANY TIMES we are forced to wonder how there can be what we call "race prejudice" or "race discrimination" in the carrying of the Gospel to men! The words found in the Great Commission as delivered by Jesus in the last day He was here on the earth, and just before He ascended to the Father's side, can in no way be interpreted as setting a race or color line. He said, first of all, "Go ye!" This is the "forward march" command. Then He tells us what we are to do when we arrive at our destination—"Teach ALL nations." The "all" here is the mighty word—for it immediately breaks down every barrier between men. It at once gives every man an equal opportunity to receive the salvation which Jesus came to earth to impart—if we, who are His responsible stewards, are true to our obligation to send the Word all over the world.

But let us note that nothing is said about "social intermingling of races." Let us remember that the chosen race was warned about intermarriage of races and its consequences. It was intermarriage and intermingling of social and heathen religious customs that spelled the downfall of the Israelitish nations.

But there is a definite responsibility to carry the Gospel to the entire world population, regardless of race. It is only as men receive this gospel and embrace it in its full measure, that they become "children of God" in the sense of "one people."

Let us look at a little scripture! John 1:10-13 reads like this: "He (Jesus) was in the world, and the world was made by him, and the world knew him not. He came to his own, and his own received him not. But as many as received him, to them gave he power (or the right or privilege) to become the sons of God, even to them that

believe on his name: which were born, not of blood (not a physical relation), nor of the will of the flesh (procreated), nor of the will of man (man's ability or desire), but of God." In other words, we find that being accepted into the family of God does not depend on the human status, but upon belief and acceptance of the plan of salvation. To this status any and all may rise—if they will.

Jesus left no doubt in anyone's mind as to the scope of the Gospel—it is for all men. Neither did He leave any doubt in anyone's mind that there is a definite line that must be crossed to become a "son of God." True it is, as our lesson plainly shows, that "God is no respecter of persons," as Peter found out. And it holds true both in the acceptance or rejection of God's Son as the Savior of man from sin.

The idea that all religions lead men to God can only be branded as a "false philosophy." Peter says, Acts 4:12—"Neither is there salvation in any other (speaking of Jesus): for there is none other name under heaven given among men, whereby we must be saved." And Paul says, in I Timothy 2:5, "For there is one God, and one mediator between God and man, the man Christ Jesus." One God—One Christ—One means of Salvation—unto all men. One dividing line that puts the true followers of the Risen Christ on one side and the unbelievers on the other—regardless of race or color.

The relationship is not one of race—but one of unity in Christ; not one of social uplift, no matter how important that may be—but of spiritual uplift; not one of physical contact—but oneness with the Father and the Son. For all men? Yes, assuredly, but in God's own way.



(As in the case of Death notices, so it will be in the case of Wedding Announcements, just short notices as those below. This is in accordance to the policy of the Publication Board, effective with January 1, 1950).

DETTERRMAN-SHADE. The wedding of Beulah Detterrman to William Shade took place at the First Brethren Church of Elkhart, Indiana, on June 4, 1949. Mr. Shade is a member of the Warsaw Brethren Church.

WARGON-DETTWEILER. Mary Ellen Wargon was united in marriage to Kenneth Dettweiler on June 11, 1949 at the First Brethren Church, Elkhart, Indiana. The bride is a member of the Elkhart church.

SCHROCK-COCANOWER. Annabelle Schrock and Clyde Cocanower were united in marriage on June 12, 1949 in an open church wedding at Elkhart, Indiana. Both are members of the Elkhart Brethren Church.

PICKRELL-FORRY. The wedding of Mrs. Ollie Pickrell and Merle Forry took place on June 28, 1949 at the Elkhart Church, of which both are faithful members.

CORNELIUS-BROWN. Barbara Cornelius was united in marriage to Arthur Brown in a lovely home wedding on July 10, 1949. The ceremony was performed by her brother, assisted by the undersigned, her pastor.

SHEARER-MILLER. Betty Lou Shearer and Fred Miller were united in marriage on September 3, 1949 before a few friends in the Elkhart Church.

KENDALL-POTTERMAN. Charlene Kendall and Eugene Potterman were married on November 12, 1949 at the Castle E. U. B. Church in Elkhart, by the pastor, Rev. Wells. She is a member of the Elkhart Brethren Church, and he of the E. U. B. Church.

WILSON-MORNINGSTAR. Helen Wilson was united in marriage to Melvin Moringstar on November 26, 1949, at the bride's home in Milford, Indiana, the ceremony being performed by the undersigned.

SECRIST-KEPKER. Margaret Secrist was united in marriage to Charles Kepker on Sunday, December 4, 1949, in the Elkhart Church, of which she is a member.

L. V. King.

GRABLE-WRAY. Clifford Wray, son of Mr. and Mrs. W. C. Wray was united in marriage to Phyllis Ann Grable, daughter of Mr. and Mrs. Ora Grable, in a beautiful double ring ceremony at the Corinth Brethren Church, of which both are members. They will reside in Brook, Indiana. The date was October 16, 1949.

G. L. Maus.

HARDEN-HUSE. Wedding bells chimed for Donald Huse and Dorothy Harnden in the First Brethren Church, Manteca, California, on November 26, 1949. Both of the contracting parties are active members of the Manteca Brethren Church. The groom is the son of Mrs. Estella Huse of Ripon, California, and the bride the daughter of Mr. and Mrs. Leo Hardner of Manteca.

J. Wesley Platt.

If we stopped to think more we would stop to thank more.

But what use can a man make of a creed that he has not got?



What's Doing
in the
Churches



ONE YEAR OLD

Washington, D. C. Reports Anniversary

Sunday, December 11th marked the first birthday of the Washington, D. C. Church, when special anniversary services were held. There was no birthday cake with a candle, but there was in the air a spirit of gladness and

thankfulness for the fine, new first unit, remembering only too well the struggles and trials incident to worshipping in other than a church building. Unfortunately the weather was against us and many of those regularly in attendance were ill, but it was felt they shared the enthusiasm just the same.

Before the splendid morning message, when the pastor, Rev. C. S. Fairbanks, took for his topic, "Set forward the Work of the Lord's House," roll call was had, which heretofore has been scheduled on Building Fund Sunday in February. It might be interesting to note here that during the past year eleven members were added to the church roster, making a total of one hundred and thirty-seven. While not large, it is felt this figure is encouraging. Many new faces are seen each Sunday, some out-of-town visitors, some brought by our own faithful members, and some known for many years who come back to the Capital for a visit. Several of our members, now living elsewhere, sent messages to be read in answer to their names, some of whom were Mrs. A. B. Cover, Mrs. Betty Fox (now of Alliance, Ohio), Mrs. Mary Ellen Vincent Sigler, and Mrs. Georgia Collins Stuber of Ashland, Ohio.

On Monday night, December 12th, a fellowship covered dish supper was had, which was well attended despite a pouring rain. Served buffeteteria style, the delicious dishes were enjoyed by all. Following this, choruses were sung and colored movies, some taken at the former place of worship (Friendship House) were shown. These too, were greatly enjoyed and quite a few caused great amusement when some of our young people were shown as mere children!

All in all the birthday celebration at Washington was a happy and memorable occasion. The heartaches and disadvantages of six years of worshipping in a building not conducive to worship, were but memories, and hopes were high for even greater accomplishments in years to come.

Mrs. Ona Lee Sams.



MEYERSDALE, PENNSYLVANIA

As these lines are being written, it is the night of Dec. 7th, which to most people has little significance beyond the anniversary of Pearl Harbor. To the writer, though, and to the Church he serves, it is the anniversary of one year since we moved to Meyersdale to shepherd this flock. We well remember the circumstances which brought about the acceptance of the call these fine people gave to us to be their pastor. We have not for one moment of the year regretted our decision to come here in answer to their call.

The year has seen much in the way of progress and joy and results, for these people have given of their time, prayers, substance and effort to build up the work. It has been a year of joy for us. Of course, there have been disappointments, sorrows, etc., but what phase of the Lord's work does not have these things?

Most of you in the denomination are well aware of the situation in Meyersdale a year ago, and we believe, are very much interested in the situation as it now is. For the progress which has been made we give all the credit to God, for His abundant help and blessing, and to the people who have worked and prayed and given in response to our suggestions, efforts and plans. To the credit of the

Meyersdale people, they have had a mind to work together to build up the work.

When we arrived on the field we found a lovely church with parsonage adjoining, convenient, well heated, and well built. On our first Sunday, we were greeted with about half a hundred people, full of spirit, expressing an eagerness to do all within their power to build up the work. One of our first decisions was to hold Sunday evening services and Mid-Week services. Through the year, this has been supplemented with Christian Endeavor (Junior, now a young people's Society has been started), Choir practice, Sisterhood of Mary and Martha, and Signal Lights. As we have grown, our Sunday School has been re-organized until now we can be very proud of what we have. Adult Class meetings have been made a regular monthly feature, along with the Woman's Missionary Society, which group has been the outstanding Organization through the years.

We have tried to move slowly and deliberately, abandoning many ideas which we could see would not definitely help the Church, and following up others which we felt were sure-fire for progress. Today, our Sunday School and Morning Church services will average 70 to 80, sometimes hitting the 100 mark and over. Sunday evenings run 45 to 50, and over. Christian Endeavor meetings, both groups will run 18 to 20 and more each week. Mid-Week services run on an average of 17. The last Sisterhood meeting was attended by an even dozen girls, and our newly organized young couples class had an attendance of 17 at their December meeting. These few figures will give you an idea of our attendances. They are a challenge to many of our churches with larger memberships which never suffered a division and troubles which this Church has suffered. To our membership in addition to those who have realigned their faith with us in church membership, this year we have added 16 by baptism and letter.

Brother Vanator, Editor of the Brethren Evangelist, has faithfully gleaned our Bulletins as we have sent them to him each week, and the high points of our work have already been mentioned on the pages of the Evangelist. Much more could be said, about the work of our group here, but space would not permit. It is sufficient to say that after one year we are conscious that the Lord's blessing has been upon us, and that many throughout the denomination have remembered us in prayer. For this we give thanks.

The people here appreciate all that has been done for them by our men in the denomination. Since our arrival several of the men from Ashland have visited and preached for us. Rev. Charles Munson, Youth Director, spoke for us one Sunday, and also at a youth banquet in our church attended by 100 of our own people, and from Berlin, Summit Mills and friends. Dr. Glenn Clayton, President of Ashland College, was here over one Sunday. Mrs. Clayton sang for us. Arthur Petit and Joseph Shultz also appeared in our pulpit.

We must say a special word in behalf of the Ashland College Gospel Team which just recently finished an inspirational five-day stay with us. Rev. and Mrs. Joseph Hamel, Rev. Glenn Shank, Lois Coleman and Phyllis Deeter, were with us over Thanksgiving vacation, holding services from Wednesday evening to Sunday evening. These two young preachers are of the finest to be had in

their delivery, sincerity, and content of messages. They, along with the Girls' trio numbers, plus other specials, won for them a warm, undying place in the hearts of our people here.

During the year, the Church has been completely re-decorated, new carpet is on order, and other plans are shaping up. We have contributed to all denominational offerings, and have kept the local finances in good shape.

A year has passed. We are not stopping; we are not even slowing down; we have just whistled at the crossing to let you know where we are. It is a pleasure and a satisfaction to sit back for a moment on this anniversary and realize that the question mark in the minds of some about Meyersdale (never in ours) has been removed. From the very start we have had faith in these people (though they are not as numerous as in other places—but what they lack in quantity is more than made up in quality), that they would work together and grow in love and fellowship, one with the other, and in the work of our Lord and Master. We covet your continued prayers, and invite you to visit us at Meyersdale when you are near here.

W. S. Benshoff, pastor.

LOREE, INDIANA

The Loree Brethren Church entered the year of 1950 with a unanimous call to Rev. Robert K. Higgins to serve until October 1, 1951, which call was very graciously accepted.

In the past two years and four months the Loree Church has made great progress in Sunday School and Church attendance, and we feel that we have been bound together with greater love and friendship by the fine cooperation between pastor and people.

We have completed our Building program and enter the New Year with the church free from debt. This has only been accomplished by the goodness of God and the faithfulness of the members and friends of the Loree church.

We look forward in the New Year with a greater zeal to accept the challenge that it brings to us, and say, as Paul, "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before; I press toward the mark for the prize of the high calling in Christ Jesus."

Ralph W. Jenkins, Moderator.



*"I'm Winning
Because of You"*

**JOIN
THE MARCH OF
DIMS**

January 16-31



The National Foundation for Infantile Paralysis
FRANKLIN D. ROOSEVELT, founder



The Brethren Evangelist

acing The New Year

Together we come to face the New Year with the task that confronts the forces of Christianity as we look into the non-christian world. It is well that we have opportunities to view the great task of evangelization, in its complexity — in some measures as Jesus Christ, the founder of Christianity, did. This will necessarily enlarge us, widen our vision, expand our hearts, enrich our character, and give us an urge with fuller purposes and with higher ideals.

We need to recall our spiritual heritage, realize our spiritual solidarity, and know that a wonderful Christian fellowship binds us together in all of our programs to the world.*

The New Year must see us demonstrate our love, vitality and the conquering power of our Christian Faith. When we so witness to the power of God, we shall not find a losing cause, but one of victory.

Scores and hundreds of Godly youth are perceiving the intensity of this unprecedented world situation. They recognize that we must serve our generation by following the will of God.

The church in every department must be concerned with this generation. It must concentrate its rays, its energies; that is, its light and power, upon these impressionable years, that they may have stamped upon their life the wonderful vision that will be revealed by the Holy Spirit. An overwhelming passion to win lost souls must motivate every decision in the church. A small gift or a mere gesture to give some satisfaction will not be enough, when we can do so much better. It must of necessity be a real travail of the soul for these lost people in our great country, as well as in others. Everyone who has experienced the Gospel in his heart is under obligation to share.

Not every one will be preaching the Gospel with words. We need people of every walk of life who have a vision for world evangelization. We must believe the possibility of preaching the Gospel to all the world in this generation. Is there anything of greater concern to Jesus Christ or of more profit than the winning of men to his eternal glory?

We enter the New Year in the joy of new possibilities, and with a full determination to redeem the time. Yet, the first day of the New Year is radiant with new joy, and fresh hope, and challenges to greater undertakings in the name of the Lord Jesus.

E. M. R.

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The Field Secretary

Travels

Waterloo, Iowa, Brethren are at present without a regular pastor, so the Secretary of the Mission Board was invited to be present Dec. 4. It was Missionary Day. The weather was ideal, attendance very good. Morning and evening messages were delivered, besides speaking twenty minutes in each the Sunday School and young people's group in the evening. The music for both worship services was very beautiful and surely impressive. The leaders of the church are doing a fine job of leading and planning until the new pastor arrives the latter part of the present month. The writer, having served this church for five years, experienced a day of joy and fellowship. I must not forget to mention the fellowship dinner held in my honor. People from other churches came to the services.

The second Sunday of the month, I enjoyed in the Ashland Church. I am there so seldom on Sundays that I am almost a stranger. It was a distinct pleasure to be with my local friends in the church services.

The 18th with Glenn (Doc) Shank, student pastor at Glenford, where he has preached for four full years. This is not a large group but they are very faithful. The weather was not pleasant or beautiful, yet they were there at the House of God. This church has been the training ground for more student pastors than any I know. Glenford is the original home of the Reverend Freeman Ankrum, pastor at St. James, Maryland. His aged mother is still living and was present at the services. After a bountiful dinner in the Guttridge home in Newark, we returned home and "called it a day." Brother Shank has been very conscientious and faithful in his services to this church.

The last day in the afternoon of the old year, I travelled to North Manchester, Indiana, for the opening of the New Year. Report will appear in next issue.

The new year offers greater opportunities for us, not only in missionary endeavor, but in every department of our church. If we grow and continue to prosper, we must launch out in faith. Our missionary program must be a venture of faith. Our God has answered before and supplied our needs through consecrated life and gifts. *He will do it again.* We must recover the lost faith, if we would expect to be endued with power.

Much prayer needed for 1950.

E. M. R.

The following paragraph from Dr. Charles A. Bame's Christmas message in the last missionary number is a correction. We are sorry that mistakes appeared in his timely Christmas message. Please read the correction (paragraph 7).

E. M. R.

And in the words of another of long ago too rich to be lost: "His birth was mean below, but celebrated by hallelujahs of the heavenly host above; he had a poor lodging but a star lighted the path of those who sought him; he had no magnificent equipage as others had, but he healed and comforted, fed and taught all who came believing; and when he walked on the sea it bore him up as if he were walking on the rock; he had no treasury, but the fish gave him money when the need arose; he had no barns nor cornfields but when occasion offered, he fed five thousand with five small loaves and two fishes; He perhaps had few in his funeral procession, but the earth mourned as darkness covered the earth for three long hours—clad it in black for the occasion; they parted his garments and cast lots for his vesture and failed to rend their clothes as was the custom of the times; but the rocks were rent instead as an earthquake burst them asunder; he had no grave of his own; but was buried with the rich in his death and there, was achieved the glory of God as he emerged from the grave on the first day of the week, conqueror of death, hell and the grave, not for himself alone but for all who believe in him." (Not quoted verbatim.)

Our Church Shares A Ministry In Missionary Service

Dr. R. F. Porte



About three years ago a prominent eastern minister presented a study of the church situation as presented by the Roman Catholic and Protestant churches. The discussion seemed to center on two important points. First, that the Roman Catholic church and its activities are made prominent in daily newspapers and in other news magazines. The Protestant churches do not appear in such bold front on the printed page. It seems that Protestants do not make their churches appear significant enough in the public eye.

The second important point of discussion in the article referred to suggests that Roman Catholics make much of their claim to authority while Protestants make more of their religious differences. It is these two ideas that "set this writer to thinking" and making some observations. A casual passing glance seems to make both criticisms of Protestantism to be true and not too complimentary. We do not advertise enough and we spend too much time on something which does not claim the attention of the needy world.

The unity of God in creation, salvation, and guidance demands of all believers a fundamental consideration of our mutual sharing and presenting the truth of God to an unbelieving world. Unserved people do not take time to untangle the theological or doctrinal differences among the churches but the unserved world does take notice of the fruits of our mutual faith and service in the world. True doctrine is imperative to a faithful witness of the truth but our methods should by no means take the most prominent place in our duty to present the Living God. Unless our building follows the plan of God for this church age, we are certain to meet some sort of dangerous conclusion. The foundation and the completed building must not conflict. What goes in between foundation and finished building must meet the approval of the architect. We are faced with a practical acceptance of the unity of God when any people attempt to work for God.

In the next place we share in a common salvation. The death of Christ atones for the sins of the whole world and "there is no name under Heaven given among men whereby we must be saved." Most churches, including the Roman Catholic, lay vital importance on the cross of Calvary and the shed blood of Christ poured out for sin and unclean-

ness. Upon the basis of Bible authority we do all share in presenting the one remedy for sin in the work of Christ. There is one God and one Christ and one Holy Spirit and one remedy for sin to which all orthodox Christians confess. The presentation of salvation from the Bible is certainly of mutual interest to every Christian and every help and encouragement to this work means victory to every Christian. The words of a well known hymn tells us

"We are not divided; all one body we,
One in hope and doctrine, ONE IN CHARITY."

In all the world there is one basis on which people everywhere are brought together or forced to it, and that is the defense against a common enemy. It is a wonderful observation that in the time of a crisis differences are very much set aside for an emergency of universal meaning. It is not in time of war always that this united front is set up. We share in great catastrophes, in shortages of needed articles; in the food supply from farms and factories. If people would only see it, we face an enemy that would destroy both soul and body in Hell. Some years ago now, Dr. John R. Mott challenged the Christian churches to send one hundred thousand missionaries to Japan predicting that we might be compelled to deal with a pagan people with the force of arms and blood. This prediction has become true in our day. We could muster thousands of our young men to carry destroying weapons against Japan but the Christian world seemed unable or unwilling to send the Gospel of salvation and peace. The drink bill of America in 1948 statistics is more than eight and a quarter billions of dollars. The tobacco bill reaches four billions of dollars. The cost of crime while large in money cost is more serious in the loss of human souls. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ should shine unto them" (2 Cor. 4:4). How shall these unbelieving people get the glorious Gospel of Christ unless Christ's disciples give the Gospel to them?

There is a verse in the Gospel of Mark (9:38) that ought to make us all think soberly and carefully, "Master, we saw one casting out devils in thy name and he followeth not us; and we forbid him because he followeth

not us." The problem of the Christian world is not its divisions but the common enemy which would overwhelm the Christian world if it could. It is a subtle foe that we face in modernism, paganism, communism, and the general denial of the Deity of Christ, His Lordship, His substitutionary death on the cross and His personal, visible return to the earth for His born again people. It is perhaps very true that too many people are far too weak in their believing and supporting these fundamental beliefs and facts of the Gospel of Christ but in the face of deadly enemies we need to encourage weak believers to "put on the whole armour of God" against our subtle enemy. No Christian, however weak his faith may be can profit or can glorify his Lord except by throwing his life into the conflict for our fundamental faith in Christ. The lines are definitely marked and every one can know where his heart and soul is. Like Joshua, God's appointed leader for His people Israel, said to the wavering people, "Who is on the Lord's side, let him come to me." That same challenge should ring out against any and all wavering or careless Christians that they too might definitely stand with the people of God against our destroying enemy.

There is something for Christians to consider that in the foreign mission field each evangelical missionary teaches the simple fundamental facts of the Christian faith. Perhaps the same method should be used in expanding the Christian faith in the home land. In the home land we are heirs of the controversies which began in the Protestant Churches in the early 18th century. It might be surprising if any large number of members in most any denomination could give a clear statement of the particular beliefs of their church. The most distressing fact of all is the number who have no real conception of the true purpose of the church. It appears that to many members of churches that they consider church membership as a sort of insurance against eternal fire. This negative conception of the church destroys much of the vitality of the real mission and purpose of the church to witness to a saving Lord.

Much that is said here reverts to our former sugges-

tion that the spiritual and moral safety of individual Christians lies in the defeats of sin of any form and the development of the Christ-life in our hearts. It seems quite obvious that a more universal conquest over anti-Christian influences would make the spiritual experiences of the most highly developed Christians much more enjoyable and safe. The active opposition of evil against Christian progress affects all Christians of any degree of spiritual development. Christians use the services of many people, like transportation workers, merchants, etc., to assist them to carry forth the Christian message. It seems evident that a sense of sharing on the part of all believers in Christ could and should be enlisted and done so without weakening the true quality of the Christian message.

There is one more important idea which every Christian should carefully guard and that is the authority of the Word of God. If we can enlist more professed Christian people to accept the God-breathed doctrine of Bible authority the lines between believers and non-believers could be even more definitely marked. The unity of Christians, their basis of sharing in the teaching of the Bible is badly hindered by too much of man interpretations of Gods' Word. There is a vast difference between making the teachings of the Bible a source for ethical theory in world society and accepting the Bible as God's revealed will demanding obedience to the things God has told us. The theory of an infallible church and an infallible Bible are very different. Sacred as we believe the church to be in its Christ-conception, on earth the church is too much affected by human personalities. The Bible comes to us attested by its influence in the world and its revelations of God and man's sin in the world. The Bible is steadfast and constant through all the centuries, the visible church has been variant too often. Our Lord said, "I will build my church and therefore together every believer in Christ should labor to set forth the work of God among us and the infallible guide in the Holy Bible. "For the love of Christ constraineth us . . ." 2 Cor. 5:14.

Pastor Ardmore Brethren Church,
South Bend, Indiana.

NEWS FROM SHERWOOD, MICHIGAN

"Our work here is beginning to bear fruit," says Fred Pippen, who with his wife, have been leaders in a new work in Matteson Township, near Sherwood. Ten have been converted and baptized. They have affected a partial organization. Others are planning to come into the membership. This work started October 3, 1948, and a service has been planned and conducted every Sunday, besides some midweek special services. Their highest attendance has been 80 and the lowest 6.

Pippen further says—"We are looking forward to the bus which the Boy's Brotherhood is working for, our own place of worship and the saving and edifying of souls."

This is an exemplary service on the part of isolated Brethren.

A Call For Prayer

JANE BYLER IN ARGENTINA IS
ILL. LET ALL WHO FULLY BELIEVE
IN THE POWER OF PRAYER
REMEMBER HER DAILY.



Our Church Ministers To Youth

by C. Y. Gilmer

First and foremost, the Brethren Church ministers to our youth through Brethren homes. Here youth learns by imitation first and comprehension later. Here youth gets its most enduring ideas of Christian faith and doctrine. Each Brethren home is a unit of the Brethren Church. The family pew is today's panacea for ailing America.

Then our church ministers to youth directly through public worship and teaching. If the Church did not teach its youth it would die. Christian education needs to be taken more seriously in both home and church.

The Sunday School and the Daily Vacation Bible School are the graded teaching agencies of the local church. Junior church services are popular. A child remembers 10 percent of what he says, and 90 percent from seeing, 70 percent of what he says, and 90 percent of what he does. But not more than 4 percent of the emphasis of the Sunday School is placed upon expression. The Daily Vacation Bible School is quite successful in continuity and expression. Opportunities for spiritual and social adaptation are furnished through organized class activities. However, the value of a thing is the use to which it is put.

Other media of usefulness to our youth are Signal Lights, Christian Endeavor, Sisterhood and Brotherhood. These aim at Biblical and missionary information and expression. Signal Lights is a work sponsored by the W. M. S. for children up to nine years of age. The remaining organizations are classified into junior, intermediate and senior groups.

"Brethren Youth, Incorporated," picks up the loose threads that remain, furnishing the connecting links to motivate for a great youth movement in the church. This organization, though in its beginning, is off to an excellent start. It has been quite successful in sending out Crusader Teams, holding conferences, and enlisting for Christ and the Church.

Our youth groups are sponsored by the general and the district conferences through recognized auxiliary channels. These groups have local, district and national goals. They have purposeful objectives, and projects. Some maintain their own publication and printed helps. A district and a national consciousness is cultivated. General Conference week is a time for our national Brethren Youth Conference. Our youth are no longer regarded as "the youth of tomorrow," but rather a vital part of "the church of today."

For years the National Sunday School Board has done commendable work for our young people in summer camps. Here decisions for Christ and Christian Life Work have resulted. A youth interest in the over-all set-up of our denomination has been cultivated. It is good for local Brethren youth to become acquainted with other Brethren young folk and their leaders,

Ashtand College and Seminary have sought earnestly to

co-laborate with every youth effort in our church. Unfortunately for our nation, only 2 percent of college students attend Protestant colleges. There is a fruitful effort sustained in interesting Brethren youth in attending our Brethren college and seminary.

We have an appreciable enrollment of pre-seminary students. A number of churches, being needy of ministerial help, have drawn from this course. A number have gone out with seminary work incomplete in order to bridge the gap in ministerial supply. The Brethren Church is ready for young leadership.

The Missionary Board of the Brethren Church is interested in recruiting youth for "the fields white unto harvest." Brethren literature seeks to interest our young folk. Practically every agency of the church seeks to minister to our youth. The greatest need is more wholehearted cooperation with the agencies we have.

The Brethren Church best helps her youth by encouraging expression and initiative. The church encourages by furnishing attractive avenues of spiritual expression. If the child will know how to be a real Christian and a live Churchman he will learn while young as did Samuel. All things that we do well we learned while young. Those who do not learn to work in the church while young will always be handicapped. An individual cannot develop without responsibilities. Youth needs opportunity. The lives of spiritually neglected ones is darkness, and their end is night.

There is provision in the Brethren Church for adult counsel and guidance. It is easy for adults to ignore this responsibility. For lack of adult interest the youth of our denomination is unorganized in some quarters. Therefore, adults, do not wait until the other fellow initiates or develops something. Be open-minded to change of methods in church auxiliary functions. Do some of the plain, practical things without regard to criticism or reward. The alley is a great educational force for boys. Your church should have something for your boys to overcome the evil of the alley. Dealing with the young is the most valuable asset the church has.

Of course, adult guidance needs to be fit for responsibility. Even factories demand the best leaders. The church greatly needs leadership fitted by spiritual nature and by inclination to pay the price. With such adult leadership we shall not be lacking in young people.

Adult oversight is not to be noticeably in the forefront but as a spirit moving on the face of the waters. Trust produces self-reliance. When youth has responsibility fastened on him he is apt to respond. We are not to try to get children over their childhood but give them the best spiritual education and opportunities available. A robbed childhood impoverishes adulthood. We are the result of our experiences.

Huntington, Indiana.

KINZIES AT KRYPTON, KENTUCKY

In the September issue the information was given that Brother and Sister Fred V. Kinzie had left Krypton. The statement passed to us was not correct. They had gone for a trip to Oregon to visit relatives, and to seek medical help for Mrs. Kinzie. They also made contacts in California and Washington. They have been back on the field for several months, with Mrs. Kinzie steadily improving in strength and resuming her former duties.

Part of Mr. Kinzie's letter follows:

We made this entire journey by Greyhound—simply because of considerable difference in fares (except Mrs. Kinzie was obliged to come home by train due to her physical condition.) We went by way of Mammoth Cave, and Alva, Okla., where I have a brother living. Then to Los Angeles, and Long Beach, where we have a number of friends. Up the coast to San Francisco, thence to our former home in El Dorado County (Kelsey), visiting other friends. And a week with a sister at Chico. A Sunday's services in a Baptist Church at Klamath Falls (the pastor and people who have been staunch friends of us and the work.) Then to the Coos Bay area, another pastor-friend. Thence, via Portland, to a daughter's home near Yakima, Wash. After an extended visit here, back to Oregon, to another daughter's home at Dallas. Her husband is pastor of a large Mennonite congregation. Here the wife remained for her medical attention.

In the meantime at Krypton, Miss Kimble kept up the Sunday schools, prayer meeting, young people's meetings, as well as caring for the property, garden, etc. Soon after my return we began the usual school visitation, which includes the fourteen county schools we try to cover each year. We feel this is a golden opportunity to give the Gospel to these young lives, many of whom have very little chance to get the truth of the Word and get it straight, so they can understand it.

In October we had an evangelist from nearby Floyd County, a mountain-born man, in two weeks of meetings. This man had certainly been through the "mill" of drink, crime, shootings (his father shot dead at his side, and he himself carrying many wounds.) He was a thoroughly born-again new creature, and preached the Word with power. He and his wife were lovely folks to know. But for some reason the people here did not take too well to his manner of presentation, and the immediate results were very small. However, since, we see that the Word went deeper than appeared, and we believe a real work of grace was begun in the hearts of the believers. That is significant and worth while.

There is much moving out and in, so that it is difficult to build up a strong constituency, but we have a small group of lovely, loyal folks who are growing in the Word. A good prayer meeting and Bible study on Wednesdays affords opportunity to dig deeply and carefully, as we take up the epistles bit by bit, examining just what the Lord is telling the church in her daily walk here and now. This is what is greatly needed here, as perhaps it is in other places.

We are attempting nothing spectacular, but trying to obey the injunction to "Preach the Word," and be faithful till He comes.

Thank you, Brother Riddle, for your letter of explanation, for we had wondered about the misunderstanding of which you speak. Regret the Board did not have opportunity to make the proposed visit last Spring. Now understand that Brother Drushal may come for a look-in during this Christmas vacation.

Our best wishes.

As ever in Him,

Fred V. Kinzie.

Irrefutable Evidence that Europe Needs the Gospel!

Czechoslovakia has 14,000,000 people but ONLY 7% are Protestant
 Rumania has 15,000,000 people but ONLY 7% are Protestant
 Poland has 25,000,000 people but ONLY 4% are Protestant
 Yugoslavia has 15,700,000 people but ONLY 2% are Protestant
 Russia has 183,000,000 people but ONLY 2% are Protestant
 Greece has 7,000,000 people but ONLY 2% are Protestant
 France has 42,000,000 people but ONLY 2% are Protestant
 Italy has 45,800,000 people, but ONLY 2% are Protestant
 Portugal has 7,200,000 people but ONLY 2% are Protestant
 Spain has 26,000,000 people but ONLY 1% are Protestant
 Bulgaria has 6,100,000 people but ONLY 1% are Protestant
 Belgium has 8,500,000 people but ONLY 1% are Protestant
 Southern Holland is 97% Roman Catholic
 Albania has only 50 Protestants out of 1,003,000 people.
 It is forbidden to read the Bible in Spain.
 Russia allows no foreign missionary within its borders.
 Millions in Europe have never once in their lives seen a copy of a Bible.

—Selected.

Our Church Fellowship, Service and Leadership

by J. G. Dodds



The 1949 General Conference of Brethren Churches took a decided step forward in the launching of specific projects toward worthwhile progress in constructive building of an inspiring and spiritual program. Such a program should be the aim of every church worthy of the name, most certainly the BRETHREN CHURCH. The challenges of that Conference ought to compel us unto thoughtful consideration of the three items in the above topic. Is the Brethren Church declining? Is she at a standstill? Or, are we going forward in fulfillment of our Lord's commission?

I. OUR CHURCH FELLOWSHIP.

In Webster's Dictionary the three definitions of the word "Fellowship" worthy of consideration.

1. "The condition of friendly relationship existing among fellows, comrades, or association." A friendly relationship is one that seeks to be helpful to fellow members of the group; to be in sympathy with them in their trials and sorrows; to ignore their shortcomings; to speak kindly of them always; and to rejoice for any exaltation that shall come to them. In this relationship there is no jealousy, hatred or selfishness, but always a manifestation of love.

2. "Community of interest, feeling and the like." This definition indicates a group of people banded together by common interests, feelings, desires and purposes. However we dare not take outward appearance as the final criterion by which to determine a true fellowship. Outwardly Judas was considered one of the disciples of the Lord. But when the test came he was proven to be altogether outside of that fellowship of common interests.

3. "Spiritual communion; mutual relation between members or branches of the same church." This definition presents to us our topic, "Our Church Fellowship." Mutual relation is having the same relation toward another as that person has toward one's self. Jesus expressed this Spiritual fellowship in the statement: "Whatsoever things ye would that men should do to you, do ye even so to them: for this is the law and the prophets." "A new commandment I give unto you, that ye love one another as I have loved you." Also the parable of the true vine, John 15:1-12. In verse 10 we read, "If ye keep my commandments ye shall abide in my love."

Our Church fellowship should indicate the spiritual fellowship taught and manifested by our Lord: love, kindness, sympathy, helpfulness, unselfishness, honor, loyalty, sacrifice, loving one another and forgiving one another. It

should manifest obedience to His commands. And this brings us to the second part of our topic—

OUR CHURCH SERVICE

This service is world-wide. The Bible is the Word of God for the whole world. (Luke 24:47). The motto of the Brethren Church is "The Bible, the whole Bible and nothing but the Bible for the whole world." The Brethren Church has the responsibility of a distinctive service to the world that is unique. Our Church accepts the Word of God as He gave it to man, and we consider that Word authoritative. Opportunities for Home Mission expansion is to be found in every community; opportunity for Foreign Mission work is world wide. And that mission work need not be outside of our own spiritual fellowship. Our Church fellowship and our Church service depends largely upon—

OUR CHURCH LEADERSHIP.

A church leadership that is spiritual, a Brethren Church leadership that is imbued with and earnestly contending for the faith once for all delivered to the saints, is a leadership that will seek to promote the interests of the Brethren Church. Possibly we have been working at everything in general and nothing in particular. Somewhat like the man who went hunting. He started out trailing a bear, and shortly a fox crossed the trail, so he started on the fox track, but soon a rabbit crossed the trail of the fox and he turned to follow the rabbit; but before going far the track of a mouse crossed that of the rabbit, and he tracked the mouse to where it went in the ground. Thus he came home with nothing, because he went hunting for nothing in particular. So many times in our Church work we have started out after big things, but too often we have condescended to being side-tracked or diverted from our mission as a Church by some whim or some appeal from outside influences.

We must not forget, Brethren, that we have some BIG things to aim at. Paul had big things to aim at, so have we. Paul's big opportunities were not bound by nice who crossed his path, neither are ours.

I would call our CHURCH out to the first and greatest task commanded to them by the Founder of the Church, namely, EVANGELISM. The Gospel must be preached. The Church must preach it. Our Lord commanded that it be preached. It must be preached in all of its power and

(Continued on Page 10)

JERUSALEM - GEOGRAPHY AND HISTORY

The city of Jerusalem is composed of two distinct parts—the Old City and the New City. The Old City, covering an area of about a square mile, is encompassed by a wall (built 1538-1541) about two and a half miles in circumference, with eight gates, one of which, the Golden Gate, is walled up. It is situated on a rocky spur and is bounded on the east and south by two deep valleys, the Valley of Kidron and the Valley of Hinnom. It covers most of the area of ancient historic Jerusalem. Its four quarters—Christian, Moslem, Armenian and Jewish—contain almost all the holy sites and religious shrines. The New City, only about ninety years old but already more than ten times the size of the walled city, extends along a broad bridge to the north and northwest of the Old City, and into the plains to the southwest and the north.

Jerusalem lies high up on the plateau of the Mountains of Judea range 2,450 feet above sea level, some thirty-two miles from the Mediterranean and about eighteen miles from the Dead Sea over the desert of Judea. It is alternately swept by the cold moist winds of the Mediterranean and the parched siroccos of the desert. The average rainfall is only about twenty-seven inches and the question of water has plagued it from ancient times. The mean temperature for the summer (June-September) is 74 degrees Fahrenheit; for the winter (December-March), 53.6 degrees. The summers are sometimes long, dry and dusty; the short winters are cold and invigorating. The climate is temperate with long spells of brilliant sunshine even in the winter.

In 1922, the League of Nations granted Great Britain a mandate over Palestine. Jerusalem was the seat of government until the end of November, 1947, when the United Nations voted to partition the country.

To the Christian, Jerusalem is a holy city because of the many shrines and sites associated with the life and death of Jesus Christ; to the Mohammedans, because the Harem es-Sharif area is associated with Mohammed's ascension to heaven. To the Jew, Jerusalem is holy because

it is at the same time a reality, a symbol of the glory which was the Jewish past, and a symbol of the aspiration for the Jewish future. All of Jerusalem is holy to the Jew because it was the city of the Temple.

The New City was built up in three ways:

1. Through cooperative efforts such as the Montefiore, Nachlat Shivah and Mea Shearim projects.

2. Through religious and charitable objects organized by various communal groups based on European provenance, such as the Hungarian houses, the Warsaw houses, the Grodno houses, the Orenstein houses, and others. By 1934, the number of dwelling units in this class numbered over 2,000, and their value was estimated at over a million pounds. In 1936, it was estimated that about 13 per cent of the entire population of Jerusalem were living in such projects.

3. Through private enterprise. The richer elements of the community built homes for themselves and to sell, as well as commercial buildings.

By 1894, the majority of Jerusalem's 28,000 Jews lived outside the walled city; as a result of increased immigration early in the century, two-thirds of the 50,000 Jewish population lived there at the outbreak of the first World War. During the war, the city suffered a serious setback and its population was cut almost in half. However, it began to grow again after the hostilities ended and the Balfour Declaration was issued. New quarters and new buildings were constantly added. In the middle 1920's a number of beautiful modernistic Jewish suburbs sprang up in all directions.

The preponderance of Jews in the New City is indicated by the following figures: in 1922, they numbered 28,000 out of a total population of 40,000 (about 70 per cent); in 1931, there were 46,000 Jews out of a total of 65,000 (still about 70 per cent); in 1936, 74,000 out of 100,000 (74 per cent); in 1948, the New City was about 95 per cent Jewish—Selected—Palestine Affairs.



60TH ANNIVERSARY PITTSBURGH BRETHERN CHURCH

Mr. Malcolm Hobbs, chairman of program committee for the Sixtieth Anniversary celebration of the Pittsburgh Church, requests this notice which we gladly make.

The dates are January 22nd and 23rd. Sunday, the 22nd, special services with Dr. Claud Studebaker of South Bend, as the speaker. He was pastor of this church from 1929 to 1938. There will be dinner at noon, dedication of new Hymnals, followed with a period of fellowship.

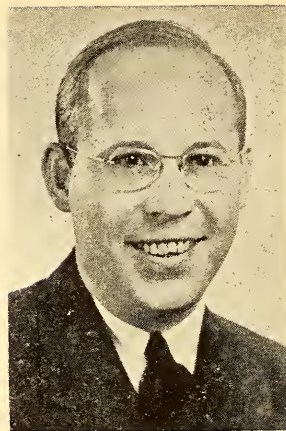
Monday, at 6:00 P. M. there will be an anniversary dinner for members, former members and friends. Reservations must be sent in for this dinner. A special program will follow.

Congratulations—Pittsburgh!

God Calls A Nation To Repentance

(A Study Of Zephaniah)

by Clarence Fairbanks



George Adam Smith calls the book of Zephaniah the gloomiest and the hottest book of the Bible. Perhaps it is, but there was plenty of reason for taking a pessimistic view of things to come. Zephaniah was about twenty-one years of age when he wrote his prophecy around 625 B. C. just before the reforms of King Josiah. His message consists of three points which we shall observe briefly as follows:

I. The Universal Judgment Of Sin.

The book opens with Zephaniah predicting that God will consume or sweep all things from the face of the earth. The birds of the air are to be swept away, the fish of the sea are to be consumed, and man will be destroyed in the path of God's fierce anger and judgment.

A. Three sins are observed in Judah which must be put down.

1. The first of these sins is idolatry. 1:4-6.

The worship of Baal was to be completely overthrown and the idolatrous priests—the Chemarims—that had been imported were to be destroyed along with the priest of Israel who had corrupted the Jewish religion. The Jews were also guilty of worshipping the celestial bodies. "Them that worship the host of heaven upon the housetops." The Syrians, we are told, erected altars and places of meditation and prayer to the sun, moon, and stars upon the tops of their houses. So Judah in following this heathen practice was guilty of worshipping the creation rather than the creator. There was a third deity that the Jews had imported, Malcham or Moloch the Ammorite god. Such idolatry had been permitted and encouraged by Ahaz and Manasseh. It was time for judgment to begin and it had to begin in the house of the Lord.

2. A second sin which was permitted by the kings was the oppression of the poor. 1:8-11. The rich princes were allowed to become richer while they took away the meager living of the poor. God will not permit men to "leap on the threshold," and "fill their master's house with violence and deceit." The judgment may be slow in coming but it will come and the guilty will have to pay the consequences.

3. Then there is the sin of indifference which Zephaniah predicts will be punished. "I will search Jerusalem with candles, and punish the men that are settled on their lees . . . that say God will not do good, neither will he do evil." 1:12. A wine maker who did not drain off the

wine after the lees had settled to the bottom became a perfect picture to Zephaniah of people who are satisfied with what they are. Men who believe that the status quo should be preserved at all costs.

George Adam Smith says in commenting on this verse, "God's causes are never destroyed by being blown up, but by being sat upon. It is not the violent and anarchical whom we have to fear but the slow, the staid, the respectable." Halford E. Luccock writes, "Our greatest danger lies not in any mood of the times, however antagonistic. It is rather that we shall mumble Christ's Word. The words of Hamlet to the players might well be set on the lips of Christ for all his ministers and disciples to hear; 'Speak the speech, I pray you, as I pronounce it to you, trippingly on the tongue: but if you mouth it, as many of your players do, I had as lief the town crier spoke my lines.'

"If you mouth it . . . !"

This indifferent attitude must be judged and destroyed if the program of God is to make progress in our world.

II. The Call For Universal Repentance.

"Seek ye the Lord, all ye meek of the earth." 2:3.

Zephaniah now turns to all the nations of the earth and exhorts them to repent for, "It may be ye shall be hid in the day of the Lord's anger." The cities of the Philistines are to be completely destroyed, Moab and Ammon are to be like Sodom and Gomorrah, and Ethiopia will be slain by the sword unless they repent and turn to God. Then turning back to his own people, Zephaniah exhorts them to repent for if God will not spare the people who live in darkness without the revelation of God, how much more will he judge and punish the people to whom he has revealed his will?

III. The Promise of Universal Praise.

After the judgment of God has passed and men have seen that God is righteous and just, men from every nation will turn to Him. "Then will I turn to the people a pure language that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." 3:9-10.

Hunter's Report

Wheeler Building

You have had several appeals through these columns for help in the Wheeler Home rebuilding program, and you have responded graciously and generously, but few drives like these are seldom over subscribed. And I guess this one was no exception. If you could appreciate the full force of missionary endeavor you would find it much easier to give than to go. And the second call for help would never need to be made if this were true.

You have been shown a few pictures, some folks visited Lost Creek during its construction to see at first hand, many have asked questions, but as far as I know you have not learned the more detailed information about "Your Newest Building." It is 30 ft. x 70 ft (Old Wheeler Home was 28 ft. x 40 ft.), with basement and two stories. The basement and first floor walls are 8 x 12 x 16 cement block construction and top story is 8 x 8 x 16 blocks, using bull nosed blocks for corners and double bull nosed blocks for windows, making for neat appearance. Windows are all steel casement sash and are plastered throughout. Few are the buildings in this valley finished in this detail. The building has hard wood floors throughout.

The basement floor has a recreation room 28 ft. x 37 ft., work shop 14 ft. x 30 ft., furnace and coal room 14 ft. x 30 ft.

The first floor has a spacious reception room, seven bedrooms and the matron's apartment of three rooms and bath, and isolation ward.

The second floor has twelve bedrooms and each floor has toilet facilities of one shower, three stools and three lavatories. Each room is supplied with heat by forced circulation hot water plant.

The basement has a cement porch floor seven feet wide and the length of the building and half way across the end, while the first floor has a porch from middle of the reception room to the middle of one side.

Rooms range in size from 9 ft. x 12 ft. to 12 ft. x 12ft., with clothes closets in each room. Many times we have been asked, do they have electricity down there? Yes, each room has a ceiling light and a wall outlet. Many places electric lines run back in the hills and valleys where it's more convenient to go by mule-back than by car, and where a car cannot go, for that matter.

The building is completed, except for a few finishing touches. The furnace is being completed and we trust as you are reading these reports the boys will be enjoying their new home.

The word complete has various stages where we can stop. Some put up four walls and a roof, move in and say they are finished. Complete? Others live in a house twenty years or more and always changing or remodeling. Complete? Well, what I want to say, it's livable and still needs much that some church, class, society, or individual could do, such as:

32 windows 3 ft. x 4 ft., 4 in., needs curtains or drapes

2 windows 5 ft. x 4 ft. 4 in. needs curtains or drapes

1 window 6 ft. x 4 ft. 4 in. needs curtains or drapes

Small refrigerator for matron's apartment—5 cu. ft.

Small apartment size electric stove for matron's apt.

Small study stand for each bedroom.

A chair or two for each room.

Couple davenport for reception room and matron's apt.

Who will be the first to write the Secretary E. M. Riddle, and assume one of these projects?

The folks of the Lost Creek community are proud of this new piece of equipment you have made possible, and you can thank the Lord you had the privilege to help in its construction. A better view can be had, and clearer understanding of the field and its needs, by your personal appearance on the grounds. May you enjoy that privilege. Matt. 28:19. North Manchester, Indiana.

(Continued from Page 7)

fullness to win men to Christ. Unless the BRETHREN CHURCH is a soul-winning CHURCH, I know and you know that there is no future for that Church. Her days are numbered, I should like to see a real revival of evangelism within every Brethren congregation in the Brotherhood. The need is great. The time is short. Most of us need this very thing in our own individual lives for we are guilty of neglect and carelessness in things spiritual. It will take more than just a two weeks series of meetings to correct this fault. The need is within the Church. Lost souls are not going to be saved until our LEADERS and our congregations of believers show a better quality of loyalty and interest.

Yours and mine, is a task of remaining loyal and true to Christ and that which is committed to us as THE BRETHREN CHURCH. To be "LOYAL BRETHREN" means more than mere words. Words alone will never supply the support needed by our institutions; will not take the place of subscriptions to our own BRETHREN EVANGELIST; will not maintain a growing Brethren Missionary work; neither will mere words keep the local congregation alive and aggressive. We need a CHURCH

LEADERSHIP that is LOYAL, AGGRESSIVE, ALIVE and thoroughly CHRISTIAN. Our prayer is that God's blessing may rest upon the Brethren Church, and that we may go forth with a keener sense of our tasks, our responsibilities, and our opportunities.

Akron, Ohio.

God Calls A Nation To Repentance

(Continued from page 9)

Perhaps, as we read the book of Zephaniah, we feel that the message was for a people long forgotten. We in America like to feel that we are God's chosen people. Our nation is a Christian nation to a greater extent than any other nation. Yet, is it not true that we are guilty of idolatry? Do we not put more trust in material things than we do in the things of God? We have done much to raise the standard of living for the common man, but the spirit of selfishness and greed is still very much alive. We boast of having 52% of our population as members of some church, but the problem of indifference is still very much with us. God certainly is calling us to repentance.

—Washington, D. C.

Trained Nurses In Argentina

By Dr. C. F. Yoder

Trained nurses are needed in Argentina, especially missionary nurses. It is true that there are good doctors and many of them, because the well-to-do parents wish their sons to follow a white-collar profession rather than to do manual labor. But the doctors like to live in the cities rather than in the small towns and to work in hospitals and clinics or sanatoriums. Some of them, to have more work, do part of the work which a trained nurse could do, but even so there are not enough trained nurses to fill the need. In the government institutions the Catholic nurses have a monopoly, but not in others. One doctor in Cordoba, whose fame extends beyond Argentina, owns three large buildings—a consultorio, a clinic and a sanatorio and is planning to add one or more hospitals. He is a Christian and also preaches, and he uses all the good trained evangelical nurses he can get.

A trained nurse not only derives joy from the physical good she can bring to the patient, but even more so from the spiritual uplift that she can give. Some doctors, not Christians, depend a great deal upon the psychological methods of curing the sick. That is all right as far as it goes, and sometimes it goes pretty far. I knew a doctor who cured a patient of inflammatory rheumatism. I like to keep up with new discoveries, so I asked him how he did it. "Bread pills and confidence," was his reply. As the girl was a Christian girl, perhaps her confidence was more in God than in the doctor. At any rate the cases of healing through faith, and especially when accompanied by the rite of anointing with oil for healing, are entirely too many to be accounted for by psychology alone.

Missionary nurses with tact could have plenty of work in the homes of leading families who would pay them

well, and could make friends for the gospel, and in many cases, converts also. I am confident that it would not be difficult for them to be self-supporting. They would also be counted as the upper class socially and would have a larger influence than an ordinary Bible missionary. In new places it takes the most of us about two years to win out against the slanders of the priests and their agents and enjoy the respect of at least a good part of the people, but a trained nurse would be welcomed at once.

Besides, the gifts needed by a successful trained nurse are God's gifts and He should be consulted as to where and how to use them. Only as they are used for him will they bring his blessing upon them. Dr. Albert Sweitzer is being deservedly honored for the great work he has done as a medical missionary in Africa, but he also would have won honor in Argentina. Here in Cordoba a large hospital is named "Rawson Hospital" after a North American physician who did outstanding work here. When we see the modern inventions in use around us it is hard to realize that we are in a land in need of missionaries, but when we converse with the people we soon see how very few have any saving knowledge of the Gospel. The difficult question is how to reach them and make them feel their need. Uneducated workers find it difficult to deal with educated people on account of class feeling, but a doctor or trained nurse has the advantage of class equality. I trust that this appeal may reach some whom God may use in this great and growing country, where, although the sacrifice is not so great, the need of the testimony of Christian workers who can live by their profession is certainly very great.

—Argentina.

NEEDED IN AFRICA

In response to a letter from the W. M. S. of Bethlehem, Va., a letter from Miss Veda Liskey follows, which has been forwarded to us by Mrs. Logan, Secretary of South-eastern District. Miss Liskey writes:

We are greatly in need of bandages and squares here in the hospital and dispensary. I thought that if you could not actually prepare these for us that you could be influential in getting some S. M. M. groups to help toward this. And this is what you can do:

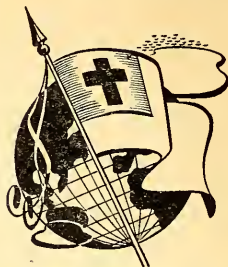
1. Prepare bandages either 2 yards or 3 yards, or both, in length and the width either 2 or 2½ inches.
2. Prepare squares 2½ inches or 3 inches, or both, from any cloth—print or light colored, to use on ulcers (as a dressing).
3. Declare at the postoffice "for Hospital use," and do not enclose anything but bandages or squares in the boxes. Inquire at the postoffice about weight of boxes. Mail directly to:

Miss Veda Liskey
Garkida, via Jos
Nigeria, Br.

The editor feels that other groups will want to share in this fine service,

NEWS

From the Christian World



The *Christian Herald* in January issue gives recognition to a college in Mississippi. We quote: "We pause to bow in the direction of the trustees of Jefferson Military College, in Mississippi. Have you heard?"

They were offered land and oil wells worth 50 million dollars by a millionaire oilman with more booty than brains; he would hand over the money if they would promise to teach white racial supremacy at Jefferson, and admit only white Christian youth to their halls of learning. Jefferson needed the money badly; it has been running in the red for some time. But they preferred debt to honor. We salute the worthy sons of Jefferson at Jefferson, Mississippi."

News of Argentina's Protestantism. The Protestant Mission Schools and Seminaries in Argentina are ending a most prosperous year. Commencements are the order of the day. The Union Theological Seminary in Buenos Aires has had the largest enrollment of its history. Theater meetings, special lectures in religion and regular church services have drawn larger crowds than ever before. However, no Protestant radio programs are permitted on the air. The uncertainty under which Argentina's Protestants live and the atmosphere of repression in which pastors and people work are developing a tougher and more victorious faith.—Christian Century.

Children of displaced persons in India are to be given a basic education. The program includes education in all stages of life through manual work, including handicrafts. The child will earn as he learns and thus be self-supporting. The ultimate aim is to evolve a democratic, co-operative community based on the "production of the necessities of life and a healthy balanced culture."

Fifty blind displaced persons from camps in Western Germany are being admitted into Norway to be trained for useful work. The International Refugee Organization has given money to build a workshop. An equal number of relatives will accompany these blind refugees. Norway has already accepted several hundred DP's.

Dr. A. G. Moron was recently installed as the first Negro president of Hampton Institute in Virginia. The thirty-nine-year-old educator is an alumnus of the institute, which usually has at least eight white students on an exchange basis and whose faculty is drawn from members of both races.

School children all over France donated one franc each last summer to provide an international war orphans' holiday camp in the southwestern part of the country. The effort brought together fifty children from sixteen countries. So successful was the venture that plans are being worked out for a larger camp next year.

Today we are spending in this country \$2,500,000,000 for elementary and high school education—less than twenty dollars per capita. Yet we spent four billion for tobacco, fourteen billion for military expenditures, and nine billion for liquor. We spend nearly four times as much for liquor alone as we are spending for all public elementary and high school education.

Million an Hour Spent on Alcohol. W. C. T. U charges. A temperance leader asserted today that Americans are spending \$1,004,566 an hour for alcoholic drinks.

Violet T. Black of Evanston, Ill., told the W. C. T. U. at its 75th anniversary convention she arrived at this estimate "by dividing the number of hours per year (8,760) into the \$8,800,000,000 reported by the Commerce Department to have been spent by consumers in this country last year for alcoholic beverages." Miss Black is treasurer of the W. C. T. U.

A great leper colony is supported by the Church of the Brethren at Garkida in Nigeria. There are 1,435 patients, and only Dr. Howard Bosler and two nurses for their daily care and treatment. No wonder he is calling for help in evangelistic work. "There are more than seven hundred who are interested in Christianity, and they must have more thorough training in the Scriptures. Mrs. Bosler has more than three hundred children in the elementary school."

The colony raises much of its food. Thus it grew peanuts amounting to eleven tons when shelled. "Oil was made from the nuts amounting to three hundred gallons and the residue was used to make fried sticks, high in protein. In addition there were two tons of lye for soapmaking. The sewing machines are much appreciated, being loaned to patients who make things for sale. With the money saved, patients are able to buy their own machines. Patients are also learning to do leather work and shoemaking."

Leper colonies the world over are asking equipment for industrial work as well as for hospital. "The Camerouns ask for \$14,439 to buy a brick machine, a saw mill, two Diesels, and a truck which are needed to help build up this entire area"; and similar cries come from elsewhere. Expense of this type is a mere bagatelle compared with the ten millions which the denominational boards are planning to put into a university for Japan.

Here is a further note regarding the industrial side of missions. From Kenya Colony, Mr. Donner writes: "Never before have our people received as much as they realized this year on their bumper crop of cotton. Our Christians have tithed faithfully, not only in money but in crops as well, and a number have tithed their cattle, too."—S. S. Times.

A LIGHT FROM THE PAST

Ancient Scroll of Isaiah Discovered

Further proof of the authenticity of the Bible as the Word of God is continually coming to light, as archeologists work ceaselessly to sift and dig through the earth to uncover remnants of our ancient past. In the last few months an accidental discovery in Palestine has brought before the delighted eyes of Bible scholars, eleven centuries old-scrolls whose authenticity as to age and content is unquestionable.

THE AMAZING FIND

Tribes of native Bedouins for the past two thousand years had threaded their way through a certain wadi in Palestine near the northwest end of the Dead Sea, between steep, rugged stone cliffs. This small group was little different from the others, save that their leader was more alert, scanning the walls for caves, perhaps to find bird eggs to sell in the market.

Sitting cross-legged on his swaying camel, his eyes darted from one wall to the other and finally centered on an unfamiliar small opening high upon one side of the steep wadi.

"Shuf! Shu hada?" Look, what is this? He said to his amazed companions. There was a hurried discussion and two youths scrambled nimbly up the cliff and disappeared into the aperture. The others, older and not so sure-footed, followed more slowly.

The interior was dark and sand and dust on the floor soft and cool to the feet. Torches were lit and showed this to be a cave whose walls had partially collapsed, narrowing the entrance to a small opening. In falling the rocks had broken several earthen jars in which pitch-covered scrolls were concealed, wrapped in yards of cloth and covered with hard pitch.

Hoping to find a rich treasure, the poor Bedouins excitedly tore the outer wrappings from the round rolls, but were disappointed in finding only scrolls of leather and parchment bearing columns of Hebrew characters. What a privilege was theirs! These Bedouin tribesmen actually held in their hands one of the greatest archeological treasures ever discovered—a cache of ancient scrolls, one of which is the oldest copy of the Book of Isaiah in history.

Thinking they might be of some value the tribesmen took them to Bethlehem seeking a buyer with ready bak-sheesh! There they were told by Syrian townsmen that the writings looked like Syrian and were advised to sell them to the Syrian priests in Jerusalem. The Superior of St. Mark's Orthodox Convent in Jerusalem, bought five, still unsure of their age and value.

Dr. Eleazar Sukenik, Director of the Museum of Jewish Antiquities of the Hebrew University, Dr. Millar Burrows of Yale University, and two Fellows of the American School of Oriental Research in Jerusalem also examined the scrolls. They all agreed that they were inscribed no later than the first century before Christ. This being 1,000 years earlier than any other Biblical text yet discovered. Dr. Sukenik purchased the remaining six scrolls for the University.

SACRED WRITING FROM THE PAST

After repair the Isaiah scroll proved to be complete, except for minor breaks. It is 23¾ feet long, 10¼ inches broad and contains 54 columns of beautifully preserved Hebrew writing. Seventeen sheets of carefully prepared parchment were sewn together to make the scroll. Most amazing is the fact that this newly found copy is different in only the most minor details from the Book of Isaiah in our latest Bibles.

One of the copyists neglected to include the healing of Hezekiah by a fig poultice while writing on the parchment, but it was inserted in between the lines and down the margin:

"For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover."

The abundant evidence of much wear in ancient times suggests that many devout Jews belonging to this particular sect which owned the scrolls, pored over their sacred columns time and again.

Other portions of their library proved to contain a small leather scroll discovered to be a commentary on the Book of Habakkuk. A third manuscript is on a coarser parchment, almost as wide as the Isaiah scroll, but containing only eleven columns. This is a "sectarian document" which reads like a book of discipline. This apparently formed the basis of rules and regulations for the brotherhood, which lived in the Wilderness of Judea near the Dead Sea at least a hundred years before Christ.

One of the scrolls describes a war, just as today, between the Jews and the "sons of Ammon" on the same soil two thousand years ago. "Songs of Thanksgiving" were inscribed on the scrolls to be recited by survivors of the battles. One said:

"They shot arrows ceaselessly and flashed lances like a consuming fire and their roaring was like the roaring of mighty waters. But when my heart melted like water, Thou didst strengthen my soul in Thy covenant. The snare they spread for me caught their foot; the traps they hid for me they themselves fell into, whereas my foot standeth on level ground. Before multitudes, I shall bless Thy Name."

Because of their antiquity and fragile nature it will be years before the entire set is translated and thoroughly studied. They will also be invaluable to scholars desiring to know more about the Hebrew language.

This is the first cache of Biblical writings to be found on Palestine soil and archeologists are now to believe there may be other such writings carefully preserved in accordance with an old Hebrew custom. Old and outworn sacred scrolls, instead of being thrown away or destroyed by ancient peers, were carefully wrapped and deposited in a secure place where they would be safe from desecration. Usually these locations would be in secret cells in the temples.

When a permanent peace is once more established in the Holy land, expeditions will search every wall and cliff in the wadis surrounding the Dead Sea. Subsequent findings of ancient transcripts of the Holy Scriptures may trace our Holy Bible back to its earliest writing.—Palestine Pictorial News.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for Feb. 5, 1950

YOUTH BUILD! (Christian Endeavor Day)

Scripture: I Cor. 3:9-13; Romans 1:16; 14:17, 18

For The Leader

WE HAVE COME AGAIN to the anniversary of the founding of the Christian Endeavor Movement. It is now 69 years since Dr. Francis E. Clark and his good wife brought a small group of his young people together in his New England Church, for a young people's meeting. His purpose was to train youth, and to give them a service of their own in which they could take part and conduct. Through the years this organization has grown to world-wide proportions. Many great leaders have devoted time and energy to its work. Many young people have received that first boost of encouragement in Christian service in their local C. E. Society. Christian Endeavor is in a sense, a perpetual Organization, in which each succeeding generation of youth must find its place. In turn, supporting the C. E., our youth will automatically find themselves becoming well trained for future service in our churches.

DISCUSSION

1. ARE WE STILL EFFECTIVE? The great percentages of present day church leaders, teachers and missionaries must admit to having received some of their first lessons in C. E. meetings. Some will not admit it, others will not give credit where credit is due, but we are thankful that most leaders boast of the help C. E. was to them. But when we observe the pitifully poor support given by these same adults to the present day C. E. program, we shudder. Even pastors neglect their young people in C. E. But far greater is the neglect of parents in attaching importance to the C. E. meeting for their youth. So, we wonder if we are still as effective! And if not, what about the next generation of church leaders? Bear in mind, too, that the Christian church went into a period of greatest evangelism shortly after the C. E. movement began to throw its weight around.

2. WE ARE STILL AS EFFECTIVE. That is, as effective as we young people want C. E. to be. Christian Endeavor began to do something that no other protestant organization was able to do, or wanted to do. It overreached denominational barriers, and was making of the youth of all churches a great united army of Christians. But then came the break-up of denominational youth group into facsimiles, trying to do the work of C. E. under their own particular youth name. They departed from the fellowship of the International C. E. and county unions, etc. Today, you run into difficulty in having even a county rally of C. E. because many church groups, while perhaps are doing the same work as C. E., do not call themselves by that name, and thus do not feel a part of C. E. Denominations in doing this are literally biting the

hand that gave them the youth group idea. It is something to be proud of that the Brethren Church adheres to the name Christian Endeavor for its Sunday evening meetings of young people.

3. BUT WE MUST KEEP BUILDING. We doubt if there are few, if any, C. E. Societies in the Brethren Church, but what are having terrific struggles existing. In spite of our weekly topics in the Brethren Evangelist, and the monthly program materials in the C. E. Booklet, there are many rough moments in our Societies. There are reasons for that. First, is the growing tendency today that young people insist on a three ring circus before they'll even consent to come to a meeting. Second, anything devotional or spiritual is so foreign to the other 160 odd hours each week, that it fails to make a dent on our lives. (Ever notice how HARD it is to sit through a scripture lesson, or prayer or a topic in C. E.? We just can't see any point in giving time to Bible reading, etc., say a lot of youth today). So, even a well-prepared devotional meeting has trouble being heard in our hearts because of the noise created by the trash in our lives. Next, parents do not insist on their children going to C. E. We are reaping the harvest today of the new theory of rearing children; that is, to not inhibit the child, but to let him choose what he thinks is best. Fourth, the cursed movies (attended by many of the smarter set of preachers and church leaders) are moulding the thought and character of our youth away from spiritual things. We don't have to attend the movies to know what they are showing to our boys and girls. Conversation, opinions, attitudes, and general disinterest in our C. E. meetings tell us what the movies are doing to our youth.

4. YOUTH BUILDS FOR CHARACTER. Read carefully the scriptures tonight, and you will discover the promise of lasting rewards for faithfulness to the things of God. But then, go out and see a movie, and you'll never remember what you read in the Bible. One church we heard about has a group of young people that regularly attend the local movies three nights a week. They look good on Sunday evenings as they file in and out of the C. E. room about a dozen of them. "Wonderful," the adults say, "to see such a fine group of our future church leaders." Do you want to know the truth about the character they're building? Three nights a week in the movies—54c each. Total offering in C. E. will average about 26c a night—for the whole dozen of them. Parents—keep your youth out of the soul-slaughtering movie houses, and maybe we can get somewhere with them on Sunday evenings in C. E. We are sure most of the Brethren preachers will back us up in this prayer.

5. DIFFERENT PATTERNS OF LIFE. Youth must build on Christian patterns, if Christian lives are to result. Youth must seek in God the plan for life. The pattern of living for the Christian is an eternal pattern, begun here on earth, continuing through to the perfect life in heaven. Begun here by faith and acceptance of Jesus Christ as personal Lord and Saviour, it carries through the years, few or many, till we enter into the greater life in God's holy presence. Not so, the life a non-Christian builds. He lives for self, in selfish pleasures. He lives for all he can get out of life. Then because he failed to reckon with God, finds himself lost for all eternity. How are you building today?

Prayer Meeting Studies

By C. Y. Gilmer



GOD'S DWELLING PLACE

Once I thought God had His dwelling place
Within a hushed, high vaulted temple where
Soft music mingled with the solemn air,
While down into my lifted childish face,
Smiled the Good Shepherd from His window space.
Holding His little lamb with tender care,
He blessed the people when they bowed in prayer,
And shed around a gentle, glowing grace.
But now I know He lives wherever love
And truth and sacrifice build high and strong
Their altars white. All honorable art
His power pulses through; and far above
The terror and the tumult of life's throng,
His voice speaks within the human heart.

—Ruth Inscho.

WHERE DOES GOD LIVE?

Scripture: Isaiah 57:15

Song: "Into My Heart"

Prayers

Seed Thought Provokers:

ONE CANNOT ACCOUNT for the universe without acknowledging there is a Supreme Being. But men cannot know God by relying on their own resources. No man can come to God except God draw him (John 6:44). Man is not looking for God. When Adam and Eve sinned they hid from God. Man still hides behind the leaves of self-righteousness. Man by searching cannot find God (Job 11:7). He cannot find God in nature. God has to be revealed to one by the Bible with the Holy Spirit as his teacher. "The heavens declare . . ." but there are things about God which nature cannot tell. God speaks to man through His Word.

He who inhabits eternity wants to dwell in us (Rev. 3:20). He wants to make our bodies His temple (1 Cor. 5:19). He rejects the proud (James 4:6). His abode is with the humble (Psa. 51:17; Isa. 66:1, 2).

God is holy, and He could not save a man without a just and holy basis (1 Cor. 1:30). God could not save men who reject His Son (Heb. 10:28-30). Jesus died so that God could be merciful to sinners (Isa. 53:4, 5).

Eternity is God's dwelling place (Psa. 90:2; 93:2). Time began with creation, and time will end (Rev. 10:6). God spoke creation into being to get a people for Himself to live with Him eternally. His church is composed of the "called out" ones (2 Cor. 6:16-18). The love that was so great as to give us our being was not to be outdone by the ravages of sin. Divine love provided redemption even before creation according to plan. Jesus came in fulfillment of that plan (Eph. 1:4, 10, 11).



Comments on the Lesson by the Editor

Lesson for February 5, 1950

THE FIRST GENTILE CHURCH

Lesson: Acts 11:19-26; 13:1-3

IT IS WITH WONDER that we read "and the disciples were called Christians first at Antioch." Had not the followers of Christ always been Christians? Had they not always been worthy of that name? A common dictionary definition of the term would seem to indicate that they were, for the word is defined as "professing or following the religion of Christ; manifesting the spirit of Christ or His teachings." Therefore, since these followers of Christ were manifesting His spirit and following His teachings, which He had commanded them to do, they were at all times, in reality, Christians. But they were not known by that designation until, either in derision or in the knowledge of its true meaning, the people of Antioch called them "Christians."

At the scattering of the "followers of the Way" after the stoning of Stephen, we find them going in every direction. A goodly number settled in Antioch and a church of no mean proportion was established. The Word says that these were "men of Cyprus and Cyrene," who preached Christ to the Grecians there, with the result that "the hand of the Lord was with them and a great number believed and turned to the Lord."

There was a reason for this, for these early disciples had learned to preach "the Word" and how to preach it—they spoke the Word and lived it. The church was doing something, and "it was heard in Jerusalem" and it brought investigation, with Barnabas as the investigator. He at last needed help and he remembered Saul of Tarsus and went for him. Result? Saul became the "chosen vessel" in action. Acts 9:15 tells us that he was to "bear Christ's name before the Gentiles."

This Gentile Church prayed! They fasted! They waited for God's will to be shown! It was, and Saul and Barnabas were chosen to represent this church as missionaries. They had the vision—they caught the spirit of the Lord. They acted promptly—they sent out the missionaries. Where, they did not know—they waited on the Lord to show them.

O, for more churches today like the "First Gentile Church!" What might be accomplished with a spirit like theirs!

Church members in too many cases are like deep sea divers, encased in the suits designed for many fathoms deep, marching bravely to pull out plugs in bath tubs.—Peter Marshall, in "Mr. Jones, Meet the Master" (Revell).

Wheeler Home Fund

Signal Lights Class, St. James, Md.	\$ 19.50
G. S. Lesley	5.00
Mr. Roy Keslar	5.00
Katherine Miller	5.00
Mrs. Maude Pearson	5.00
Loree, Indiana, W. M. S.	20.00
Mrs. C. W. Shafer	10.00
A. D. Shellabarger	200.00
Manteca Brethren Church	15.00
Ashland Brethren Church	31.00
Mr. & Mrs. Earl Phillips	25.00
Nancy Wagner	50.00
Morrill, Kansas, Sunday School	5.00
Northern Indiana Laymen	42.26
Bryan, Ohio, W. M. S., Memorial Cards	5.00
Mrs. Elizabeth Baker	5.00

Home Missionary Offering cannot absorb all of the expense at the Wheeler Home. To date, only 32 churches have equalled or surpassed their last year's Home Missionary Offering.

\$3,600 Needed NOW to pay for Heating Plant at the Wheeler Home, Lost Creek, Ky.

Fill in the blank with the picture and send to the Missionary Board, 524 College Ave., Ashland, Ohio, as soon as possible. Small and large gifts can be used.

"Give

unto the

Lord . . . "

Psalm 29:1.

A NEW YEAR'S GIFT TO THE WHEELER HOME (HEATING PLANT)

In the first sixty days after its completion, how many Brethren will give a gift to the heating plant?

I am happy to make the following gift to the Heating Plant of the Wheeler Home through the Missionary Board.

Enclosed is my gift for \$

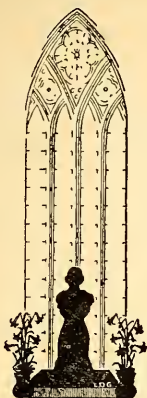
Enclosed is my pledge for \$

Address

Name

Name of Church





THE

Brethren

Evangelist



Little Places

*"Master, where shall I work today?"
(My love flowed warm and free.)
He pointed out a tiny plot,
And said: "Tend that for me."*

*I answered quickly: "Oh no, not there,
Not anyone would see,
No matter how well my task was done—
Not that little place for me."*

*His voice, when He spoke, it was not stern,
He answered me tenderly:
"Little one, search that heart of thine;
Are you working for them or Me?
Nazareth was a little place,
And so is Galilee."*

—Author Unknown.

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Items of General Interest

Flora, Indiana. We note from the Flora bulletin that the average Sunday School attendance for the last quarter of 1949 was 147, and the average worship attendance was 85. Brother J. E. Berkshire says that the past few weeks have showed a fine attendance increase in the worship services.

Smithville, Ohio. We note that while Brother Vernon Grisso is away holding an evangelistic meeting at Elkhart, Indiana, that the service of January 29th will be in charge of the Brethren Youth, with Brother Charles Munson, National Youth Director, as the guest speaker.

The Spring Communion date of the Smithville church has been set as Sunday, March 26th. Holy Week services will be conducted from April 2 to 7.

Pittsburgh, Penna. The Pittsburgh church will celebrate "Youth Week" beginning January 29th and closing February 5th. Young people will have charge of the services on February 5th, also teaching in the Sunday School on that Sunday. There is a possibility that one of the young people will be asked to bring the morning message. A fun night will be held at the church on February 3rd. The proceeds of this evening, a 10c entrance fee, will go to "Brethren Youth."

Washington, D. C. Brother Fairbanks says that the Christian Endeavorers are having some fine services under the direction of Brother Guy Tamkin.

We quote from the Washington bulletin of January 15th—"It was certainly grand to see so many in church last Sunday morning. Almost all the seats were taken." That's the kind of report pastors are glad to release.

The Washington Laymen's League conducted the services at the Central Mission recently. They do this frequently and successfully.

The moving picture, "Simon Peter" is scheduled for Washington church for Sunday evening, January 29th.

Gratis, Ohio. Brother W. S. Crick informs us that beginning on Monday, February 20th, Brother Virgil E. Meyer, pastor of the Nappanee, Indiana, Brethren Church, will hold forth in an evangelistic effort at the Gratis church. The meetings will run through Sunday, March 5th. Brother Meyer was a former pastor of the Gratis church.

The Miami Valley Laymen held a Rally at the Gratis church on Monday evening, January 16th, with an address by Robert E. Lucas, Assistant Superintendent of the Preble County Schools. The Gratis W. M. S. served the evening meal.

Stockton, California. In a recent letter to Brother C. E. Johnson, Stockton pastor, the editor "kidded" him a little about the "Ohio weather" having taken a journey to California and the "California weather" having come to Ohio. We received this reply: "You spoke about our Ohio weather out here. Well it did get rather nippy. Got down to 24 several mornings, but it did not last long during the day. Did have a terrific snow storm one morning, the first in seventeen years. The kids had a great time. For many of them it was their first experience with snow. After it was all over the kids got brooms out and tried to sweep up enough snow from the sidewalks to make a snowball. Great excitement." We have only had about that amount of snow in Ashland all winter. It seems the seasons are sort of off beam. Brother Johnson goes on to say, "The work here is growing nicely. We have had a steady increase in attendance for several weeks. We have a wonderful field, but a mighty hard one to work."

Brother Johnson reports that one of their Sunday School attendants has a record of three years perfect attendance; seven have a perfect two year attendance record, and six have a one year record. How about the other Sunday Schools over the Brotherhood? Can you match that?

South Bend, Indiana. South Bend will be closing an evangelistic meeting on Sunday, January 29th. It began on January 15th, with Rev. D. R. Thomas, nationally known evangelist, as guest preacher.


Oakville, Indiana. Brother Henry Bates, who takes up his duties as professor in Ashland College at the beginning of the second semester, tells us that he is continuing to serve the Oakville Church, for the next several months, or until such time as a resident pastor can be secured. Brother Bates will commute from Ashland each week end. Brother and Sister Bates are the proud parents of a brand new baby girl, their third. Congratulations. Brother Bates' new address is 938 College Blvd., Ashland, Ohio.

Meyersdale, Penna. Christian Emphasis Week has been observed by the Meyersdale Churches, a community effort in which our church cooperated.

Brother E. M. Riddle, Field Secretary of the General Missionary Board, was guest speaker at Meyersdale on Sunday, January 22nd.

As to Brother W. R. Deeter. The editor received a note from Brother Deeter under the date of January 12th, which said, "I am gaining slowly. Helped with the dishes a few

(Continued on Page 10)



The Editor Thinks Aloud

HAVE WE FORGOTTEN IT?

IT CAME IN JUST TWO SHORT sentences, but sentences packed with so much to think about that it drew my immediate attention. It came about when I was looking for some short sentences which might be well used for "fillers" for the little vacant spaces that come so often at the end of a column, when articles are just a bit short of the page or column length. A discussion had been going on about me that had to do with the present status of Bible study. As the conversation proceeded, my eyes fell on the following two sentences from the pen of Wilbur La Roe. Read them and ponder with me for a little while:

"We must never forget that our freedom in America came from Christian faith. When our forefathers loaded a plow in a prairie-schooner, they also loaded a Bible."

The two things that stand out in this short paragraph are the idea of the source of our American freedom; and the fact that the Bible is to be found at the very foundation of our country's greatness.

While it is very true that in a sense the American people have lost much of the freedom that was intended by those who established our country in the cradle of liberty, yet the citizens of this United States of America are a people with more freedom than those of any other country. While there are many things that we might want to see changed, yet how many of you would like to trade your American heritage and citizenship for that of any other country on this globe? I think I dare answer my own question by saying, "Not one of you."

While many citizens of this country, both native born and naturalized, take no thought or recognition of the part that Christianity has played in the progress of the nation, yet without the foundation upon which it was built, that of a freedom of worship, we would not even have what freedom we do have. Let me remind you that our nation was built on a foundation of freedom to worship God, through Jesus Christ, for at its foundation, those who were the prime instruments in its founding came to this country to find a place where they could worship Christ, not just to found any old religious thought.

Then we note that as the pioneers began to press westward over the land, that it was true that with their instruments to till the ground that it might bring forth that which would sustain the physical body, they took also with them that which would feed the soul—the Bible—The Word of God. As they built a new home in the wilderness they bolstered it up with prayer and Bible study. Few indeed, if any, households that did not have their period of morning and evening prayers. The meeting-house was among the first of the community buildings that was built. Is it any wonder that the country grew in staunchness and reliability? They knew God, through His Word. They knew Him through their prayers. They knew Him through their experiences.

Isn't it about time that we got back to the ways of our forefathers? Isn't it about time that we realize that

without the leading of God in the plans of individual homes, in community projects, in our national affairs, we will get nowhere. Christian training is as essential as it was at the founding of our nation? What are we really doing about it?

Think it over!

Office Gleanings

By The Editor

We are glad to report that the Publication Day offerings are beginning to come in. However, with the exception of one, these are all from individuals. The one exception will be noted in the following list. We are asking that just as soon as possible, following the receiving of the offering, and the giving of ample time for all local offerings to be in, that the amount be sent to the Publishing House, in order that we may be able to complete the report at the earliest possible date.

Also we are still receiving gifts for the Press and Equipment Fund. One has come since the last list was published. we list it below:

PRESS AND EQUIPMENT FUND

Rev. Harrie Funderburg, New Carlisle, Ohio
(Dayton Church)\$10.00

PUBLICATION DAY OFFERINGS

Mr. and Mrs. Clarence Zwayner, Toledo, Ohio	\$10.00
Mr. and Mrs. Jerry Flora, Lagro, Indiana (College Corner)	1.00
Mrs. E. W. Garrett, Muncie, Indiana	1.00
D. V. Campbell, Pataskala, Ohio	5.00
Ora E. Jones, Clayton, Ohio	1.00
B. F. Lampton, Brownsville, Ohio .....	.50
Clifton Pennington, Sr., Akron, Ohio	1.00
Mrs. Thomas Corner, Fostoria, Ohio (Fremont)	1.00
Estella Blackstone, Lorain, Ohio (Mt. Zion)	5.00
David S. Hegler, Chillicothe, Ohio (Fairview)	5.00
Ella Erbaugh, North Milton, Ohio	3.50
First Brethren Church, Goshen, Indiana	46.78
Scott A. Shannon, Hiawatha, Kan. (Hamlin)	2.50
Minnie Sloan, Mulberry, Indiana (Cambria)	5.00
Mrs. J. J. Wolfe, Howey-in-the-Hills, Fla. (N. Manchester)	25.00
Mrs. Nina M. Bishop, Kissimmee, Fla. (Fairview) ...	3.00
Idella Walten, Jackson, Mich. (Uniontown II, Pa.) ..	3.00
Helen Fox, Ashland College (Oak Hill, W. Va.)	1.00
Margaret Neighbors, Ashland College (Oak Hill W. Va.	1.00
Mrs. Orpha Beekley, University, Miss. (Ashland) ..	1.00
Mrs. Margaret DeLozier, Ashland, Ohio (Ashland) ...	3.00
Mrs. Belle Kilhefner, Ashland, Ohio (Ashland)	20.00
O. F. DeHaven, Safety Harbor, Fla.	1.00
Mrs. Verda Hade Hess, Waynesboro, Pa.	3.00

(More to be reported next week)

Will Excuses Excuse Us?

Rev. W. R. Deeter

(Delivered at the late Central District Conference)

The Scripture: Luke 14:15-24

IN THIS SCRIPTURE the "certain man" is God; the "many bidden" are rulers of the Jews; the servant who "invites them" is Jesus Christ.

When the rulers refuse the invitation to the feast, that is, to enter Christ's kingdom; then the poor, the lame and the halt—the despised classes of the Jewish nation are invited.

They joyfully obey, and yet there is room, because the Kingdom of Christ is meant to embrace all mankind. Then Christ, through the Apostles, goes into the highways and hedges—the heathen lands—and compels the Gentiles to come in.

But those who made "excuse" were not permitted to eat at the table feast. The Jewish rulers who rejected the invitation shall not taste of His Supper—the blessedness in store for the saints of God.

Now here in verse 18 "they ALL" with one accord began to make excuse. The first excuse was Pride; the second was Business; the third, Pleasure.

1. The first man was in the Real Estate Business.

The Real Estate business is legal; it is logical; it is remunerative. It gives employment to many. One sees the business advertised in newspapers, magazines, bill boards on the highway, on calendars—it is ever before our eyes. It involves "floating capital." It takes fidelity to put it across and carry it on. It takes time; it takes attention; it takes faith.

The invitation was sent out, but he says, "Excuse me please!"—and he was. One can not always get away at certain times.

2. The Next Man was a Dealer in Live Stock.

He had purchased oxen. He was a dealer in "power"; power to operate the farm; to till the soil; to plant and to sow; to carry on production. Crops have to be planted at the right time and season; harvests are to be cared for; roads have to be built. He wanted to prove them, test them, try them out—to see if they would work—to see if his bargain was profitable. But he said, "Excuse me, please!" and he was.

3. The Last Man had Just Been Married.

The custom in those days, and it still is, that a newly married man could be excused from any responsibility of social functions for one year. The invitation was urgent, but the servant received a discouraging reception, because all these excuses were evasive. They were all derived from things which, in themselves, were not lawful. So the Host says, "I'll invite a different class of people in." You know excuses assume a great many forms, and usually folks who "make excuse" have another excuse back of the first.

Now if you are invited to a social function, or to church,

or to a religious function, you say, "Excuse me, please!" and you will be, of course. You CAN BE EXCUSED. If you are invited to a dance, or a card party, you can say, "EXCUSE ME PLEASE!" and you will be—and praise the Lord for those who do just that—we Christian's DON'T NEED worldly things. We DON'T NEED taverns, road-houses or dives for entertainment. Throw them to the winds. Do I hear an "Amen?"

A man was offered expenses to go to college. He counted up the cost of denial of some things immediate that he liked to do at home, and considered not the course down the line a few years later in making his decision. It meant work on his part, but LOSS of a bigger usefulness in life—it was gone. He was excused!

A mother wanted her daughter to take music—piano and voice. No, she enjoyed "dates" too much. She could have been happily useful helping and cheering others in life—a bigger life. "Please Excuse Me"—and she was.

There may be an uncle or an aunt you don't like; they go to church. You don't go because you don't like them. Things of the domestic life hinder us; we want to be excused. A brother or sister, or a neighbor go to church. You have "pouts" toward them, so you don't go to church. That's your excuse.

Yes, the Lord will excuse you, but how about your own spiritual needs for food from heaven? Folks want their minister to preach with "power" and be right up to par, and yet the preacher gets one-half of his inspiration from his audience. But some go off on family picnics, reunions, visiting, and never tell their preacher where they are, or will be. A few do and it is appreciated. Yes, we may excuse you, but what about your soul's need? and what about others? Many who have habitually made excuses in life have come to the end of their journey realizing the flimsiness of their petty excuses. Your tiredness, your headaches, your heartaches, your slowness to be about your Father's business—excuses, Excuses. EXCUSES! How about the Lord? Will it work?

We know chores have to be done; stock has to be watered and fed; but why do it on the Lord's time? One man said, "Church time comes right at my chore time."—that was his excuse. If we allow ourselves to be caught in the whirl and confusion of the world, we are the loser. Wherever Christ's Gospel has gone, they have built Hospitals, Old Folks and Children's Homes, Orphanages—institutions to help relieve suffering and to prolong life.

We have not yet seen all men crowned; but we see the Crowner, Jesus Christ, our Lord. Are you turning away from Him? Don't muster up excuses! The church is the only institution that puts its arms around the people and lifts them up. Whosoever will may come to the Lord. So, if you are asked to do the least thing for God and the church—DON'T SAY NO: DO IT! Ah, the road to "by and by" leads to the town of "Never." Men make excuses, but will they pass muster as they stand before the Lord?

The American Bible Society Looks Ahead

A BUDGET of \$3,146,000 for the 1950 Scripture program of the American Bible Society was approved by the Advisory Council of the Society, which met at the Bible House, New York City, on the last two days of November. This was the 31st annual meeting in which the Council has convened with the officers of the Society. The Council consists of executives, leading pastors and editors of fifty denominations who recognize the Bible Society as their official source of Scripture supply. The budget figure shows an increase of more than \$800,000 over the 1949 budget of \$2,286,500. The major part of the increase is being sought, according to Frank H. Mann, general secretary of the American Bible Society, to meet unprecedented opportunity of supplying Scriptures to Japan and to aid the Bible Societies in Europe in their post-war rehabilitation work. To assist in raising this amount the Bible Society will seek 500,000 new members.

"Open" is the word brought to the Council by Dr. Eric M. North, secretary in charge of the foreign work of the Bible Society, who has just returned from a conference in Tokyo with the Japan Bible Society. Dr. North reported, in an interview with General MacArthur, that 4,000,000 copies of the Scriptures have already been supplied to the Japan Bible Society by the American people, working through the American Bible Society, since the end of the war. Three million more copies will be furnished during 1950, it is planned. General MacArthur stated, according to Dr. North, that thirty million Scriptures will be needed to fill the eventual needs of Japan.

"The Japan Bible Society under whose direction the Scriptures are being distributed," said Dr. North, "is developing a system of colportage. The work has been divided into 'counties' and is under the leadership of a co-leader who in turn secures volunteer helpers. Visits are made from house to house and to all schools.

"Bible classes are being held after hours in banks, municipal offices and other business organizations. Other classes are led by pastors who meet two and three times a week with these groups. The local churches have been badly hit, and pastors, many of whom receive no salary at all, must secure work on the side in order to support themselves. The missionary force is not adequate and must be multiplied many times, so that Christianity today finds an entrance to Japan through continuing large distribution of the Scriptures," concluded Dr. North.

Dr. Gilbert Darlington, treasurer of the American Bible Society and in charge of the Society's publication program, reported that the Society's estimated printing requirements for 1950, to be published in the United States, totals 13,695,000 copies of the Scriptures. This includes 717,500 Bibles in various languages; 881,000 Testaments; 6,250,000 copies of Portions of the Bible; 97,000 separate copies of the Book of Psalms to be bound with New Testaments; 650,000 copies of the Sermon on the Mount and 5,100,000 twenty-four page Gospels.

The Bible Society's program included sending to the Eastern Zone of Germany, either the finished books or materials for printing Scriptures locally, 400,000 Bibles; 300,000 Testaments and 2,000 Scriptures for the Blind. For the Western Zone, the Society's program includes 200,000

Bibles; 300,000 Testaments and 2,000 Scriptures for the Blind.

If opportunity opens, Dr. Darlington stated, the American Bible Society has ready for shipment, Scriptures to Russia, Bulgaria, Hungary, Poland, Serbia and the Ukraine. Calls for Scriptures, from areas largely untouched by the war, which include Brazil and Africa, show an increase of from 250-300 percent.

The American Bible Society, to safeguard editions of the Holy Scriptures, has stored well-printed copies of the books in fireproof buildings which include the Library of the University of Colorado at Boulder, Colorado; the Library of Dartmouth College, Hanover, New Hampshire and the Publication Library of the American Bible Society in New York City. For this safe-keeping program, up to October 25, 1949 in addition to its own publications, the Society had received Scriptures from the Bible Society of India and Ceylon; the China Bible House in Shanghai; the Czechoslovakian Bible Society; the Japan Bible Society, the National Bible Society of Scotland, the Netherlands Bible Society and the Norwegian Bible Society. Papier mache mats are also stored in fireproof warehouses in Vancouver, British Columbia. Bibles, Testaments and Portions of the Bible are stored in Hong Kong.

Cheyenne Pastor Weds

Rev. Frank W. Garber, pastor of the First Brethren Church of Cheyenne, Wyoming, was united in marriage to Helen Gasset on Wednesday afternoon, January 4, 1950, in the Christian Church, the Rev. R. D. Borggaard officiating in the beautiful single ring ceremony.

The bride was attended by an old friend, Mrs. George Martin and the groom attended by Mr. George Martin.

The bride is well known in Cheyenne, having lived on a ranch northwest of the city for many years.

Rev. Garber just recently completed the erection of the new Church building at Cheyenne, and is well known in the city, having been employed by the Harris Furniture Company.

The couple have been friends from their youth, having attended high school together in Leon, Iowa.

They took a short wedding journey to Portland, Oregon, where a few days were spent with the bride's sister, Mrs. Fred Conrey. They will be at home to their friends after February first.

"Do you know what amazes me more than all else? The impotence of force to organize anything. There are only two powers in the world: the spirit and the sword. In the long run the sword will always be conquered by the spirit."
—Napoleon.

It is well to remember that some people are grace helpers and others grace testers.

- - BURNING TRUTH - -

By Charles Emory Byers

"Knowledge comes but wisdom lingers, and I linger on the shore;

And the individual withers, and the world is more and more."—From Locksley Hall—Alfred Tennyson.

* * * *

There is a great difference between knowledge and wisdom. Knowledge is knowing something and wisdom is the added ability to know how to apply it. And the difference between the two is as wide as the Pacific ocean.

It seems a grueling task to acquire knowledge, but that is simple when compared with getting wisdom. Many people accumulate a vast store of knowledge who cannot hope to attain unto wisdom.

With all this we must hold in mind that wisdom is a relative term. Samuel Taylor Coleridge said that common sense in an uncommon degree is what the world calls wisdom. To use knowledge wisely is to step on the platform of wisdom. What a vain thing it is to have a vast store of knowledge with no method to put it to work. Yet the world is full of just that sort of people.

One recognizes the ever present truth of Tennyson's statement that knowledge comes but wisdom lingers when he looks at the blunders committed by fools with plenty of knowledge. They find themselves in the right church but the wrong pew. That is, they have the proper ingredients but fail because they are not properly mixed. Knowledge is the ingredients, wisdom is the combining them to consummate the successful result. Wisdom is so much more important than knowledge that we must work proportionately harder to obtain it. Tennyson pondered long over the situation he had in mind when he wrote these lines. He knew the facts—had all the knowledge necessary but he discovered that wisdom still lingered, still evaded him.

The case is of a capable and ambitious young man full of bright hopes and great dreams cast away by the young lady whom he loves. This disappointment breaks his heart and in his bitter struggle to survive he plans, one after another, a whole series of foolish and unworthy acts. Then turning his knowledge to wise use, he ponders and delays until he is sure his course of action is right and then proceeds. He applies common sense and his knowledge is slowly transmuted into wisdom. His wisdom caused him to do the only thing he could to save himself from despair. He goes headlong into life's activities and thus conquers his disappointment.

What shall we do with knowledge? Turn it into wisdom that is so slow to come. It will finally appear with a crown of gold.

Would that our American homes could become family units where each loves to stay and all loathe to leave, because love, gentleness and Christian faith reside within their walls.

Spiritual Meditations

Rev. Dyoll Belote

LEAVES OR FRUIT?

"And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only . . ." Matt. 21:19.

TO WHAT PURPOSE the planting of fruit trees unless those trees bear fruit? The parable of the landowner who had planted a tree, and came in the time of harvest to gather his fruit, and found none, is interesting, because it presents two or three phases of thought.

First the owner was a lover of fruit, without doubt. And fruit is healthful, and men plant trees that they may have the joy of increased health and strength from the consumption of the fruit which they have a right to expect to gather from the trees they plant.

In the second place there is a settled purpose in the planting, the tree has been favored as to fertility of soil, location for protection from storms and drought. It has been mulched and digged around to destroy pests and increase the supply of natural stimulants to plant life. It is a favored specimen and the owner expects results.

In the third place fruit is the insignia of a valuable tree. Men do not plant fruit trees for the shade they may afford, but for the fruit they expect to gather therefrom.

The sincere Christian is a favored individual. He has the assurance of God's care, for the Psalmist declares that the man who serves God is like a tree planted by rivers of water, water being a necessary adjunct to abundant life in the tree. Leaves are a sign of life in the tree, but fruit the proof of the depth of the vitality of that life. So the presence of the fruits of the Spirit in the Christian is evidence of the vital connection between the Christian and his Lord. Love, joy, peace, kindness, longsuffering, meekness, and all the long list of graces that are supposed to emanate from the Christian character, give proof of the inseparable connection that exists between the Master and His disciples.

If we abide in Christ and His Spirit abides in us, we may expect to produce fruit and more fruit; fruit that delights and glorifies the Lord, and that will be a blessing to the world. God spare us from the wail of "Nothing but leaves."
—Linwood, Maryland.

BRaille SCRIPTURES IN JAPAN

First copies of a new edition of Genesis, the Psalms, the Gospel of John and the Book of Romans and I and II Corinthians in Japanese Braille, which were printed in Tokyo by the Japan Bible Society have reached the American Bible Society in New York. The Braille paper and binding materials needed to produce these volumes were supplied by the American Bible Society.

Shipments of Braille paper are being made by the Bible Society to Japan and Germany for the production in these needy countries of Scriptures for the Blind.

To a Friend Bereft

H. A. Gossard

Prefatory.—The poem was deduced from a letter to me by a dear friend whose beloved companion and the devoted mother of two small children was, after weeks of suffering, taken to her divine abode.

In my transversion of his letter I have followed carefully his attitude as he unfolded the spirit in which he viewed her departure and his and the children's bereavement as a divine act; and in that light was apparently reconciled, considering his and the infants' loss was her eternal gain; and that he and they had a true representative in the glory world.

Proceeding from such a premise I wrote the following to him as a letter, to which he graciously responded, saying, "Your comforting poem-letter will be preserved as a memorial to cherish and to read to my children when they shall have reached the age of understanding."



This final act—so soon, that we must part,
And severed be the bond of life and heart,

Awakes within a thought beyond control:
That thought decrees that I instead should be
The claim of death, if that could ransom thee,
'Till I recall the fairness of your soul.

Then conscious of this truth, I'm reconciled;
And see in you a spirit undefiled:—

Yes, far surpassing mine:—angelic fair
And sanctified . . . She, losing sight of earth,
Grasps now that "holy gift," Immortal Birth.
She's gone!—to me is left a mother's care.

Gone not from me alone, nor from her home,
Where, as a blinding darkness, falls the gloam;

And where her infant ones lament their loss:
Gone from all care, all need of love, all friends;
Gone from her church, the fort her Lord defends;
Gone for her crown, gone from her cross.

Mid grief and joy I'll walk God's chosen way,
Preparing by each act and all I say

My soul, to meet her there on yonder shore.
These infant ones I'll guard with tender care,
Whose form and virtues often may declare
The beauty of her life till mine is o'er.

Who knows but they, these infants, may unfold
The life of her, so short and scantily told,

To lead me on and on where joys await . . .
I know that God, the God who took her hence,
Will in that "Final Future" recompense:—

For He who gave and took can Recreate.

This act of God's, so little understood

By me, may prove to be my final good:—
For He is wise, and doeth all things well . . .
He has the right to take that which He gave;
To call from life the Spirit thru the grave;
The time for this no human tongue can tell

What tho my life be filled with sorrow here:

'Tis no remorse of sin; nor cause for fear;

Nor reason that I sit discouraged down:

For He who brought salvation's plan to earth
Knew grief; was full of sorrow; not of mirth;

He sits enthroned beneath the "Victor's Crown."

'Tis true I often stumble 'neath life's load,

When I alone would struggle down the road

Of time, and feel sufficient in my strength.

'Tis wise in youth to seek to lean upon

A "stronger arm":—the father's for the son;

The symbol of the care we seek at length.

This life of mine must, unresigned to fate,

Be led to nobler realms thru the gate

That's open for the soul, and filled with cheer.

'Tis there this robe of sorrow, grief and pain

I'll cast aside; and never don again;

Nor wish for joys where sorrows ne'er appear.

Between This life and That must intervene

Some sacrifice; some trouble too, I ween;

And last of all, This Death,—O, "Portal-gate!"

I cannot shun the thot; 'tis so ordained

That I in life the victory must have gained

O'er sin and death and surety from Fate.

Exultant, free from earth, then I shall rise

To join the saints and loved ones in the skies,

Where joy, and bliss, and love shall know no bound.

There I shall see my God and her I love,

And mingle in her "angel song" above

Where is no discord, nor uncertain sound.

* * * *

(I humbly and truly admit the transversion of his beautiful letter has not, because of my inability, been fully and justly portrayed).

Does the Light Shine Through You?

A little girl had been taken for the first time to see a great cathedral. The morning sun came pouring through the stained glass windows. The little girl sat there wondering all the glory of it all. At last her childish curiosity got the better of her and she whispered, "Auntie, who are the people on the windows?"

"They are saints," auntie replied.

Then the little girl said, "Now I know what saints are. They are not people who wear ugly clothes and bonnets. They are people who let the light shine through."—Ex.

NEW TESTAMENTS FOR KOREA

The American Bible Society's fifth edition of 54,000 Korean New Testaments is on its way to Korea. Publication of Korean Scriptures has been resumed in Korea with binding materials supplied by the American Bible Society. Whole Bibles in Korean are being supplied by the British and Foreign Bible Society, and some are also being printed in Korea.

Stewardship Conference Held in Pennsylvania

RECENTLY WE HAD an interesting visit from Mr. Perry Hayden, president of the Dynamic Kernels Foundation, of Tecumseh, Michigan. He called at the Editor's home on his way back to Michigan, after having conducted a great Stewardship meeting in Johnstown and Conemaugh, Pennsylvania.

The primary reason for his call was to give credit to our own Walter C. Wertz and his wife, of Conemaugh, for the fine way which they had arranged the details of the conference. Mr. Hayden was quite lavish in his praise of Brother and Sister Wertz, for the part they played in the work of this particular part of the Lord's business.

Brother Wertz is President of the Pennsylvania District Sunday School Board; President of the Cambria County Christian Endeavor; President of the Christian Board of Education for the city of Conemaugh; Secretary of the Conemaugh Ministerium; Acting Secretary of the Y. M. C. A. and a Teacher in the Conemaugh High School. Some of these I knew, but some I did not. Seems that he has quite a large job to do. Besides this Brother Wertz has much to do with the Summer Camp of the Brethren Church in Pennsylvania.

Sister Wertz is President of both the Conemaugh Brethren Woman's Missionary Society and the United Council of Church Women of Conemaugh.

Most of the sessions of the conference were held in the High School Gymnasium, where the vision of the real value of personal stewardship was caught by the more than 1,400 people who attended the four meetings. Tithing has become a reality in the lives of Christians everywhere, more and more, as the past few years of tithing education impressed this part of the Lord's work upon men and women. This impulse has come largely through the Dynamic Kernels Foundation, headed by Mr. Hayden. Those who attended our General Conference in Ashland last fall will recall that Mr. Hayden was the speaker of the National Laymen's Program in their conference session, at which time he showed the sound motion picture, "God Is My Landlord." This film has been shown in many of our churches in recent months. Mr. Hayden told me to say that the film can be obtained by writing him at Tecumseh, Michigan.

In a card to the editor following his arrival home, Mr. Hayden says, "The Saturday night offering was \$120.00 and the Sunday evening offering, when the meeting was held in the First Brethren Church at Johnstown, was \$120.00. I do not know what the Sunday morning offering was, but one farmer said, 'For the first time in my life I have learned how a farmer should figure his tithe.'" He also said that out of the hundreds of meetings which he has held, that he never received such cooperation and such offerings as were given there. Saturday night he asked for \$100.00 and got \$120.00.

The two Johnstown Radio Stations were helpful in getting the word of the meetings over the community—Station WJAC making eight spot announcements, and Station WARD making announcement daily.

If every one in the Brethren Church would learn both the advantage and the joy of tithing their income, there would surely be funds and to spare in the treasuries of the churches. There would be no need of appeals for offerings to support the various interests of the church; missionaries numberless could be sent out; new fields could be opened; new churches built. Did not God say through his prophet Malachi, "Bring ye all the tithes into the storehouse . . ." and did not Jesus say, referring to the tithe, "This ye ought to have done and not left the other undone," and have we failed to realize it?

WITH THE LAYMEN

Pennsylvania District Laymen To Hold Rally

The Pennsylvania Laymen's Organization will hold their District Rally at the Third Brethren Church, Johnstown, on Tuesday afternoon and evening, January 31st. The theme of the meeting will be "Let's Do Something About It, Brethren," and the text will be James 2:14, which reads as follows: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

The following program has been arranged, with Brother John Golby, District President, presiding:

Afternoon—2:30

Prelude	Clyde Orner
Address of Welcome	Rev. D. Richard Wolfe, pastor host church
Devotions	Rev. Woodrow B. Brant
Group singing	Led by Floyd S. Benschhoff
Introduction of the Officers	
Remarks	Oscar Robarge, National Laymen Vice Pres.
Address	H. W. Darr
Discussion and Business	
Hymn—"In the Service of the King"	
Benediction	Rev. N. V. Leatherman

Evening—7:30

Prelude	Clyde Orner
Devotions	John Blocher
Remarks	Francis Berkshire, National Laymen Secretary
Presentation of Laymen Goals	Oscar Robarge
Quartet number	
Offertory	
Quartet number	
Illustrated Lecture—Brethren Work in Kentucky	Rev. Elmer M. Keck
Question Period	
Hymn—"Evening Prayer"	
Benediction	Rev. W. S. Benschhoff

National Goals Program

Rev. J. G. Dodds, Chairman

RECRUITS FOR THE BRETHREN MINISTRY

By C. Y. Gilmer, Member of National Goals Committee

National Goal, IV—1: "One new recruit for the Brethren Ministry each year from every 1,000 members or major fraction thereof, enrolling in Ashland College as a student under the auspices of the Brethren Seminary."

GOD HAS A PATH mapped out for every Christian. As for the ministry, there is a difference between a divine call and human authorization. This is a profound and far reaching subject. God will never delegate to the hands of man responsibility for transmitting that which comes from Him alone. It is a pity for a man, desiring to have things of the ministry in his own hands, to prove utterly incompetent to administer these great and solemn responsibilities. The ordination of such a man but fixes him in a position which may not be of God at all. This has been one of the causes of apostasy in church history.

Ordination is a public setting apart of men as elders and deacons. Such should be good men, full of the Holy Ghost and wisdom. Barring those who have mistaken their calling, those called to the gospel ministry through the church should feel the call of God to a particular kind of ministry such as pastor, evangelist, missionary, editor, etc. Certainly God wants the ordained to take a place that He does not want the laity to take. However, He wants all to lay their lives on the altar. All are to have God's power and some special gift (1 Cor. 12:28-30; 1 Tim. 4:14). All should study and prepare, but God gives the special anointing, a divine enabling. To ministers and deacons this is represented by the laying on of hands, a symbol of divine authorization and the outpouring of God's Spirit.

"If a man desire the office of a bishop, he desireth a good work" (1 Tim. 3:1). Paul says, "This is a true saying." Strange as it may seem to some who believe that God has to drive recruits into the ministry, God wants only volunteers! Any kind of service for God must be volunteer service. Only volunteers can follow Christ and do His work. In God's calling there is no drafting, selective or conscriptive. Some have been called to preach before they were born. All their lives they felt an urge that they could not escape. When rightly interpreted they discovered it was the call of God. It is a definite call. "Woe is me if I preach not the gospel!" God does not like for us to act like Jonah but to freely lay our all on the altar in loving presentation.

God wants volunteers. Isaiah was a volunteer. He "heard the voice of the Lord saying, Whom shall I send, and who will go for us?" The Lord wanted somebody willing to go. Isaiah said, "Here am I, send me." Certainly those whom God calls ought to want to preach. Paul and the other apostles did not wait for opportunities to preach—they made opportunities—were "instant in season and out of season."

The local churches should be alert to all who have an inner urge and holy compassion to serve in the ministry.

"The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2). In view of such a lack let the Brethren Church shove out volunteers. In view of such a manpower shortage one would think there ought to be a draft, but God can use only those whose heart is in the work. Let God have volunteers, whose bodies and lives are willing sacrifices. Let love be the only constraint that compels a holy, separated life.

We would offer this word of encouragement to any who because of youth and lack of experience feel too embarrassed to undertake the ministry. "Perfect love casteth out fear." God in mercy will give boldness. Fluency of speech will come by prayer, practice and thinking. If one is really on the altar he will get saturated with the message. Only God can ordain, anoint and transform, and that by the power of His Spirit.

—Huntington, Indiana.

A Communion Invitation Letter

Some time ago we indicated in our "Interesting Items" that we were struck by the special invitation which the Loree, Indiana, Brethren Church sent out to the membership to attend the Communion observance. We also said that we would share it with the Readers of the Evangelist if we had permission from the Church. That permission having been granted, we take pleasure in presenting it below. It reads thus:

Dear Brethren in Christ:

We take this opportunity of extending to you and to your family, a special invitation to attend the Fall Communion Service at the . . . Brethren Church, (. . . Date here . . .). This service will be a Night of Ordinance Observance, beautiful in their significance.

1. Feet Washing, emblematic of frequent cleansing from defilement contracted on this Wilderness Journey to the Heavenly Canaan.

2. The Lord's Supper, looking forward to the time when all the Redeemed by the Blood, shall sit down to the Marriage Supper of the Lamb, with Jesus present once more to instruct and to serve.

3. The Communion, pointing us back to Gethsemane and Calvary, to the great conflict of the Ages, where was met and vanquished the combined hate and malice of the opposition of the Church of the Firstborn.

The Gospel Authority

" . . . He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." John 13:5.

"And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." Matt. 26:26.

"And he took the Cup, and gave thanks, and gave it to them, saying, Drink ye all of it." Matt. 26:27.

The . . . Brethren Church is a Body of Baptized believers, standing on the Solid Rock of Faith in Jesus Christ—without question or apology. To all members of

this church and to those of like faith we issue this invitation.

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." John 13:14.

"The bread which we break, is it not the communion of the Body of Christ?" I Corinthians 10:16.

"The cup of blessing which we bless, is it not the communion of the Blood of Christ?" I Corinthians 10:16.

"This do in remembrance of Me." Luke 22:19.

Signed: Board of Deacons and Deaconesses

(Here follows the individual names of the above Board.)

SPECIAL NOTICE TO ALL CHURCHES

Mail from individuals and representatives of organizations of the churches is coming to me, inquiring about items of the 1950 General Conference.

Please note that ALL correspondence concerning the coming General Conference, especially relative to the program, should go to either Rev. John F. Locke, Maurertown, Virginia, who is chairman of the 1950 Executive Committee, or to Rev. Clarence S. Fairbanks, 4805 Silver Hill Road, S. E., Washington 20, D. C., who is secretary of the committee.

J. G. Dodds, Secretary of last year.

Items of General Interest

(Continued from Page 2)

times. Have not been out of doors as yet, but plan to preach next Sunday, the Lord willing." We trust that he was able to do so.

West Alexandria, Ohio. Revival meetings are in progress in the West Alexandria church, with Brother Floyd Sibert, pastor of the Pleasant Hill, Ohio, church as evangelist. Brother Charles Munson was the guest speaker on Sunday, January 12th, services being held morning, afternoon and evening.

St. James, Maryland. Brother Ankrum says that the tract committee, under the leadership of Brother James Norris, is furnishing many tracts for the use of the church. Many of the Laymen's Organizations are doing this fine work of tract distribution.

The St. James men are constantly working to make their plant better both in equipment and in appearance. Recently the men installed a filter through which the roof water enters the cistern, making for a better and safer supply of water at the parsonage.

Uniontown, Penna., Second. Brother Ralph Mills, Uniontown pastor, writes that the W. M. S. had charge of the evening service on January 15th and that there was a fine attendance. Mrs. Harry Berkshire of Masontown, was the guest speaker, her subject being "Go Ye."

Brother and Sister Ralph Mills recently became the par-

ents of a nine pound son. Mrs. Mills is the daughter of Mr. and Mrs. William Rohrer of St. James, Maryland.

Louisville, Ohio. Word from Brother John Byler says that the Louisville church joined in the union Universal Week of Prayer. The services were in various churches of the community. The average attendance for the six nights of service was 165. Brother Byler preached in the Fairhope E. U. B. Church on Wednesday evening. The services were held in our church on Friday evening, January 6th.

Brother Byler tells us that he is to conduct a revival campaign in our Firestone Park Church, Akron, Ohio, beginning March 9th and continuing through the 19th.

Waterloo, Iowa. The Waterloo Laymen had charge of the morning service on January 15th, with Mr. Keith Van Horn, Superintendent of the Schools at Jesup, Iowa, as the guest speaker, who spoke on the Christian Laymen's point of view.

On Sunday evening, January 8th Miss Marie Hjelle showed a film which depicted the habits, customs and life of the Egyptian people.

Berlin, Penna. We glean from the annual pastor's report of Brother Percy Miller, that the morning average attendance for the year was 157 and the evening average 99. The net gain in membership was six—20 were added, but 14 were lost either by letter or by death.

Akron, Ohio, Firestone Park. Brother J. G. Dodds, Akron pastor, says that the laymen recently built some very fine cupboards in the kitchen. Getting ready for the next District Laymen's meeting, no doubt.

We note that on January 1st there were 84 in attendance at Sunday School.

Nappanee, Indiana. We note that the Nappanee Laymen are having a chicken dinner on January 30th, to which all men of the church are invited.

Brother Meyer says that every chair, except five in the front row, was occupied on Thursday evening, January 12th, for the prayer service.

The District Laymen will meet at the Nappanee Church on March 6th.

Bryan, Ohio. In Brother E. J. Black's annual report we find the following very interesting figures: Average attendance—Sunday School, 226; Morning worship, 237; evening, 125; Cradle Roll enrollment, 82; Junior church enrollment, 122, with an average attendance of 80.

Warsaw, Indiana. The Warsaw Church, under the direction of Brother E. J. Beekley, is trying a "tithing experiment" during the last week in January, a week which has been set apart for the bringing of the tithe to the church. We await anxiously the result. What might not the churches do if ALL tithed?

Warsaw is still working to hold the line over the 200 mark which they recently reached in their attendance drive.

Loree-Mexico Circuit, Indiana. Brother Robert Higgins is holding a week of evangelism at the Mexico church, January 22 to 29. James Donaldson is in charge of the music.

The Loree congregation recently dedicated a public address system, the installation of which was made possible

by Gifts from Mr. and Mrs. Raymond Dunn and Mr. and Mrs. Lloyd Shrock.

The Loree Annual Birthday Month Fellowship Supper and Program is scheduled for March 3rd. The Birthday Secretary is now gathering material for Loree's 1951 Birthday Calendar.

Milledgeville, Illinois. Brother D. C. White announces the date of the Woman's Missionary Society Public Service as Sunday, February 19th. The speaker for the service will be Dr. L. O. McCartneysmith, pastor of our Lanark Church.

Dayton, Ohio. Baptismal services were scheduled for the Dayton Church on Wednesday evening, January 25th.

Brother Whetstone, Dayton pastor, announces that evangelistic meetings will be held in the Dayton church from March 19th through April 2nd. Rev. James H. Beahm of Brookville, Ohio, will be the preacher, and "Bud" Hunter of North Manchester, Indiana, will have charge of the song services.

Roann, Indiana. We are recently in receipt of the Roann Church Directory, which were distributed by the pastor, Rev. J. F. Baldwin. We are glad for it.

The Baldwins were the recipients of a fine electric coffee percolator set at an all-church social the latter part of December. There were 140 in attendance.

The Roann choir recently gave a program over the Wabash, Indiana, Radio station.

The Sunday School attendance at Roann is running near the 150 mark.

Young Men and Boys' Brotherhood

THE TEACHING OF CHRIST—NUMBER III

Rev. John T. Byler

OUR LAST STUDY had to do with some of Christ's teachings—especially as they related to God, to Himself, and to the Holy Spirit. This time we are interested in seeing, very briefly, what He teaches concerning salvation, our present life, and the life to come.

1. Christ's Teaching Concerning Salvation

To begin with, Christ taught that man is a sinner and as such, he needs salvation. With Christ, sin was a reality—something that needed a remedy which man could not find in his own strength or ability. So—as God's chosen method for redeeming man and bringing him back to God, Christ proclaimed His message of salvation. But in order that this offer of salvation might be made sure, Christ taught man's need for repentance. As man comes in penitence to God, God offers forgiveness from sin, and salvation is made complete in Christ, who, Himself, was the Word of Life—man's only means of salvation.

2. Christ's Teaching Concerning This Present Life

About our present life, Jesus has several very definite

suggestions. The Christian must do more than wear his Christianity "on his back"—or externally. In other words, Christianity is something that comes from the heart. Holy living is prompted by holy desires, and holy desires come only from a life that has been changed by the power of Christ.

An old remedy for swearing or vulgar speech among children, has often been to wash out the mouth of the offender with soap. This is an effective method of cleansing the mouth, but since the profanity had its origin in the heart and mind of the individual, it cannot be assured that this effort will prove to be a remedy against swearing. No more can we be certain that painting an old pump will assure us of pure water from the depths of the well which it serves. Christian character must be shaped from within, for, as Christ said, "As a man thinketh in his heart, so is he."

One other interesting highlight from Christ concerning our present lives, is the fact that He teaches principles rather than rules. Unlike man under the old Jewish system, Christians are not required to observe strict regulations for every phase of life. (On the other hand, this does not give us liberty to disregard rules and regulations of common sense.) Rather, Christ gives us principles for holy living which are a sufficient guide for all phases of life. The business man, the minister, the teacher, the housewife, the farmer—all can live according to Christ's only "Book of Rules"—the New Testament. All we need to do is to consider our problems in the light of the mind of Christ, as shown to us in His Word.

3. Christ's Teaching Concerning the Life to Come

Christ teaches that the life to come is the outgrowth of a life that has begun now. It is like the flowering forth of a beautiful blossom whose beginning has been in a seed. Victor Hugo once said that eternal life within him was like the change from a "tadpole to an archangel."

Jesus, of course, is the only One who could give us any picture of the unseen world. And while the picture He has given us is certainly far from complete, it is sufficient to make us all aware of the fact that it is far better than anything we can ever expect in this life. His promises concerning the life to be are not only interesting, but they fill us with a desire to reach that place—where sin and death, where sorrow and suffering, and all other unpleasantnesses shall cease.

When man lives a life with no thought of the future, he is suddenly brought to a realization that after death, there is little else for him. One of the disciples expressed it well for us when he said, "To whom shall we go? Thou hast the words of eternal life." And so, as Christians, we keep this ever before us. In Christ there is abundant life in a world yet to come—a world that is eternal. Without Him, there is nothing.

—Louisville, Ohio.

I have long since ceased to pray, "Lord Jesus, have compassion on a lost world." I remember the day and hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is time for you to have compassion; I have given my heart, now give your hearts."—A. J. Gordon.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for February 12, 1950

YOUTH'S PART IN MEETING HUMAN NEEDS

Scripture: Matthew 25:34-46; I Timothy 4:12

For The Leader

SOMEONE HAS SAID that the greatest used power in the world today is the power of youth. Somebody told that to Hitler. So he proceeded to train his youth into the greatest military machine the world has ever seen. Only the grace of God smashed that war machine of well trained young men, thus saving the world from destruction. Writers of the Bible recognized the youth power too, in the various words of scripture. "Remember now thy creator in the days of thy youth," "Let no man despise thy youth," "Train up a child," and many others, assert that youth is a power to be reckoned with. If Hitler could organize his youth into a destructive machine, how much good could we do if we would organize our youth into a power for good? Let's try to organize our lives and efforts to do some real good in gospel witnessing in our community.

DISCUSSION

1. YOUTH'S PRESENT TRAGEDY. In America today, youth has been sold out by their parents! We realize that right now a generation of young people are walking around, the products of the new theory of rearing children. That is, not to punish, nor inhibit the child. The child must be allowed full self-expression. And what a mess. Parents are slaves to their teen-agers. Children have little or no respect for their parents. The final chapter in this tragedy will be written when these parents reach the age when they will need to depend on their children for support and care. The "little devils" will be too busy giving way to their own selfish desires to give a thought to "the old granny and her slobbery old man." The tragedy of youth is that they have not been taught to respect—God—property—rights of others—parents—anything.

2. IT DOESN'T JUST HAPPEN. If rosy clouded visionaries, even among adults, are inclined to think we are sadistic, let's go a little further. Take one instance for example which we believe backs up our point about an unrestrained youth today. We have all been appalled at the fact that automobile insurance companies have had to substantially raise insurance rates on automobiles which are driven by teen-agers. Accident charts show that by far, more accidents and property damage result from teen-age drivers. Believe it or not, but just 20 years ago (a generation ago, if you please) the teen-age group was considered one of the safest age groups of drivers. (We, who were teen-agers then, were really proud of that record, too.) What has caused the change? Same old thing. "Don't restrain the child. Let him choose for himself. Let him make his own decisions." All this in contradiction to God's word which says, "Train up a child," "Honor thy father and mother," etc.

3. TESTIMONY OF CHURCH LEADERS. Who is get-

ting our youth? Church leaders in larger denominations than the Brethren have lamented the utter uselessness of planning youth programs and of doing special things for youth. Just recently we noted a comment of a minister in which he and his fellow ministers of the community lamented the absence of young people in a week of union services. And every where you go it's "adults in the church services, adults in the prayer meeting, etc." Who has our youth? The movies, the school dances, the drinking parties. Recently a police raid in Washington, D. C. discovered, and arrested 171 young people on a Saturday night in a hotel. From the drinking lounge in the hotel these young people could rent rooms at from \$2.00 to \$4.00 a room, needing neither baggage nor registration. This could be multiplied thousands of times under varying circumstances all over America. Unrestrained youth!

4. WHAT YOUTH CAN DO. You may think we missed the point in tonight's topic, but wait! We have pictured what we have to show you that all this talk about youth helping to build a better America and to help humanity, really has some serious problems back of it. Worldly youth is certainly organized for the Devil. Now, let us who profess to love the Lord and attend church, come to attention, and get some marching orders in the army of Christian soldiers. First, we must separate ourselves from the lusts which war against the soul. God can't use us to help in His work if we are all mixed up with worldly things. Second, we must trust in Christ for strength. We must pray daily for power and guidance to know His will. Third, we must put our church first. It is a threadbare excuse that young people give that they can't help in the church because they have to go to a school practice. Last, there are many fields of service at home and elsewhere where we can help.

5. WHAT PARENTS AND CHURCH LEADERS CAN DO. This is a very grave problem. It is said of some churches that no young person should ever get into an office in that church. Others have an open eye to giving youth a chance. Many others would give youth more of a chance if youth would show themselves dependable. One Sunday School, after years of having a dependable adult as Superintendent, did, at the elder man's request, put a promising young man in his place. All went well for three Sundays, and then, bang! the fourth Sunday, no Superintendent, and provision for the Assistant. From then on out the School did not know whether or not the young man was going to be there. The next election, our faithful elderly gentleman was put back in. So, as we say, there are grave problems. But youth must have a place in our churches, parents. In giving them places to serve, we must also advise, train, correct, insist on faithfulness, and also we must pray for them. As in a home where love reigns, so in a church, this happy balance of youth versus adults can peacefully be worked out. Enough to say that for any young person who wants a place in the church, and who is willing to forsake the world, and willing to be faithful, there is a place and a work for you to do. There are conditions, but when the conditions are met, a place is also available.

QUESTIONS

For your own real good, do you think your parents were more fair to you when they were lenient with you, or whenever they "laid down the law?" How do you think children should be reared?

Prayer Meeting Studies

By C. V. Gilmer



THE MYSTERY OF GODLINESS

I Timothy 3:16—Centenary Translation
God, in flesh, was manifested;
In the Spirit was attested;
By the angels was beholden;
Among the Gentiles was heralded;
In the world believed upon;
And into glory taken up.

I Timothy 3:16: "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

THIS IS REGARDED as a "chorus" sung by the early Christians. No chorus is more inclusive of Christian doctrine. There is to be no "controversy" here. The particular word, "great," is used only eight times in the New Testament. Great is the "mystery" of the plan of salvation. The word, "mystery," refers to the things of the Spirit which the unregenerate cannot know (1 Cor. 2:14). It is revealed even unto spiritual "babes" (Luke 10:21). Our religion came from Heaven. Other religions came from men. The wondrous facts and cardinal tenets of our belief are revealed truths unto us, but mysteries unto the unsaved (Luke 8:10). In fact, we are the stewards of the mysteries of God (1 Cor. 4:1). "Great are the revealed truths of our Christian faith." Paul speaks of this "mystery" in Colossians 1:26, 27; 4:3. In Ephesians 5:22-32 he speaks of the great mystery of Christ and the Church. The worldly wise have always spoken of these things as "foolishness" and "superstition." But to the saved they are the hope of the soul (Heb. 6:19).

Everything said in the text pertains to the person of Christ. He was God "manifest in the flesh." The pre-existent Christ (John 1:1-3) was "made flesh" (v. 14). Also read Col. 1:15-17. The manifestation of God in the flesh was the greatest event in the world. The initial love of God—reciprocal only on our part—brought Him down from Heaven (John 6:38; 2 Cor. 5:19; Phil. 2:5-11). Both Testaments tell how God came down from Heaven (Isa. 7:14; Gal. 4:4).

He was "justified in the Spirit." That is, He was sinless (1 Peter 2:22; Heb. 4:15; John 18:38; 19:4, 6). Also, the Holy Spirit declared Him to be the Son of God (John 1:32-34; Heb. 9:14). He had the Holy Spirit without measure (John 3:34). The Holy Spirit justified Him because the Comforter came as promised (John 14:26). The Holy Spirit works as the Saviour had promised that He would (John 16:8).

He was "seen" or recognized by angels while in His flesh (1 Peter 1:12). Angels announced His coming to Mary, Joseph, and the shepherds. Even fallen angels knew Him (Matt. 8:29).

He was "preached unto the Gentiles." We are obligated

to make Him known to "every creature" (Mark 16:15). The angel's "good tidings of great joy . . . shall be to ALL people" (Luke 2:10). This religion allows no rivals (Acts 4:12). He is "believed on in the world" (John 3:16; Luke 13:29). He was "received up into glory" as predicted in Psalm 24:7-10. Apart from Christ there is no hope for God "hath committed all things into His hands" (John 3:35, 36).

Hymn: "One Day!"

Prayers



Comments on the Lesson by the Editor

Lesson for February 12, 1950

THE GOSPEL MOVES WESTWARD

Lesson: Acts 13:4-5; 14:1-3, 19-23

THERE IS A REASON for the advance of the Gospel westward and that reason is found in the very first verse of our printed text. It says, "So they, being sent forth by the Holy Ghost . . ."

No project of any worth that has to do with the advance of the Lord's work can gain much headway unless it is under the leading of the Holy Spirit. Prayer and meditation presupposes that the one that is praying and meditating realizes the presence and power of the Spirit to become the leader and guide. Then Jesus gave the promise of the coming of the Spirit into the hearts of men, He said, "When he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak . . ." (John 16:13).

Having prayed for guidance and having received the call by the laying on of hands, how could these men, Barnabas and Saul, doubt that they were being led upon this first missionary journey by the direct power and will of the Holy Spirit?

Neither should it be thought strange that they should sail for Cyprus, the homeland of Barnabas. For where could there be a better place to start than in the home surroundings of one of the missionary party? They would know Barnabas for what he really was. Someone has said, "It was the practice of Jesus to direct the saved to go to those who knew them in their sin and witness to their salvation." In Mark 5:19-20 we find Jesus saying to the Gadarene demoniac, that He had freed from the power of the evil spirits, and who was anxious to follow Jesus where He was going, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel."

We get a fine view of how Saul and Barnabas worked. At Salamis and at Paphos, one city at one end of the Island of Cyprus and the other city at the other end to

the west, they "preached the word of God in the synagogues of the Jews." Result? "A great multitude of both the Jews and also of the Greeks believed."

But, as usual, when the work of God is being accomplished in any appreciable manner, the forces of evil are stirred up. So desperate did they become that they stoned Saul and dragged him outside the city as dead. But "he rose up, and came into the city." (14:20).

But what difference what the persecutions be as long as God leads and controls. He had chosen Saul as a definite apostle to the Gentiles and the work must be accomplished—under the power of God; and Saul had not yet accomplished that for which he had been chosen. And so, under the direct intervention of God, the Gospel continued its "March Westward."

Perga, Antioch in Pisidia, Iconium, Lystra, Derbe—then back again over the same route "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (14:22).

But Saul and Barnabas were not content to just leave them shepherdless, for we find in the closing verse of our printed text (14:23) these words, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."

All in all it had not been a joyous journey, physically speaking, but it had proved to these Spirit-sent and Spirit-filled missionaries that the people, both Jews and Gentiles, were receptive to the great Gospel message.

It is always thus. Wherever the Gospel is truly and courageously preached the movement is "westward"—souls are saved out from among the world of sin and despair. Just now the church needs to think in terms of missionaries to the west—Japan and the islands of the sea. The Gospel will do more to stem the tide and menace of Communism than all the armies that can be thrown against it. (Read the article in this issue titled, "The American Bible Society Plans Ahead." It will give you a clear reason for the interest we should show right now in Japan.)

Church from childhood, being one of its most liberal contributors. For the past twenty years he was an employee of the Harrisonburg, Virginia, post office. The funeral services were held in the church on Thanksgiving morning. The Men's Quartet of the Mill Creek Church of the Brethren rendered appropriate music. The undersigned was assisted by Dr. Earl M. Bowman, pastor of the Harrisonburg Church of the Brethren, and Elder C. E. Long, of the Mill Creek Church of the Brethren, a long time friend of the family. He is survived by his wife; one son, Glenn F. Jr.; three sisters: Mrs. Ona Michael, Mrs. Nellie Anthony and Mrs. Ethel Spereau; and one brother, Ralph. Interment was in the McGaheysville cemetery.

John F. Locke.

Calvary's Victim gives favor divine.



What's Doing
in the
Churches



AKRON, INDIANA, COOPERATIVE

The work in the Akron Cooperative Brethren Church is progressing. A constant and general increase in attendance, interest and new members is being experienced. A new roof was placed on the building this past summer and the ceiling lowered, with an arch effect. The interior has been entirely redecorated. A new hardwood floor is planned for the immediate future. Many other lesser improvements have been made. We do not forget that Jesus said, "Without me ye can do nothing."

Arthur H. Tinkel, pastor.



RITCHIE. John W. Ritchie was killed in truck accident on January 8, 1950. He was just thirty years of age. Left to mourn his going is his wife, Arbutus and three sons. Funeral in charge of Rev. John T. Click and the writer at the Mt. Olive, Virginia, Brethren Church. Interment in McGaheysville Cemetery.

John F. Locke.

COLLIER. Glenn F. Collier, son of the late Charles L. and Sue Showalter, and one of the finest gentlemen in Rockingham County, Virginia, was born at Penn Laird on January 12, 1899, and departed this life on November 21, 1949. He had been a member of the Mt. Olive Brethren

HAGERSTOWN, MARYLAND

As we enter into the new year of 1950, we would like to report some of the activities of our Church during the past months. The Brethren here are advancing with a confident and sure step, always seeking new and improved methods of extending the Gospel to more people. With the willingness to work that we have discovered here, the accomplishments have their own explanation.

On December 4th nine were received into membership of the Church, having been baptized the previous week. Three of these were young people, and six of the young married group. This brings the number to twelve that have been received into Church membership during our ministry here.

At our October congregational meeting, M. Braden Ridenour was elected a Deacon to fill the vacancy created by the death of T. W. Fahrney. An impressive Service of Ordination was held for him at the Sunday morning Worship Service on November 4th.

Two hundred and forty-six observed our Fall Communion. We are always glad to have several of our Brethren friends from Waynesboro, Pennsylvania, to partake in this service with us.

Our Church was host to the Laymen of our Southeastern District on October 21st. Most of the Churches sent a good representation. The speaker of the evening was Dr. Paul Robinson of our neighboring Church of the Brethren.

A bus was chartered from our city to take the ladies of our W. M. S. and the St. James Society to the W. M. S. Rally at Washington, D. C. in October.

The interest in the Church on the part of the Young People is very evident. Ten of them are regular members of the Adult Choir. Twenty-five of them attended Camp Pinnacles, our District Camp, last July. Representatives were sent to the youth Rally in Cumberland, Maryland, in November. Nearly one hundred children and young people took part in our recent Christmas program. This was an inspirational sight to all who attended. Now they are anticipating Youth Week, the highlight of which will be Sunday, January 29th, when Brother John Locke of Maurertown, Virginia, and the Ashland College Quartet will be with us.

Another highlight of last year was the Dedication of seventeen babies. The parents with their babies made a beautiful picture as they stood around the altar, taking part in this service.

During the Christmas season over six hundred students and teachers from the Antietam Grade School came to our Church in two groups for a Christmas Worship Service. This was continuing the practice started by Rev. N. V. Leatherman when he was pastor here.

The Brethren here really enjoy "Family Night." We had one in November and another on New Year's Eve, with capacity crowds. After a "Favorite Dish" supper, the programs included numbers and stunts by the Sunday School classes and organizations and religious travelogue and comic movies.

Among other items, our Church has purchased a movie projector, illuminated out-door Bulletin Board, baptismal equipment for the pastor, and refinished the floors of the Social Rooms. At present they are buying new folding chairs for the Adult and Youth departments of the Church School. The Ladies' Aid added a new G. E. refrigerator and serving carts to the Church kitchen and a desk chair for the pastor's study, besides other gifts to the Church work.

When the Emergency came to Ashland College we were glad to do our part by contributing over \$2,000.00 to that Fund.

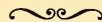
Our Church School attendance averages well over 200, with all officers and teachers cooperating and working to raise our standards of teaching and participation.

Our Church finds real value in working with the cooperating churches of the community. Just recently we participated in the Religious Census of Hagerstown and Washington County. All faiths, Protestant, Catholic and Jews cooperated and completed one of the most thorough enrollments of the community that could be made. It was an inspiring sight to see more than 2,000 men and women taking this census on Sunday afternoon, December 4th. As soon as we receive the cards from this, we will begin

an intensive effort to contact those who are looking to our Church.

Our great goal is to give people a constructive, creative relationship with Christ and the Church. The Lord has been good to us all and we are very thankful.

James E. Ault, pastor.



MAURERTOWN, VIRGINIA

As we write this in the middle of January the weather man has kept up his fine work and we are and have been enjoying Florida weather. This has conduced to fine attendance at Sunday School and worship services. But even when things do get rather nasty the folks still keep on coming. This was evidenced at our Christmas program evening, December 26, when in spite of a heavy downpour of rain most of the afternoon and all evening things went on without much let down in attendance. But that is putting last things first, in that things prior to Christian time should have precedence in our report.

After our well conducted and successful D. V. B. S., we had General Conference in our minds. Several from this church were in attendance and we surely enjoyed it all, especially the fellowship with those whom we have learned to know and love for years. Some we met there we cannot meet at conference again. But their memory will linger with us. Then following conference we were back on the job with the usual Sunday work and visitation of all kinds during the week days. On Sundays the pastor here has three worship services on three Sundays of each month and two on the other one or two Sundays. With that he teaches a very fine Bible class of men and that really makes a full Sunday. On the third Sunday of September, along with the good wife and two men of the church, we journeyed to Cumberland where we had part in the rededication service following a fine redecoration of their church house. Again the fellowship and opportunity to serve were enjoyed. The writer brought two messages on this occasion.

Next came Rally Day and we rallied. On the first Sunday of each month the Sunday School has been lifting a special offering toward a new enterprise among us. We are planning an addition to our present quarters to better house the Sunday School, and also serve in other ways. This work will very likely commence in early spring. So we will be busy this coming spring and summer in many ways. We have been helping others quite well for these many years and now we MUST do something for our own work. The church house needs renovating and that is in the book too.

Our Fall Communion service held always on the third Sunday of October, was very well attended, for folks here DO attend Communion service. Thanksgiving season was just that with us. We had the usual service on the evening of that day, and lifted our Home Missions offering the Sunday following. The month of December found us in preparation for the Day of Days and its proper celebration. The Sunday School folks put on a program as noted in the beginning of this article and it was enjoyed by all. And the advent of the New Year was properly noted in services fitting to that occasion. So we have brought you quite up to date with our doings.

Other items of more than ordinary interest are the election and ordination of deacons. At the October business meeting Dr. L. G. Locke, brother of our fellow elder, John F. Locke, was elected to the deaconate and ordained on the morning of the third Sunday of that month, just in time to assist in celebrating the Communion service of that day. Then at the recent January business meeting we elected Brother Ott Rickard to that same spiritual office. He will be ordained at an early date. These are two fine young men and fine sons of the Maurertown church. We bespeak a long term of service for both of them.

Now we are readying ourselves for the Lenten season and Holy Week. A week of services will be conducted 'twixt Palm Sunday and the glorious Easter Day. Following that the writer expects to spend two weeks with the folks of the Cumberland church in a series of evangelistic meetings. So our work is cut out for us. All we need is your prayers and those of all God's people and the strength to carry on and do all in our power to win souls to Him and to help make the church in this place and in every place what God would have it to be. We would unite in the movement now on among the denominations to get

folks back to church as well as to get the unchurched to accept our Lord and Master.

Having already reported the celebration of the twenty-fifth anniversary of our pastorate in this place and also the meetings held recently at Bryan, Ohio, we merely note the facts again.

Our W. M. S. and S. M. M. societies are awake and hold meetings regularly. Both held their public meetings while the pastor was absent for the Bryan meetings. This kept things going and that is a big help. Both of these groups are planning bandage rollings in the near future and also other things that are for the good of the church and other fields of Christian endeavor outside the local church field. God prosper these good ladies in their efforts.

Knowing that this letter is already too long, but hoping that the reader will forgive that and note only that we are merely trying to let folks know that we are still a church group working and praying for better things for our world, we close with a promise to remember you in our prayers and asking that you do the same for us. God's blessings on all His beloved.

E. L. Miller, pastor.

WHERE TO SEND YOUR OFFERINGS

So much confusion has resulted in the sending of offerings, with checks made out to the wrong person or Board, that we are again printing the list of the places to send the offerings, together with the way to make the checks or money orders. When checks are sent, for instance, to the Brethren Publishing Company, for an offering for Ashland College, (as has been done in just recent months) or to the Missionary Board for the White Gift Offering, this makes confusion in the bookkeeping of each Board. So all the Boards join in asking that the ones who send in these offerings take note of the following:

SEND ALL MISSIONARY OFFERINGS TO:

The Missionary Board of the Brethren Church,
524 College Avenue, Ashland, Ohio

Make checks payable to: The Missionary Board of the Brethren Church.

SEND YOUR WHITE GIFT OFFERINGS TO:

Dean M. A. Stuckey, Treasurer,
523 Samaritan Avenue, Ashland, Ohio

Make checks payable to: The National Sunday School Association.

SEND ALL PUBLICATION DAY OFFERINGS AND PRESS FUND GIFTS TO:

The Brethren Publishing Company,
524 College Avenue, Ashland, Ohio

Make checks payable to: The Brethren Publishing Company.

SEND ALL BENEVOLENT OFFERINGS TO:

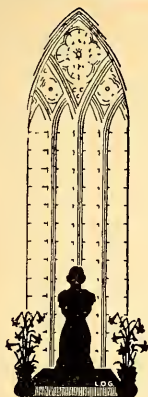
Rev. L. V. King, Treasurer
1101 Middlebury Street, Elkhart, Indiana

Make checks payable to: L. V. King, Treasurer

SEND ALL ASHLAND COLLEGE OFFERINGS TO:

Ashland College, Ashland, Ohio

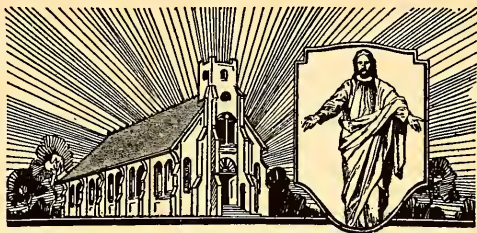
Make checks payable to: Ashland College.



THE

Brethren

Evangelist



The Retired Preacher

Grace Sayre

RECALLING now his early pulpit days,
He sits in an uncertain restlessness.
Unconsciously he gestures with each phrase.
His aging body lets his mind digress
From saintly paths of thought. He bows his head
To shade his fading eyes. A wandering dream
Calls to his mind the shadows of the dead.
He thinks of Ellen—how the sun's bright gleam
Of golden light upon her lovely hair
Had warmed his heart. Now he is not quite sure
If all this gold that lights the window there
Is Ellen's halo or a gold more pure—
A glimpse of heaven he has known so long
Would be like this—when he had come to be
A part of its celestial flow of song.
He wakens with a start . . . now where was he?
The congregation rises to its feet.
The organ peals its farewell note of joy,
The people sing: "Around the mercy-seat,
Let men and angels now their tongues employ!"

THE BRETHREN EVANGELIST

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the last week in December.

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Ashland, Ohio

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they put warm air ducts into three of the class rooms. Some trees were also cut down by the Pilot's class and they had a "Stump Party" one Saturday afternoon.

We also glean from the recent bulletin that seven people made the good confession and that the attendance at the church services is growing constantly.

Another "Cash Day" is coming up. We note that again they are asking for the usual amount of \$1,250.00.

Waterloo, Iowa. The Guest speaker for Sunday, January 22nd, at the Waterloo church was Major Herbert Smith. The evening service was made up of a hymn sing of older hymns by the choir, in which the congregation joined

Brother Spencer Gentle and family left Ashland early on Monday morning, January 30th, for their trek to Waterloo, where Brother Gentle will assume the pastorate of that church, bringing his opening message on Sunday, February 5th.

Stockton, Calif. We quote two paragraphs from Brother Johnson's bulletin of January 22nd.

"Glad to report that some progress has been made of late looking forward to a new church building.

"In a recent communication from Ashland, Ohio, we are informed that Rev. Charles Munson, National Youth Director, will be with us for our District Conference. Dates of the conference will be announced later."

St. James, Maryland. Word from Brother Roy H. Lowery gives us the following concerning the Boys' Brotherhood Public Service:

"There were sixty-six present at the Brotherhood public service on January 22nd, at the evening hour, and a fine offering was lifted for the Brethren Youth AMOR project to aid in the starting of a Brethren Bible Training School in South America. John Mills is president of the local Boys' Brotherhood. He is a brother of Rev. Ralph Mills, pastor of our Uniontown, Pennsylvania, Second Church, and is a very devout Christian worker, and with a little encouragement will be a likely prospect for the Brethren ministry."

Meyersdale, Penna. The Woman's Missionary Society had charge of the morning service on Sunday, January 29th, when they presented their public program. Mrs. Robert M. Earle was the guest speaker.

Brother W. S. Benshoff, pastor, says that Brother E. M. Riddle, who recently spoke at Meyersdale, "gave us two very inspiring messages."

Johnstown, Penna., Second. We are glad to report that our latest word from Brother Leatherman is that he is very much improved.

On January 15th, at the evening hour, the church enjoyed a special "piece of gospel music, furnished by Sister H. C. Hostetler in honor and memory of her husband, the father, the grandfather and the great grandfather of a goodly percentage of our church membership."

We note that Brother Leatherman has received and accepted a unanimous call to the Second Church for another two year tenure of the pastorate.

A Teachers' Training Class will soon be organized in the church.

(Continued on Page 10)

Items of General Interest

Fair Haven, Ohio. We received the following to be placed in this column from someone in the Fair Haven congregation. The name was not signed.

"The trustees had the church redecorated recently and the church has set February 6th for their Fellowship Family night, with a covered dish supper at the 7:00 o'clock hour, the meal to be followed by a well planned program.

"The W. M. S. will meet at the home of Mrs. Harry Gindlesberger for an all-day meeting on Thursday, February 9th.

"The S. M. M. will hold their public service around Easter time.

"The Northeastern Ohio Laymen held a Rally at our church on Tuesday evening, January 10th, with an address by Rev. Carl Elder of the Jackson Presbyterian Church. The Fair Haven W. M. S. served the evening meal to about ninety laymen who were in attendance.

"Our pastor, Rev. J. D. Hamel, is doing a fine work in our church.

"Our Youth have been having a good attendance at their Christian Fellowship meetings."

Washington, D. C. We note that the churches of Washington are getting ready for a religious census, which no doubt, is in progress as you read these notes. Our church has been assigned the territory in the community in which our church is situated.

The Christian Endeavorers enjoyed a "big party" at the church on Friday evening, January 27th.

The men of the church are doing much work in getting the "little things" in shape in this new church. Recently



CONCRETING THE ABSTRACT

WHEN PAUL SAT DOWN and wrote his letter to the Galatians, he was endeavoring to lead them away from error and restore their faith. It seemed difficult for them, as early Christians, to realize that they were living under a new dispensation. They clung with somewhat of a seeming urgency to the old ways, the old laws of Moses and did not grasp the full significance of the Christian way of life.

We meet some elements of real living in the twenty-second verse of the fifth chapter of this most interesting letter. After telling them how the "works of the flesh" are manifest (verses 19-21). Paul says, "But the fruit of the Spirit is love, joy, peace, longsuffering . . ."

Have you ever noticed that these terms, for the most part, are abstract terms—terms that cannot be touched or handled. Not one of us has ever touched or held love, nor joy, nor peace, nor longsuffering. Yet each one of these attributes of Christian living is an integral part of the life of a sincere follower of the Lord. Each of these terms is an abstract until one finds its meaning in concrete experiences of life.

For example, I know love by having experienced its wonders and values in my life. No one can comprehend what the love of a father or a mother for a child is until he or she has experienced it. No one can realize the joy of salvation from sin until he has experienced the radical change that has come to him with the acceptance of Jesus Christ as his personal Savior and Lord. No one can know real and lasting peace until he has experienced that "peace which passeth human understanding," and has heard his Lord say unto him, "My peace I give unto thee; not as the world give I unto thee." No individual can say he knows what longsuffering means until he has experienced the persecutions, without retaliation, which the Christian must bear.

Those who have never experienced the realities of Christian, living, look with wonderment, and oftentimes with disdain, upon those who would separate themselves from the world. They find it most difficult to see how any one can possibly have any pleasure at all aside from indulging in the things of the world. But the common experience of all those who are finally brought "out of darkness into the marvelous light" of Christ's presence, becomes a wonderment of why they were so blind, and the realization of an experienced love, the joy of unbounded pleasure, the peace of God which is everlasting, and the true satisfaction of longsuffering.

It is in making the abstract terms of life meaningful, real and concrete that our trust and faith in God is brought to full fruition. It will teach us full trust in the Lord for all things.

Someone has said, "Looking ahead to the results, to the consequences, will help in the making of decisions.

This does not mean that you should worry, nor that you should feel rebellious against events that are beyond your control."

Two women were recently heard talking about their teen-age sons. Both seemed to be away at school. Each mother appeared to be trying to impress upon the other (or maybe upon those who were nearby who could hear the conversation) the necessity of "trusting in the Lord for all things." The conversation ran like this. "Of course, you know that I trust the Lord; but I worry all the time about what is happening to my boy, where he is, and what he is doing—but, of course, I trust in the Lord." The other replied, "Well, you know that I trust the Lord, too. But I am worrying all the time about my boy too. But I wouldn't have you think for one minute I don't trust in the Lord for all things and that He will keep him safe." From that conversation (and it is not just a story, but a bonafide recounting of the conversation) would you think that these two women were really "trusting the Lord?" They had not concreted the abstract.

How much better the entire Christian church would be if we would learn that our God is not a God of abstract terms, but one of definite, concrete attitudes which are shown to the world by the way we live and move and have our being in Him.

Think it over!

Office Gleanings

By The Editor

MORE PUBLICATION DAY OFFERINGS

Scarcely a mail comes in now that some Publication Day Offerings are to be found in it. The following have been tabulated since our last week's report:

Columbus, Ohio, Cooperative Brethren Church . . .	\$ 5.00
Mrs. Maggie Bell Coons, Washington C. H., Ohio (Fairview) . . .	1.50
F. S. Beeghly, Ventura, Calif.	20.00
Mrs. Mary E. Smith, Ventura, Calif.	20.00
(Akron Firestone Park)	5.00
Sadie Fauss, Jersey City, N. J. (Sergeant'sville) . .	1.00
Mrs. Ida Himiller, Washington C. H., Ohio (Fairview) .	2.00
I. E. Metzler, Redstone, Montana (Goshen)	1.00
Mrs. Alfred Zook, Phoenix, Arizona, (Nappanee) . .	2.00
Mada Turvy, London, Ohio (Fairview)	1.00
Henry Sherry, New Castle, Indiana (Oakville) . . .	5.00
S. C. Flickinger, Morrill, Kansas	20.00
Dr. E. B. Miller, Manistee, Mich. (Valley Brethren, Pa.)	5.00
Mrs. Lena Hoover, Mansfield, Ohio (Ashland)	2.50
First Brethren Church, Udell, Iowa, (Church) . . .	8.25
H. B. Spring, Udell, Iowa	2.00
North Liberty, Indiana, (Church)	89.91
Mr. and Mrs. Bert Obley, Hiawatha, Kans. (Hamlin)	2.00

When Is Benevolence Not Benevolence?

Fred C. Vanator, President Benevolent Board

HOW MANY OF YOU have been thinking in terms that would make our Benevolent Offering each year simply a matter of giving to "charity." That seems to be the way it is generally thought of by far too many people. But that is exactly what the yearly Benevolent Offering of the Brethren Church IS NOT! In fact, it is anything but that. It is the meeting of an obligation long past due. It might be called the paying of redemptive interest on a loan to the Lord. For it is the taking care, in this "offering manner," of an obligation that should have been cared for in a far different manner in times past.

Take for example, the matter of the Retired Ministers' Fund. Long years ago the church should have taken care of this in a far different manner—a pension fund should have been established many years ago. Thus the entire matter of retirement would have been taken care of in a very satisfactory manner. In fact, one of the recommendations which came out of the last General Conference was the setting up of a retirement fund for all employees of the church, namely, ministers, missionaries, salaried board employees, publishing house and college employees, etc. Now this is a fine forward-looking objective, but one that will not, and cannot, be accomplished short of a number of years ahead. Even if this plan should become an accomplished fact, yet there remains the intervening years when the same methods of support now in effect must be adhered to.

We owe a debt to what has been, and still is, in many cases, an underpaid ministry. No minister, who remains within the confines of the ministry proper, with every energy given to the conduct of his pastorate, can hope, upon the salary received, to lay by very much of this world's goods with which to see him through the declining years of his life. He has spent both his income and his energy to forward the work of the church which he has served. Therefore he comes to the time of retirement, either because of his age or his disability, with little or no surplus which he can use to enable him to live with at least a semblance of comfort in his retirement. So, to the end that he, and his wife, after his departure (if such remain) may have added to their income, if any be coming from other sources, a small stipend is provided through the Retirement Fund of the Brethren Benevolent Board, which fund is contributed by the churches and by individuals who are isolated from their churches.

Thus far these offerings, supplemented by bequests and special gifts, have been sufficient to cover our list of recipients. But the time is sure to come when additional names will have to be listed, of those who by the service they have rendered to the church, will be entitled to the monthly check from our Board Treasurer.

The appropriations for the support or pension (and again I want to call your attention to the fact that this is not a gift of charity, but the payment of a debt which the church rightly owes), these appropriations are made by the Benevolent Board at their meeting at the time of General Conference each year. The fund is in such a con-

dition that the Board only appropriates an amount equal to the monies in the Retirement Fund at the close of the Conference year, withholding enough of this to cover any emergency which might arise during the year. (We have had that condition arise.) Thus we can say to each minister or widow of a minister, receiving the monthly check, "You have been appropriated the sum of \$. monthly for the coming conference year, and we can assure you that the above named monthly check will come to you regularly during the year before you."

We have been able to send monthly checks to the ministers who have qualified for the full amount, in the sum of \$45.00, and to the widows of ministers the sum of \$25.00, each and every month during the past few years. Whether this amount shall remain at this figure, or be increased to the maximum of \$50.00 for ministers, or be decreased proportionately, all remains in the hands of those who contribute to this offering. **These people are depending on you.**

Now let's turn to the Brethren's Home. This, too, is both a financial and a moral obligation of the church. When the General Conference of the Brethren Church accepted the gift of land and funds to build the Brethren's Home at Flora, Indiana, it accepted the obligation, not alone to the people who should become residents of the Home, but likewise an obligation to the State as well. Remembering that the Board is an incorporated body, under the laws of the State of Ohio, and that this corporation is registered to operate in the State of Indiana, and that we are under the constant inspection of both the Fire and Health Departments of the State of Indiana, you can readily see that this Home is not merely just another arm of the General Church, but a very definite ward of the entire Brotherhood. The General Conference of the church elects the members of the Board; they, in turn, organize by electing officers of the Board, in order that the business may be conducted legally in a manner satisfactory to both the church and the state. While the board is, in a measure, responsible for the Home and its management, yet in the end the entire membership of the church is co-responsible with them.

We need recall that contracts are signed by the ones who are received as resident members in the Home. Usually a specific sum of money is deposited with the Board, either by the individual or by someone who acts for the individual. By the signing of that contract by the officers of the Benevolent Board, the one becoming a resident of the Home has a legal, as well as a moral right, to expect and even demand, that the items of the contract be carried out in full. **And we must do it!**

That's why your Board is so insistent that this Benevolent Offering be large each year. The Home **MUST** be kept up—we have no other recourse, even if we wanted not so to do. The church at large has been quite liberal, in a manner of speaking, the past few years. Yet when we realize that in round figures the churches' offerings last year were \$7,000.00 and that taking the membership

of the Brotherhood to be about 18,000 in round numbers, we averaged just a fraction over the munificent sum of just slightly over thirty-nine cents each for BOTH THE RETIRED MINISTERS' FUND AND THE BRETHREN'S HOME.

As you read this, are you not just the least bit ashamed of the average gifts?

Someone has said, "Indifference is about the only thing capable of freezing the milk of human kindness." And Justinian once said, "Justice is the constant desire to render to every man his due." These two phases of giving about cover the above matter, as we think about it. After all, all that is expected of each member of the church is that they do the best they can.

Beneficence

By E. M. Riddle, Secretary Benevolence Board

THE LIFE of our Redeemer was distinguished by vast beneficence. His love was literally universal, and His acts of goodness were correspondent. This spirit was all dictated by plain, practical truth; therefore His benevolence was real, useful and profitable to mankind. He went about doing good; healing all manner of diseases, etc. His conduct was governed by the principle, "It is more blessed to give than to receive!" He did not satisfy Himself with lamenting the distress of men, and teaching others to relieve them.

Jesus became the example, which ought to be constantly studied and imitated. How little most folks have done about it! Imitation of Christ is not optional but authoritative (I John 2:6; John 13:15; 12:26)—And if this authority be regarded, it will be a convincing proof of true Christian discipleship. The example of Christ is not merely a bright and beautiful pattern, but it is a law also, requiring of us, with Divine authority, to "go and do likewise." The obligation to obey is indispensable. Nor can any man be excused for a moment, who does not labor to resemble Christ in all the personal and moral parts of his character.

People of the Brethren Church! As followers of Jesus, you have a God-given privilege to serve an institution that helps to do what Jesus did in His time. The Brethren Home and the Ministers Board renders help to aged ministers and their widows, to the homeless and lonely, and to others in need who are Brethren.

The Jewish boy of ten years on the Quiz Kids program recently, knew the value of a single act in history. The question was asked, "What connection is there between a horn and Joshua?" He quickly replied, "While the people of Israel marched around Jericho, Joshua ordered the horns to be blown and the walls of Jericho fell down." Then his small voice carried out over the air: "That was over two thousand years ago and it was done for you." He knew that this ancient event had significance for us.

A great Christian layman of our church a number of years ago, gave a gift which made possible the Brethren's Home at Flora, Indiana, and it was done for us. Hence, we have a Christian Home for the homeless, the lonely, the worthy, in the name of the Lord.

Your gifts help to maintain this Christian, comfortable place for those who wish it. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me"—said Jesus.

Spiritual Meditations

Rev. Dyoll Belote

WHAT IS YOUR EXCUSE?

"I pray thee have me excused." Luke 14:18, 19

IN THE PARABLE of the Great Supper we have two of the characters of the story using the same words, in refusing the invitation of the would-be host. It was a refusal of the "bid." Men grow adept in the wording of their refusals. In reply to an invitation to attend a gathering or an occasion, most folks are careful to so phrase their refusal as not to give offense to the sender. But no matter how polite the wording, the meaning is the same; it is a "turn down."

Especially obnoxious is such a refusal when it is evident that the polite wording is but a "cover" for a blunt and indifferent attitude toward the sender and the purpose of the invitation.

An unknown commentator declares that there are three excuses offered by men as causes for refusing God's call to men. These three are "pride, business, and pleasure." Excuses for accepting God's invitation to the sinner amount to what has been declared by one as something more terrible than a lie. Excuses indicate weakness, inability to face an issue, unwillingness to cope with a situation, an indication of intention to dodge a personal obligation. "Pride" says to the sinner, "They will laugh at you if you become a Christian." "Business" says, "you will lose money if you join the church; they will be 'dogging' you for money all the time." "Pleasure" says "You will never be able to have a good time if you identify yourself with Christ."

And the tragic thing about the business of making excuses is that those who engage in the habit of making excuses whereby to escape responsibility, excuse themselves from the rewards which accompany faithful performance of duty. Excuse-making to escape responsibility is sinful.

—Linwood, Maryland.

* * * * *

* NORTH LIBERTY ANSWERS FIRST *

* New drapes for the Girl's dormitory and the *

* Wheeler Home are being provided for both buildings *

* by the W. M. S. of North Liberty, Indiana. A good *

* brother and wife provided the material and the wom- *

* en made the drapes. Please take note—before any *

* other group purchases material for any project, in- *

* form us, so that we hold down duplications. *

* Signed: Secretary of the Missionary Board. *

* * * * *

Closes Pastorate at N, Georgetown To Take Up Waterloo Work



THE FOLLOWING ACCOUNT of the closing of the pastorate of Brother Spencer Gentle at the North Georgetown, Ohio, Brethren Church, was handed the editor by Brother Gentle.

It was a big day for us at the First Brethren Church in North Georgetown, Ohio, on Sunday, January 22nd. The people of that Church gave a farewell basket dinner in our honor which was a complete surprise to us. This is the first time that such a dinner has been held in our new basement, and there were fifty-four present for the occasion. After the meal, those in charge presented us with a most beautiful all-brass floor lamp as a farewell gift. We truly appreciate their thoughtfulness and kindness.

We have been serving this church for the past three years as student pastor. The members of this church have been very faithful in attendance and have been very patient with the mistakes and blunders which have been made on our part. My experience in the work in North Georgetown has deepened my faith in God and at the same time has given me good practical experience which is needed in the work which God has called me to do. I am truly hoping that our work there has helped in a small way, those who have needed help. But, as it is in so many cases, the blessings have seemingly all come my way, for it has truly been a pleasure to work with such a congregation. We shall never forget the Christian fellowship which we have had with those people.

On Sunday, January 29th, Robert Hoffman, who is a Senior in Ashland College, from Berlin, Pennsylvania, will be installed as the new pastor. He was given a unanimous call from the church and he has accepted that call. We are praying God's richest blessings upon Robert and Mrs. Hoffman as they take up their new duties.

Our earnest prayer is that the work in North Georgetown, Ohio will grow, and that great things will be done for God.

Spencer Gentle.

Along with the above from Spencer Gentle's pen, we felt that it might be of worth to append the account of his life thus far, as gleaned from the columns of "The Ashland Collegian" in the issue of January 20th. Brother Edwin Puterbaugh, of Lanark, Illinois, who furnished the "Seminary News" column for the "Collegian" wrote the article. We are reprinting this in the Evangelist because we felt it would be of future historical value, as it deals with the life of one of our newer Brethren Ministers. The account follows:

"In 1917 the good citizens of Cainsville, Missouri, took time out from reading the war news to note that Mr. and Mrs. Gentle were the proud parents of a baby boy. But the Gentles did not stay long in Missouri. Three years later they moved to Ft. Scott, Kansas, where Spencer's sister still lives.

"After going straight through Ft. Scott grade and high schools and junior college, Spencer worked for eight years (1936-1944) for the Agricultural Adjustment Administration. During that time he advanced from an extra to chief clerk. In 1944 he was transferred to the United States Engineers in Tulsa, where he remained for six months.

"In the meantime he married Eleanor Cook of Ft. Scott, whom he calls 'the best preacher's wife in the world' and 'the best cook.'

"From Tulsa he went back to Ft. Scott where he worked as an accountant in the Ford Agency until he left for Ashland in 1945.

"His decision to come to Ashland College was not entirely unexpected, as he had already felt the call to the ministry while in high school. But he had tried to evade the issue. He had, however, been active in Christian Endeavor work and had served for a time as a Vice-President.

"Shortly after enrolling in Ashland College he began work as Office Secretary of the National Sunday School Association, which position included traveling as Camp representative. He especially likes youth work and will continue to be active in this field in his new locale.

"Just before graduating from the Arts College in 1947, before entering the Seminary, he began a student pastorate at North Georgetown, Ohio, from which he is now retiring to take up the pastorate of the Waterloo, Iowa, Brethren Church. He was ordained to the full Gospel ministry at Ft. Scott on August 14, 1949.

"Spencer's activities in the College and Seminary have been numerous and varied. His positions have included: President of the Men's Gospel Team in 1946; Vice-President of the Seminary student body—1947-1948; and President of the Seminary student body in 1948-1949. Together with Charles Munson, he originated and was co-editor of the 'Sem News' in 1948. The following year he was editor on his own. He again collaborated with Brother Munson in originating the Seminary play and Seminary banquet in 1948-1949.

"He is the proud father of two fine sons, Phillip Dean, and Stanley Eugene."

The people at Ashland are very sorry to see Brother Gentle and his family leave us, but we wish for him the greatest success in the work of the Lord in his new field of labor.

National Goals Program

Rev. J. G. Dodds, Chairman

15% INCREASE IN TOTAL MEMBERSHIP

Denominational Membership Yearly Goal 1-1

By C. Y. Gilmer, Member of the National Goals Committee

"I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing" (John 15:5).

IT BEHOOVES EVERY ONE to be a "much fruit" Christian. "Every branch in Me that beareth not fruit He (the Father as Husbandman) taketh away." Paul made tents for a living, but his business was winning souls. We must be occupied with the Lord's business till He comes. We are not to "sell" ourselves, nor even our church, but the Lord Jesus Christ. It is the fruit that a vine bears that determines its value. Mere numerical gains in membership is not fruit. In fact, the more unconverted (not really converted) people we bring into the church the less fruit our church will bear.

It is not the size of the vine that counts, but the fruit it bears. Unfruitful vines are a menace in that they encumber the earth. A cold and spiritually dead church is a hindrance in a community. A lukewarm church is spewed out of the mouth of God. Every church or individual who is not a soul winner the Lord will leave: "Every branch in Me that beareth not fruit He taketh away." As soon as we cease to win souls we die spiritually. Some folk still cling to the dead branches that the Lord has clipped. There is no use in preserving what the Lord has thrown away. A great amount of so-called church work is not wise, but God says, "He that winneth souls is wise." It is not church steeples, but clusters of grapes that the Lord delights to see. Let us all bear more fruit!

The Great Commission (Matt. 28:19, 20) is our Lord's plain command to every converted Christian. Not to win souls is the sin of disobedience. Not to win souls is a lack of love for the Lord (John 14:15, 23). The secret of no soul winning is a cold heart. To follow Jesus is to be a fisher of men (Matt. 4:19). Jesus makes soul winners out of all His followers (John 14:4, 5). Not to win souls is the dishonesty of not paying our debt (Rom. 1:14; Matt. 25:24-30). Not to win souls is not only the folly of short-sightedness (Dan. 12:3; Prov. 11:30), but to be guilty of spiritual manslaughter through criminal negligence (Ezek. 3:17, 18).

The New Testament Christians went everywhere winning souls. They knew the purpose of the church. The new converts in turn also became soul winners, and souls were won daily (Acts 2:47; 5:42). Have we a revival like that of DAILY winning souls? Soul winning is the main thing that Jesus taught us to do. Of course, those who are won are not to be neglected but built up in the most holy faith and put to work. The winning of souls is the highest joy accorded a Christian in this world (Psa. 126:5, 6).

To win souls, acquire friends for Christ's sake. With the advantage of their confidence in you as a consistent and warm-hearted Christian, be prepared to show them from

your Bible WHY they need to be saved and HOW. Memorization of salvation passages is good, but it is more impressive to have a prospect to read aloud from the Bible for himself. Guide him as Philip did the Eunuch (Acts 8: 30-37). Show how to trust God's promises. Make soul winning a matter of earnest prayer and trust the Holy Spirit to guide you and enable you. Get your sinner friends to attend church services where the Word and the power of the Spirit are in evidence. Acquaint them with the minister and other Christians. Offer to go forward with them during the invitation hymn. Be patient but work for a definite decision. Talk with all people with whom you have to do. Make opportunities for contacts. Enlist your new converts in regular church attendance, Bible reading and prayer. May your heart burn with love for the lost!

Palace of Pain

Anabelle Merrifield

Here mercy moves—how softly—through the doors
And courage silences long corridors.

A caring God, will You not ease the stress
Of dragging days and nights of endlessness,

Endured within these walls? You can erase
The suffering from each pain-twisted face.

Whitely, incessantly, brave nurses tread
As though the hands of angels gently led

Then on to cool the burning brow; be near
To give them strength—they carry lamps of cheer.

Guide doctors bent on missions greatly grave
When they are pondering how best to save
A life . . .

As sails unfurl at last for them,
Exchange for every cross a diadem.

How To Use Tobacco

The Christian Advocate reports that some time ago a certain company sent packages of cigarettes to young men who had recently graduated from high school, with the following explanation:

"We have the pleasure of presenting to you a package of the best cigarettes. We hope that you will use them in such a manner that the results will be satisfactory to the degree that you will ask for more."

One of the young men used the cigarettes and wrote as follows to the company:

"I have the pleasure of acknowledging the receipt of the package of cigarettes that you sent me. I used them to my entire satisfaction. I soaked them in a litre of water and with this water sprayed my rosebushes which were infested with animals. The animals all died. The cigarettes are in truth an indisputable poison. If the animals again molest my plants I will write you asking for more packages like the one you sent me."

This young man knew how to use tobacco. He used it to poison animals instead of himself.



National Sunday School Association Page

Conducted by Rev. N. V. Leatherman



The Bible In The Church School

IN CONSIDERING our work as teachers in the church school, we would, no doubt, put as our very first purpose the helping of our children and youth to gain a deep sense of the nearness of God and of close personal relationship to Jesus Christ. As a very near second—because it is essential to these first aims,—we would put helping our pupils to enjoy the Bible and to use it intelligently. If, as a result of their years in the church school, they should come to love and use the Bible as their own guide to life through the years, we would feel we had done for them very nearly the most helpful thing possible.

Let us ask ourselves, then, what this high appraisal of our responsibility as teachers involves.

It involves, first of all, something in our own attitude toward the Bible. When we, as teachers and officers of the church school, take the Bible seriously, our pupils will more readily follow our example. When we show that the use of the Bible is a source of lively daily strength for us, it will become more naturally the guide of our pupils. If they can see, that for us, the Bible creates inner calm and outward goodness, they will be more anxious to make it so for their lives. We, as teachers, must be constantly alert to show that we are accustomed to use the Bible; how we use the Bible; and how the Bible helps us. Indeed, before we begin to lead our boys and girls into an appreciation of this book, we shall have to make them certain of our own devotion to it and our belief in its ability to show us the Father and guide us in Christlike living. As teachers of the Bible we must not only master it; we must allow the Word of God to exert a mastery over us. In a word, it is not fair to try to introduce our pupils to the Bible if the Bible is a stranger to us.

Teaching the use of the Bible in the church school involves also the official attitude of the school toward the Bible. Every church school should have an adequate supply of legible and durable Bibles. These should be accessible to all, but not wastefully and carelessly scattered about. A proper place should be provided for keeping them when they are not in use. Shoddy and worn-out Bibles should be eliminated. The care of the Bible should be taught, not to induce excessive reverence for a physical book, but that the Bible should be recognized for what it is—The Book of the Christian church.

The attitude of the church school can best be shown by the place the Bible is given in the worship service. An open Bible should be present on the Superintendent's pulpit or table. An understanding reading of the Bible by one who has prepared himself for the reading, will quicken the interest in the Book. For the Christian the art of reading reaches its highest point in Bible reading. To neglect the art of reading here is to cheapen it everywhere else. With Bibles in the hands of the pupils, more interest can be

responsively or in unison, directly from the Bible, rather gained by reading the responses and the lesson itself, either than from "the back of the hymnal" or leaflets containing "our lesson for today." In departmental or assembly worship, illustrations may be drawn from the Bible, and many references made directly to it. By magnifying the place of the Bible in the entire program of the school, pupils may be encouraged toward the natural and free use of the Bible.

We must recognize that the use of the Bible must be adapted to the age of the child. In each of the various departments the approach must necessarily be different.

In the **Beginners and Primary Departments** the presentation must be visual. The Bible should be present and opened in the lap of the teacher or on the table while the Bible story is being told. For the very young child the Bible must be seen to be the source of the lesson. It will then become a book, perhaps the **first book**, to be read when the child begins to read later.

In the **Junior Department** comes the critical period which will determine much of the child's later attitude toward the Bible. At this age the child will be learning to use the Bible for himself: a practice which we, as teachers, must help to create and foster. Many schools present a copy of the Bible to every member of the Junior Department. When this is done, care ought to be taken in at least three particulars: The Bibles should be chosen for attractiveness and utility; the occasion of their presentation should be impressive and meaningful; and the Bibles which are presented should be used in the church school. Obviously, the bringing of the Bible week after week must be encouraged by the regular use of the Bible in the department and in the class.

In the Junior Department should be emphasized the use of the Bible as the guide to life. Book-finding and verse-finding drills, Bible fact quizzes, Bible memory programs, have their wholesome and necessary place. But until the pupils learn to turn to the Bible as naturally as they consult the dictionary, and as expectantly as they read any other interesting book—until the Bible is tied up to life, our opportunity as teachers in the Junior Department has not been totally met.

In the **Intermediate Department and Senior Department** a closer study of the Bible can be undertaken; the history and biography and poetry and spiritual truths can be unfolded. The methods of doing this are constantly being presented and reviewed in our denominational quarterlies, and ought to become familiar both by study and practice. But, here, again, we must endeavor to carry our pupils beyond history and literature and all else, until they see the persons who people the Bible, living as we do, in God's

world, always with an awareness of His purposes for them and for us. Always we must nourish a growing understanding of the supreme place of Jesus, and of how all the record of history in the Bible must be judged in the light which He brings.

In the Adult Department there still remains an important field of instruction in the use of the Bible. Many adults have little or no method of Bible study. Few have learned to employ the Scriptures in answering their daily needs, and in providing perspective for all the occurrences of this life. These simple but fundamental processes, which we have been describing for children and young people, will also be found helpful. Certainly, we should encourage grown people to continue the use of the Bible, and to make it an effective part of their daily living. In addition, let us keep in mind that here we are dealing with parents, who can give us aid in encouraging the personal use of the Bible by our pupils in the other departments. Without the aid of the parents, the brief moments which we spend with their children in the church school will

scarcely be sufficient for lasting impressions in the use of the Scriptures.

In all of our teaching about the use of the Bible, let us take care that the Book is not pressed upon the pupil artificially or in a manner beyond his capacity to assimilate at his particular age. For him it must be at each stage of his spiritual and mental growth, a book for him, not a "grown-up book" that the minister preaches from or that the teacher or the parent says he ought to read from every day. Let the love of the Book be caught—not driven in. This teaching of the use of the Bible must have the "survival value" that will commend itself to him long after he has forgotten the first elementary devices by which he was introduced to its life-giving pages.

If we, as teachers, can follow these simple time-tested suggestions, adding to them such refinements and improvements as each of us may learn from our own experience, we shall have the joy of leading many boys and girls into a lifelong spiritual adventure in the Book of Books, and into a personal discovery of the Father revealed therein by Our Lord Jesus Christ.—American Bible Society.

Brethren Church History

By Rev. Freeman Ankrum

The Pipe Creek Maryland Dunker Church



IN COLONIAL DAYS the tide of emigration not only flowed West but toward the South West from Germantown and Philadelphia, Pennsylvania. As early as 1720 there were settlers in the Pipe Creek valley of Frederick County, Maryland. This large county was later reduced in size and Carroll County was formed. The early pioneers first secured for themselves homes, hewn from the wilderness and then later schools and finally churches. Their homes were utilized as places of worship. Later when the schools were built they were used for worship purposes. At a later time buildings were erected especially for the purpose of worship.

The German settlers came to this location after 1720. With the coming of the German speaking settlers came the Dunkers, to use the term in a general way, from Germantown. The early comers used not only their homes, but their barns for the worship services. Today in certain sections of Pennsylvania the Old Order German Baptist Brethren, as they call themselves still, use their large barns when they hold their Annual meetings.

There are records of pioneer families interested in the Dunker belief and practices along Pipe Creek near Lin-

wood as early as 1745. Martin Urner came to this part of the new country and preached, organizing the Pipe Creek Church in 1758.

Preaching services were held for some thirty-three years in the homes and barns of members. In 1792 Philip Engler donated a plot of ground for a school house and church where the present Pipe Creek Church now stands. A log school house was first erected upon this ground. The foundation is remembered by some of the older residents of the community. The church was not built until about thirteen years later. The original deed which is in possession of Prof. J. Maurice Henry of Bridgewater College, Bridgewater, Virginia, given by Philip Engler, was given or dated December 11, 1792. It was made out to Joseph Roop, Daniel Moyer, Martin Wolf, David Rhinehart and Daniel Hartsook—"For in consideration of the sum of Five Shillings Sterling to him in hand paid by the said Joseph Roop, Daniel Moyer, Martin Wolf, David Rhinehart and Daniel Hartsook." . . . "To build thereon one or more house or houses for a school or meeting place for the worship of Almighty God by the German Baptists, commonly called Dunkards, and thereupon on any part to

resort, meet and assemble together with said people or with any other Person or Persons to have and to hold . . . and their successors forever." The school house was used until the first unit of the church was erected in the year 1806.

Here in Lewises Forest, as this tract was called, was erected a church building which has served for many generations. The marker over the door states, "Founded in 1806." This must refer to the erection of the structure rather than to the organization of the Church proper. It is known that out of fourteen Annual Meetings held between the years of 1778 and 1799 three were held at the Pipe Creek Church. The first minutes known to be in existence were recorded in the Pipe Creek Meeting. While it cannot be definitely proven, it is not an impossibility that some of these earlier meetings may have been attended by Alexander Mack, Jr., of Germantown. He was quite a traveler and would have been in his prime. Also he corresponded with Martin Urner, the organizer of this church.

Maryland had seven churches as early as the year 1770 which were noted for their strength and for having the strongest preachers of Colonial times. It may be of interest to state that there are descendants bearing the names of the Founders who still live in this section of Carroll County. There may be found today, Rhineharts, the Stoners, Roops, Englers, the Garbers and the Sensenys. David Engler, son of Philip Engler who furnished the ground, was the Elder in charge of this Church from 1813 to 1835. The original building was found to be too small after a period of years and so in 1866 the year following the close of the Civil War a second unit was constructed. This was used for some time when the growth of the congregation required more room. So in 1891 the third section was built.

A large cemetery is located upon the hill to the South Eastward of the church grounds. The Church building is located in a beautiful hardwood grove of trees a few hundred feet West of the hard road leading from Maryland Highway, Number 75, to the village of Uniontown. It is approximately one half way between Union Bridge and New Windsor, Maryland. The church has had a very unique place in Maryland's Brethren History, as it is one of the oldest congregations in point of time and has a well known record. This congregation had much to do in the locating of Blue Ridge College, which was established in Union Bridge and finally moved to New Windsor. At the present time it is no longer used as a College, but as a distribution center for overseas relief.

The Linwood Brethren Church, situated on the south side of Pipe Creek and approximately a mile away likewise owes its being to the Pipe Creek Church. The Linwood Church was erected in 1905.

For more than 185 years the Gospel of Christ has gone out from the brick church under the Oaks in what was Lewises Forest, hard by Pipe Creek, to bring blessings to the world. While in later years there has been erected in Union Bridge a "Church of the Brethren," still the mother church plays a very important part in the life of the community and services are held there regularly.

This church narrowly escaped the fate of the Antietam Dunker Church in the Civil War, when the pickets of General Lee and General Meade met at Gettysburg, Pennsylvania, some twenty miles North in 1863 instead of Pipe

Creek where the General of the Northern Army had intended the battle to take place.

The author of this article, while located at pastor of the Linwood church, enjoyed numerous services in this old church which seemed to roll the years away and take us back to those old days when Godly and righteous men were struggling to give to this country, and to the world a Church based on the teachings of the New Testament.

—St. James, Maryland.

Items of General Interest

(Continued from Page 2)

The Christian Endeavorers held their public service on Sunday evening, January 29th. They will hold a social on February 18th. They are also forming a Young Church Members' Class which will meet on each Sunday evening from February 5th to April 2nd.

Akron, Ohio—Firestone Park. Brother J. G. Dodds, pastor of the Akron Church, tells us that three were baptized on Sunday, January 15th and that one confession was made on the 15th, another on the 22nd and that these remain to be baptized. Another has promised to come. This makes the membership stand now at 100. They started with just 18 members.

Uniontown, Penna., Second. Brother Ralph Mills, pastor, says that new linoleum has been placed in the kitchen, due to the generous contributions of the people.

The Uniontown church is cooperating in the city-wide Leadership Training School which is being held for a period of six consecutive Monday nights.

Elkhart, Indiana. Brother L. V. King says that there were fifty-two who had a perfect attendance in the Children's Division of the Sunday School last quarter.

Four babies were recently dedicated to the Lord in a special dedication service.

The Evangelistic services are now in progress at the Elkhart Church on Middlebury Street, with Brother Vernon Grisso, Smithville, Ohio, pastor as the evangelist.

Louisville, Ohio. Brother Byler gives us the following averages for the year 1949: Sunday School—129; Morning worship—132; evening worship—67; mid-week services—27. This shows an appreciable gain over the year of 1948.

Brother Byler also reports that on Sunday evening, January 22nd, that three adults and three children were baptized and that 96 were present at that service.

Nappanee, Indiana. We note from Brother V. E. Meyer's bulletin of January 22nd, that the average Sunday School attendance for 1949 was 298.

Milledgeville, Illinois. Another of those Family Nights has been scheduled for Monday evening, February 6th.

The Milledgeville average attendance for 1949, was 148, with an average offering of \$26.73.

Brother D. C. White says that Dr. W. S. Bell, who has been completely shut in for almost two weeks, is improving.

Berlin, Penna. Sunday, February 5th, has been set as Young People's Day in the Berlin Church.

Two new members were recently received into membership in the Berlin church, by baptism.

Dayton, Ohio. We learn from Brother Whetstone's bulletin that the annual Father and Son Banquet date has been set for February 17th.

A "Wire recording" of the entire service at the Dayton church on Sunday morning, January 22nd, was made and in such a manner that the entire congregation had a view of its making.

Vinco, Penna. Brother Brant, pastor, has set the date of February 12th as time for a special dedication service for babies of the church.

Baptismal services were conducted on Sunday, January 29th.

The first call has gone out for the singers for the Easter Cantata at the Vinco church.

Gratis, Ohio. Brother Crick says, "Sixty-four men from four Brethren churches in the Miami Valley enjoyed the Quarterly Rally of the Laymen's Organization, when Gratis was host."

We Are So Blind

We are so blind about this thing called death!
We break our hearts, we sob with catching breath,
Mourning in impotent and selfish grief,
Unconsciously begrudging the relief
To our Beloved whom God's hand has set free
To climb the bright hills of Eternity.
We have forgotten that his yoke, long borne,
Has slipped from tired shoulders, and we mourn
With heavy tear-filled eyes that grow too dim
To clearly see we should rejoice with him;
We should be glad to know, his great work done,
He walks care-free beneath the heavenly sun;
We should be glad for his white peace, but oh,
We are so human, and we miss him so!

—Grace Noll Crowell.

Some hindrances to be removed: desire for human applause, self-sufficiency, self confidence, a prayerless life, love of ease, exaggerated self importance.

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SPECIAL NOTICE

TO SOUTHERN INDIANA DISTRICT LAYMEN

The Southern Indiana District Brethren Laymen will meet at the Loree Brethren Church for their regular Quarterly Meeting, on Monday evening, February 20th.

Supper will be served beginning at 6:00 o'clock.

All Laymen are urged to be present.

Guy V. Purdy, Secretary.

* * * * *

Friendship -- A Boy's Definition

There is a twelve-year-old boy in a mid-western city whose story you ought to know—a boy who wrote a new definition of a word millions of men and women have been trying to discover for centuries—a word called friendship. One of two boys who were walking home after school—across a field which led to a railroad crossing—two boys who always walked together.

But, as sometimes happens, there had been a quarrel. Two boys who had always been good friends were walking now several hundred feet apart. Suddenly, one looked up and realized his friend had strayed onto a railroad track. And now his friend began to shout . . .

"Jim, Jim, hurry—train's coming—can't you hear it—train's coming!" But Jim seemed like a boy transfixed. He didn't move. And now the boy who had called out the warning raced toward a boy who for some reason was frozen to a railroad track and a train not far away. A moment later the boy whose friend was trapped, understood. His foot was caught. And a boy who realized what it might mean went to work feverishly—a boy racing against time—down on his knees—loosening a lace—straining to free the foot from the shoe. A moment later he raised his friend onto his shoulder and carried him off to safety—just in time to save his life.

And, then, out of danger, each boy walked his way—silent, alone, no word between them. The next day when a teacher heard about it she called the boy hero to her desk.

"That was a fine thing you did yesterday, Daniel." "What, teacher?" "Why, saving Jimmie's life." "Oh." "Well, you did save his life, didn't you?" "Shucks, no, I just took off his shoe and helped him to get out of a switch." And now a teacher who was wise and understanding and who was very delicately leading up to her main question asked:

"Why, Daniel, I thought you and Jimmie had quarreled." "Yes, we had an argument." "Still, that didn't keep you from saving his life?" And now a boy looked up at a woman, and his eyes blazed. "Why, teacher, I guess you don't understand. Jimmie and I were friends." And a teacher who heard a boy say it—who saw his eyes ablaze—who felt the hot words spring from his lips—was humbled by what she heard: "Why teacher, I guess you don't understand—Jimmie and I were friends." A boy remembered yesterday's friendship in spite of today's quarrel!

It seemed to me as I heard the story what a fine definition he had written of a word for which millions grope—discover, and lose again. The friendships of yesterday broken on the rocks of today's misunderstanding. How many men and women—how many nations—might rediscover what we mean by friendship in the words of a boy who couldn't understand how today's misunderstanding could affect yesterday's friendship.

Only a boy twelve years old. But it seemed to me he had discovered a really great secret of life—a pearl of great price.

The best thing to give to your enemy is forgiveness; to yourself respect; to all men charity.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for February 19, 1950

COOPERATION BRINGS RESULTS

Scripture: 1 Cor. 3:4-10

For The Leader

WE ARE ALL AWARE of the necessity of cooperation, if a society or group of people are to get results. Cooperation means the full effort of each individual toward the common destination of the group. Lack of cooperation can easily be explained by referring to an automobile engine. Take all six or eight cylinders, on a common crankshaft. Round and round the shaft goes, up and down the various cylinders travel, each firing exactly at the right instant. Wonderful power and speed results and our automobile floats along and we have a wonderful ride. But let the timing get out of whack, let one spark plug fail to fire, or wire up the plugs wrong, and what have you? The same engine, the same crankshaft, cylinders and plugs, but what a difference in results. Loss of speed, or even running ability results. Now, that is an automobile engine. But it is exactly the same in our church and C. E. If we work together, each doing his or her work as it should be done, we get good results. But friction and discord too often is to be found. Perhaps we can do something about it tonight.

DISCUSSION

1. LACK OF COOPERATION. So many times a good piece of work in our churches is brought to naught. Because, all of a sudden, people fail to cooperate. One of the underlying reasons is that of jealousy. We see someone else get a little bit more praise, or get raised to a higher position. So we decide to withdraw our support. We knock instead of pull. Paul had the same difficulty in the church at Corinth. What did he do about it? First, he struck at this business of jealousy. He said they were human beings, subject to carnal strifes, envyings, etc. He admonished them to control themselves. After all, he said, why should such things be in the work of the Lord? Paul has planted; Apollos has watered; but God giveth the increase. He laid the emphasis at the right place.

2. WHO GETS THE PRAISE? Strife and lack of cooperation comes from our jealousy over who gets the praise for a work done. Paul said that as God has given to us grace, and a job to do, we should build on Christ the great foundation, doing our part in the plan of God. Cooperation really comes when we will work together, caring not who gets the praise!

3. A PICTURE OF THE CHURCH. Referring back to our automobile engine. When it gets out of order we rush it off to a mechanic. Sometimes he has a stubborn time getting it to run right—simply because certain parts refuse to respond to adjustment. Picture the grief in our churches as the several members refuse to work together. No rushing them off to a mechanic, though many times

we wish we could. Some members have certain ideas, and they are hard-headed about it. "Their way, or else." The "else" is confusion, hard feelings, harsh words, and general wrecking of a church program. Or, others are ambitious, seeking to use their friends and office to climb to the peaks of authority and position. Certainly they are not cooperating and building in the name of Christ. Frankly, if you picture a church as like an automobile engine, we wonder how, getting out of adjustment as our churches often do, that anything can be accomplished. It is pitiful the loss of spiritual power and activity that comes because Church members will not be Christian, but let jealousies, and kindred things, control their lives.

4. A "DIRTY" SHAME. It's positively awful, how "dirty" people can become in their mouths and evil deeds in and around churches and its work. Christ has given of His very life and blood to purchase redemption for us. He has asked us to kindly go out and tell the good news to others. He has asked us to work together in His church. He has provided the church in which we can gather to worship Him and to learn more about Him. All this points to love one for another, doing the simple will of God in a sense of appreciation for what He has done for us. But what do we do? We fight; we say evil things about one another, knifing one another in the back. We plan, connive, and play politics, to get into high positions ourselves, and to squeeze out of office those who don't quite agree with us. This goes on from the lowest church group to the highest group of church dignitaries. Amen. All the while innocent members of the church, seeking the gospel, and multitudes outside the gospel fold, are left to the ravages of the unrighteous.

5. LITTLE CHILDREN, SHAME. Any parent of more than one child can appreciate, in a sense, the remorse and heart-ache of our heavenly Father. We give our children a good home, food and clothing. We sacrifice for their benefit. What do they do? They scrap and fight, each wanting the same toy when there are bushel baskets full of other toys. They scrap over "shares" at the table, and even over the color of plates and dishes each one has at his place. Our heavenly Father sees us scrapping like that in our churches. We praise God for His patience. Then when we parents see our little ones sound asleep, we thank God for them and their sweet lives, and pray that the next day they might listen a little better, and try a little harder to do the right thing. So does our heavenly Father. Let's do our part and make His dream a reality on earth.

6. COOPERATING IN HIS GREAT WORK. God has given to us a certain responsibility and job. As we labor here in the years of life, we are supposed to put our shoulders to the wheel and work. God's great eternal plan for the ages is moving right on time. Count it a great privilege to have a part in that work in your own little corner of the vineyard. Do it with no thought of jealousy. Do your level best to cooperate and work for the best interests of your society and church. That kind of work will win out in the long run.

QUESTIONS

Do you think it is really possible to have a "smoothly running organization" in the church, in which each person knows his or her place, and performs the work without bickering?

Prayer Meeting Studies

By C. Y. Gilmer



YOU MAY . . .

Hope for eternal life as the rich young ruler!
Give of your means as Ananias and Sapphira!
Desire spiritual gifts as Simon!
Wish to die as well as Balaam!
Bring an offering as Cain!
Be married to a godly man as Delilah!
Be a Gospel worker as Demas!
Build a temple as Solomon!
Have an angel visitor as Lot's wife!
Live with God's people as Gehazi!
Hear preaching gladly as Herod!
Make good resolutions as Felix!
Be healed as Jeroboam!
Warned of handwriting as Belshazzar!
Minister in the priest's robe as Nadab!
Ask for prayers as Pharaoh!
Be almost persuaded as Agrippa!
Find no fault with Jesus as Pilate!
Be children of godly parents as Hophni and Phinehas!
Make long prayers as the Pharisees!
Be able to prophesy as Saul!
Have many followers as Theudas!
Have the lamp of profession as the foolish virgins
. . . AND NOT BE SAVED!

—Mrs. Madge M. Miller.

SO-CALLED PROOFS OF SALVATION

Scripture: Matthew 7:13-29

Hymns: "My Hope Is Built"; "What Can Wash Away?"

Prayers

Seed Thoughts for Discussion:

OUR LESSON teaches that multitudes think they are saved but they are lost. God knows whether people are saved (2 Timothy 2:19). We can tell false teachers by their fruits (Matt. 7:16, 20), and the foundation they lay for salvation (1 Cor. 3:11; 1 John 4:2, 3; 2 John 7). There are two roads that lead to Hell. One is traveled by those who profess no hope of salvation (Rev. 21:8). The broad road is filled with people who have a false hope of salvation (Matt. 7:22, 23). The people on the first road already know they are going to Hell. "Many" are religiously going to Hell by building a house on the wrong foundation (Matt. 7:24-27).

At the judgment bar of God many shall discover that they have been dupes (2 Cor. 11:14). It takes more than answered prayer for a proof of salvation. To bring wicked Ahab to repentance God heard his prayer. He "walked softly" but he did not repent (1 Kings 21:27-29). Good answered Pharaoh and kept him alive but that did not save him from a sinner's doom (Ex. 9:27, 28). Cornelius,

while yet unsaved, had his prayer answered (Acts 10:3-6). Later he was saved, but it was not prayer that saved him. Answered prayer did show the mercy of God.

Mere professed faith and good works are another sand foundation (Luke 16:15; John 3:3; Titus 3:5). "Dead works" are of self, not being moved by the Spirit (Heb. 6:1; 9:14). More is required than mere lip service (Matt. 15:8).

Having experienced a good feeling is no proof of salvation. Jesus said that the Holy Spirit would testify of Him and not our experience. Scriptural answers and not our experience are evidence of salvation. God's Word is the only sure guide (1 John 5:13). Salvation is an experience, but experience is not necessarily salvation. We are not to seek an experience but to trust Christ for salvation (1 John 5:12).

Serving God from the fear motive is not salvation (Rom. 8:15). Those who are saved are motivated by love to service (2 Cor. 5:14; John 14:15, 23). Trust nothing for salvation that does not provide a new heart and the pure love motive.



Comments on the Lesson by the Editor

Lesson for February 19, 1950

THE FIGHT FOR CHRISTIAN FREEDOM

Lesson: Acts 15:1-6, 22-29; Gal. 2:16

THERE IS A VAST DIFFERENCE between "freedom" and "license." There is also a marked difference between observing more practice and being bound by the laws of God. We very often neglect to distinguish between that which pertains to the physical laws which do not change, and the old ceremonial laws which were superseded by the sacrifice of Jesus Christ on the cross. Without doubt these ceremonial laws were the cause of very much of the strife and bickering which came into the early church from interference by those who tried to be both good Jews and nominal Christians at the same time.

Let us look at the background of the early church for a moment. We need remember that those who first established the church in Jerusalem were, for the most part, men and women schooled in the rules of Temple worship. They believed as did Saul of Tarsus, before he met Jesus on the Damascus Road, that the way laid out by Moses, attended with all its rites and sacrifices, was the only method whereby God could be reached. Therefore, they earnestly, and to them honestly, contended for the only manner of worship which they knew. In consequence, they felt that this new "Way" preached by Paul and Barnabas, should be only in addition to the already set methods of worship, and demanded that all the Gentiles who became Christians adhere to the rite of circumcision. Indeed, when a Gentile saw fit to cast his lot with the Israelites, the act of circumcision was a part of his entrance into their faith.

The attitude they took was not so far different from

that of Saul, the persecutor. It was for turning away from the things which Moses had laid down, that Saul became the constant pursuer of the followers of Jesus Christ. Writing to the Galatians (1:13) Paul says, "For ye have heard of my conversation (manner of living) in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it . . . being more exceeding zealous of the traditions of my fathers."

Note that Jesus knew this attitude would come, when he was still on earth, and He said to His disciples, as recorded in John 16:2, "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."

Since the act of circumcision was given by God to his chosen race, the children of Abraham, to bind His covenant with them, Paul knew that Jesus had, by His own sacrifice, done away with the ritualistic and ceremonial sacrifices of the Jewish religion. If then, these were done away, so also was the necessity of the rite of circumcision as a sign of entrance into the Christian faith.

Therefore Paul writes in Romans 8:28, "For he is not a Jew, which is one outwardly (having been circumcised) . . . but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

With this background the study of the lesson will be made more easily understood.

The body of the lesson is made up of this conflict and the final settlement in the first Council Meeting of the Church which was held at Jerusalem. Note carefully the text of the letter sent from the Council to the churches thus far established. It is found in Acts 15:23-29. If the sense of this letter were to be carried out by Christians today, we would have a far different world. We do not necessarily mean the literal words, but the sense of the message found in the 29th verse—giving heed to the sense of the admonition contained therein.

Had this matter not been settled here, Paul could not have penned with such assurance, the words of our Golden Text, as he wrote to the Galatians (5:1), "Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage." Be sure to note the principles he laid down in the last verse of our printed text. Gal. 2:16.

"If we are going to get salvation, we have to get it on God's terms and not on our own; and that is why I fear that a good many people will not get it—simply because they can't have their own way about it."

The foundation for all Christian service is a superabundant conviction of the value to God of every human life. Pause on your way and look straight into the most degraded face you meet, and remember that soul is as dear to God as you are. If we can come to feel this, and know it; if it can become part of our very life, then we shall sing when that soul comes home, and count contact with defilement as a precious thing if it means that we are helping that one back to purity and to God.—G. Campbell Morgan, in "The Parable of the Father's Heart" (Revel.)

- - BURNING TRUTH - -

By Charles Emory Byers

"I can give news of earth to all the dead
Who ask me: last year's sunsets and great stars
Which had a right to come first and see ebb
The crimson wave that drifts the sun away—
Those crescent moons with notched and burning rims
Impatient of the azure—and that day
In March when a double rainbow stopped the storm
May's warm, slow, yellow moonlit summer nights—
Gone are they, but I have them in my soul."

Luigi to his mother in Pippa Passes.—Robert Browning.

Man is a walking picture gallery consisting of those scenes that are etched on his soul. The acid that does the etching is thoughtful concentration, and it etches every soul with the objects with which it is alert.

Here is fifteen-year-old Luigi with a series of pictures that have vanished from the earth but they are his forever. He made them his because a wise and thoughtful mother alerted his mind to them and thus is able to keep them. He was in his tender, receptive years, the more to be affected.

This mother opened his mind to all the wealth about him and he moves this into his heart and soul. No mother can ever do more for her boy than that. Our next would be a nobler generation if mothers were able and willing to do as Luigi's did.

Luigi is about to sacrifice his life in a noble undertaking. His decision is almost more than they can endure. Her Luigi loves life and she loves her boy. He comforts here by telling her that he can give news to all the dead of the latest happenings here on earth.

What news would he give? In his naive way he sums it up. The news looks so simple. Yet if you were in his circumstances what news would you give that would be of more lasting value? If you will look into the matter you will see that he chose most wisely. What is more valuable than to take from his store of pictures the double rainbow that stopped the storm of the waxing moon with notched and burning rims, or May's warm, yellow moonlit summer nights?

His mother should have rejoiced, and no doubt did, at her effective and triumphant teaching. These things he enumerated were gone but he had them in his soul. His character was headed in the right direction to make itself felt for good. These would develop many other noble traits to follow.

These etchings are even more beautiful, than when he saw them in nature. They are also more lasting and valuable. Thus the wise man etches the great scenes of earth on his soul and he begins early. The sum total of this practice constitutes the great soul.

The presence of the fearful and the SELF-INTERESTED are always a hindrance to the work of God.



WINTERS. Frank Winters of Roanoke, Indiana, departed this life on December 19, 1949, at the age of 57 years. He is survived by his widow, the former Miss Dora Wilson, to whom he was married on September 14, 1920; also two sons, Robert and Owen, and his mother, Mrs. Gertrude Sedam of Peru, Indiana. Funeral in charge of the undersigned, assisted by Elder Shively of the Pipe Creek Church of the Brethren at Peru, at the Lynch Mortuary in Roanoke.

S. C. Henderson.

SHAVER. William E. Shaver, son of the late Rev. and Mrs. E. B. Shaver, departed this life on October 23, 1949, at the age of 78 years, 2 months and 24 days after an illness of several years. Uncle Will, as familiarly known, was the last member of the immediate family of Rev. E. B. Shaver, who was for more than thirty years the pastor of the Maurertown, Virginia, Brethren Church. For many years the deceased was a member of the Maurertown church and served a number of years as head usher. Surviving is one son, Owen M. Shaver. Funeral services were conducted by the writer, and the Rev. John F. Locke. Burial was made in the Maurertown Cemetery.

E. L. Miller.

SHAVER. Winnett D. Shaver, son of the late Albert G. and Mrs. Cora Shaver, and grandson of the late Rev. E. P. Shaver, reparted this life on December 18, 1949, at the age of 59 years, 3 months and 26 days. He was a long time member of the Maurertown, Virginia, Brethren Church. He and the writer spent some time together in Ashland College as roommates. He was well known to many in the Brethren fraternity. He was united in marriage to Miss Marie Lichty of Falls City, Nebraska, who with their daughter Mary Ann, remain to mourn his early departure. He is also survived by three sisters: Mrs. C. L. James, Mrs. Mary Beydler and Mrs. Elmer Hisey, and one brother, Albert. Last rites were conducted from the Maurertown church with the writer and the Rev. John F. Locke in charge. Burial was made in the nearby cemetery.

E. L. Miller.

TITTLE. Orville Tittle, stricken with a heart attack while at his work in the Inland Manufacturing Company, where he had been employed for nineteen years, was a very active member of the West Alexandria, Ohio, Brethren Church, having served in almost every office in the church, serving as Superintendent of the Sunday School at the time of his death. Just the Sunday before his passing away he was elected to the office of Deacon and would have been ordained shortly to that office. His passing came on December 22, 1949 at the age of just over fifty-

eight years. He is survived by his wife, Susan; one daughter, Mrs. Mary Stewart; three sons, Stanley, Robert and Dale; his mother, Mrs. Jennie Tittle; and five brothers, Earl, William, Merritt, Thurel and Charles. Services were conducted from the church with the undersigned officiating. Burial in the Sugar Grove Cemetery.

H. R. Garland.

CAMPBELL. Stella Ann Campbell, a devoted member of the Fremont, Ohio, Brethren Church, passed to her reward on August 28, 1949, at the age of seventy-five years, having been a staunch supporter of the church and her Lord. One son, one daughter and a sister survive her passing. Funeral by the undersigned at West Independence, Ohio.

G. S. Hagenbuck.

MASON. Mary Elizabeth Mason, a faithful member of the Fremont, Ohio, Brethren Church, went to be with her Lord on March 30, 1949, at the age of seventy-seven years. Services held in the church with the undersigned, her pastor, in charge.

G. S. Hagenbuck.



CLAPPER-LINDSTROM. On Sunday afternoon, January 1, 1950, at four o'clock at the First Brethren Church in Louisville, Ohio, Miss Ruth LaVonne Clapper, daughter of Mr. and Mrs. L. P. Clapper, became the bride of Mr. Arthur Lindstrom, son of Mrs. Mae Lindstrom of Fairfax, Missouri, the double ring ceremony being read by Rev. John T. Byler. Mrs. Paul Clapper was matron of honor and Miss Betty Marie Lindstrom, niece of Mr. Lindstrom, was maid of honor. Mr. Bryan Lindstrom of Valparaiso, Indiana, served his brother as best man, with Mr. Paul Clapper, brother of the bride and Mr. Howard Hatton of Oberlin, acting as ushers.

Mrs. Lindstrom will be remembered as having served for some years as National Sisterhood President. She has gained much prominence as a singer in concerts, opera and radio. Mr. Lindstrom is pianist and organist on concert, radio and television. They will reside in New York City.

Many a man would reach greater height if he had greater depth.

The smallest good deed is better than the grandest good intention.

If criticism is needed, criticise helpfully, never spitefully.

Who Will
Take
Their Place



At The
Brethren
Home

The above question must be answered, and that very soon. For, loath as we are to realize that the Scotts are relinquishing their position as Superintendent and Matron of the Brethren Home, such is the case. It is not because they want to do this, but because of the necessity of taking their little daughter, Judy, to a different climate that they must of necessity give up the call to this duty which they have so graciously and efficiently assumed for the past several years. Brother and Sister Scott have considered, and rightly so, that the call to administer to the needs of the residents of the Brethren Home is just as much a call to Christian work as is the call of either the ministry or missionary endeavor. Consequently they have assumed the obligations that go with these positions as they would have assumed should they have been a definite call to specific church and Christian activity.



It is no small task to have charge of our Brethren Home. The work is exacting and far too often not as appreciated by the Brotherhood as it should be. But, it is a task that will bring rewards other than mere monetary returns, even though the financial considerations are not at all small. The knowledge that one has ministered to the needs of another is always worth more to the administrator than the coin of the realm. The satisfaction that comes in the knowledge that here is a task well done, and that the closing days of the life of another have been made more cheerful and calm, and that pains have been eased.

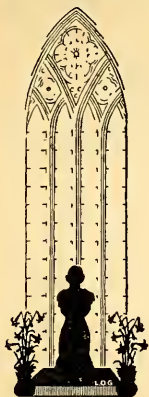
Our appeal goes out to some husband and wife to respond to the urgent NEED and to feel the call of the Lord to this task. The time is very short and the place must

be filled. In order that time may be saved in whatever is done, we are urging anyone who is interested in this part of the Lord's work to contact IMMEDIATELY Brother L. V. King, who is the chairman of the Home Executive Committee, either by phone or by letter, at his home in Elkhart, Indiana. His street address is 1101 Middlebury Street.

At the present time this is the most important matter that the Benevolent Board has to consider. Would you want other than Brethren to be considered for this important work?

Here is another case of the work of the Lord "requiring haste." IT IS IMPORTANT: IT IS ESSENTIAL. WRITE OR PHONE TODAY!

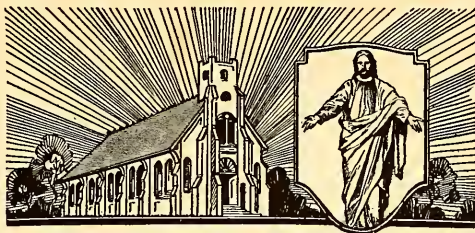
BENEVOLENT OFFERING
Any Sunday In February



THE

Brethren

Evangelist



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have had it in Ashland. But we are now having some real winter. Wonder if Maurertown also has it?

He also sends the following clipping from the Daily News-Record of Harrisonburg, Va., concerning the Golden Wedding of Rev. and Mrs. G. W. Chambers, a former pastor of the Mt. Olive church. "The Rev. and Mrs. G. W. Chambers of Orange, recently celebrated their Golden Wedding (January 16th). The Chambers are widely known in the Shenandoah Valley as Mr. Chambers served as pastor of the Mt. Olive and Bethlehem Brethren Churches for a number of years. Among the visitors were Mr. and Mrs. Walter Ettinger and son, Edward, Mrs. E. H. Michael and Mrs. Leon Lam of Port Republic." Brother Locke says all the persons named are members of the Mt. Olive Church.

Stockton, Calif. Brother Charles Johnson tells us that the dates of the coming Northern California District Conference has definitely been set as April 13th to 16th, and that the conference will be held at the Stockton Church. Brother Charles Munson is to be the guest speaker at the Conference and will conduct an evangelistic meeting in the Stockton Church from April 2nd to 16th. They are looking forward to a great meeting.

Waterloo, Iowa. The Interim Planning Committee which took charge of the securing of men to fill the pulpit during the time between the leaving of Brother V. E. Meyer and the coming of Brother Spencer Gentle, expresses appreciation for the fine way the response was given by both the guest speakers and the congregation. Brother George Ronk was the speaker for January 29th.

Huntington, Indiana. Brother C. Y. Gilmer reports two additions to the church since his last report.

On January 29th the attendance at the Huntington church was: Morning—89; Sunday School—86; evening—38, 23 of which were young people.

Brother Gilmer reports that he has received and accepted a call to the Huntington work for another year, beginning April 1st.

The Cash Rally for the Parsonage Fund on January 15th was \$128.66.

Concerning the Laymen's activity, the bulletin of January 15th says, "Last Tuesday evening the men repeated their excellent culinary ability, serving a good chili supper to 68 persons. The men had purchased 100 soup bowls for the church kitchen, and Mrs. Altman contributed six white aprons. Rev. Bert Hodge gave an excellent address on "The Gods of America."

Louisville, Ohio. Brother John T. Byler reports that Rev. and Mrs. J. Milton Bowman have consented to spend a week in revival services at the Louisville church, beginning March 26 and closing April 2nd.

New blinds were installed so the new projector supplied by the C. Y. F. (the young people of the church) could be used by the Junior church at the morning hour.

Nappanee, Indiana. We note that a delegation of twenty-eight from the Nappanee church attended the revival at South Bend on January 26th.

Loree, Indiana. The Sisterhood presented their public service at the Loree church on Sunday morning, January 29th. Mrs. J. M. Bowman, National Sisterhood Patroness, of Peru, Indiana, was the guest speaker.

(Continued on Page 10)

Items of General Interest

Pittsburgh, Penna. We quote from the Pittsburgh bulletin of January 29th: "Last week's celebration of our Sixtieth Anniversary can be termed a great success. Many thanks are due to the committee, the cooks and all who helped in any way to make it a success. We set a new record for attendance. In the morning service we had 132, and 78 at the evening hour. Over eighty were served at the pot-luck dinner and over 112 at the evening meal."

Revival services have been scheduled for the Pittsburgh Church for April 2nd to 9th. The plans for this meeting are not altogether complete.

Gratis, Ohio. Brother W. S. Crick, Gratis pastor, says that the dates of their evangelistic meetings have been changed, and that they will begin on February 27th instead of the 12th as formerly announced.

A Note from Brother John F. Locke. Along with his quarterly notes for our Adult Brethren Quarterly, Brother Locke sends the editor the following, "Please return my copy as previously you have done. The daily paper runs this material every week and in full. I feel that it is a good thing to supply it as long as they want it. The paper is one of U. S. Senator Harry Flood Byrd's. Carries no beer or whiskey advertisements whatever. I had a personal letter from him recently in which he reminded me of this. I had asked him to support the Langer bill prohibiting advertisements. This he assured me he would do and hoped that it would pass . . . I had a grand day at Hagerstown on January 29th."

He also says that the temperature on the day he wrote was 80 in the shade. That's only a little higher than we



ATOM BOMBS

IN A CURRENT MAGAZINE that comes to my desk regularly, I came across a little filler" at the bottom of one of the pages. It seemed to me that it needed a larger space than that which it occupied. It struck me so forcefully

That it set me to thinking!

Here is what I read: "What the world needs now for its ills is a good atom balm."

There are so many implications here. Being, as we are, a nation of mighty possibilities, with top scientists continually searching and experimenting, and at last accomplishing; and then immediately going out on another searching expedition, new and astonishing revelations of the possibilities which have always been locked up in nature are constantly brought out. That is not strange in itself, for God, in His infinite knowledge, has put this universe together in such a manner that new and awe-inspiring combinations of the elements are constantly being brought to light. These possibilities have always existed—they just need to be found, but the sad thing about it is that, while God formed them for constructive work, man has turned them into weapons of destruction.

The first atom bomb that exploded and cast its destructive powers upon the world, was simply the signal for nations to rush to find a more destructive instrument to counteract the destructive powers of the first. So now the original "A" Bomb is to give place to the "Hydrogen" bomb, for which scientists claim a destructive force many times more potent than the "A" bomb, and they are claiming that its discovery is a sign of the strength of a nation already deep in the throes of a "cold war" which can at any moment break out into a "hot war" of infinite destruction.

But is it a sign of strength?? Rather we would say it is a sign of weakness. Probably not of physical weakness, for the nation proved no weakening in the late World War—but rather, we may say, it is a sign of a national moral and spiritual weakening.

What this nation—and in fact all nations of the world—needs is a weapon which, though it is pronounced the same way, has a far different connotation. This weapon is not a "bomb" of destruction, but a "balm" that will soothe the wounds of an already wounded and dying world. The one is a Bomb Of Mighty Battle; while the other is a Balm Applied in Love and Mercy.

When Jeremiah, under the direction of the Lord, stood at the "gate of the Lord's house" to proclaim His word, and warn the men of Judah to amend their ways, he asks them a very significant question, "Is there no balm in Gilead; is there no physician there?" Yes, there is balm in Gilead, but they have failed to recognize it and use it to heal the hurt of the nation, to "recover the health of the daughter of my people."

The reason? Because "every man is brutish in his

knowledge . . . they are vain" and theirs are "works of error."

How far away from these accusations are we today? Isn't it about time the Christians—"Christ followers"—of the world begin to cause the balm of healing to be poured upon the sores of the world? It can be done with: more of Christ—less of coveting; more love—less lucre; more spirituality—less shibboleths; more missionaries—less more money; more prayers—less platitudes; more common sense—less conference sessions; more balm—less bomb.

Why have not the nations tried the only real cure for the ills of the world—the message of Jesus Christ? Who is to blame—the nations or the church? Can the failure to apply the "balm" be remedied even yet? It can, if Christians really want to apply it. Read again the parable of the Good Samaritan, as it comes from the lips of Jesus, and then stop and ponder a bit. In that story the "religious" leaders failed, and another had to take over their rightful task. That is what Jesus does not want His Church to do, and that is why He told that parable. There is a great deal here for us to think about and it is about time we seriously

Think it over!

Office Gleanings

By The Editor

MORE PUBLICATION OFFERINGS

Three more "Church" offerings have been received up to the time this goes to press. We are asking that you send in your Church offering to the Publishing House just as soon as possible. We would like to make a complete check of the entire Brotherhood in the very near future.

In the case of individual offerings which are sent direct to the Publishing house, we are endeavoring to give credit, not only to the individual, but also to the church where their membership is held. You will find these in the parenthesis following the name. We are not always sure where the membership is held, since some do not so state, but wherever it is possible, this is being done.

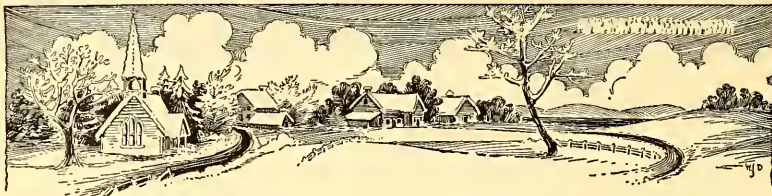
The following have been received for this report:

Denver, Indiana, Brethren Church	24.75
Miss Carrie Stoffer and Mrs. Myrtle Kessinger, Haddix, Kentucky	\$ 5.00
Frank M. Miller, Waynesboro, Pa.	15.00
Mrs. Mabel Beachler, Ashland, Ohio (Hagerstown)	10.00
Esther E. Black, Geneva College, Beaver Falls, Pa. (Ashland)	25.00
New Paris, Indiana, Brethren Church	109.97
Nappanee, Indiana, Brethren Church	112.25

Additional Press and Equipment Fund

Frank M. Miller, Waynesboro, Pa.	\$10.00
Mrs. Lulu Snellenberger, Warsaw, Ind. (Warsaw)	5.00

"UNTO OTHERS"



An Urgent Appeal

By L. V. King, Treasurer Benevolent Board

HERE WE ARE AGAIN, making our Annual Appeal for another offering. "Just another offering," so many are apt to say. And perhaps this is true. But it is the only way we have to support our aged Brethren and to carry on the work of the Brethren's Home at Flora, Indiana. Without this annual offering we would have to say to our aged people, "There is no money available for you this year, because many thought it was 'just another offering'." We are sure you would not want this to happen. Therefore, as your servants, elected by your representatives at General Conference to do this type of work, we have no other course than to appeal for this offering.

But I would like to ask for something entirely different in this article. Something most of us say we believe in, yet do not practice as we ought. It is something that may even be harder than reaching down in our pockets and giving. I am wondering how many of our people remember this phase of the work in prayer daily; and how often we ask our prayer groups to remember in prayer the aged people who are in our Brethren's Home as life or resident members and those outside the Home who are receiving aid from the Retired Ministers' Fund?

So in this article I would like to solicit your prayers for three needs:

First. Pray that the Lord will send the right couple to take the place of the Scotts as Superintendent and Matron of the Brethren's Home at Flora. Since these good people are forced to leave (because of the health of their daughter, Judy) at the close of their contract March 1st or soon thereafter, and in any event not later than the time of the close of the public schools, we will face a dilemma unless, through the prayers of the entire denomination, the Lord will call forth a consecrated couple who are capable of fulfilling this Christian duty. We need a couple who are healthy and strong physically; a couple who love old folks and know how to get along with them; and this couple must be consecrated to the Lord and feel that here is an opportunity to do some real service for Christ and the Church.

Second. We solicit your prayers for those who are life, or resident, members of the Brethren's Home. It is our aim to make the Home just as much like a Christian home as possible. And yet here a group of people, from different walks of life, must live together, and it is necessary to

have certain rules and to ask the people to abide by these rules. This, of course, is difficult sometimes for aged people to fully realize since, in their own homes, they were more or less their own bosses. There is danger, therefore, that those living under this changed condition become dissatisfied and, in consequence, develop an attitude that often makes it hard for those around them. Will you pray that these aged people might be able to grow sweet, as well as grow old? This will make for a very pleasant Christian environment and fellowship which we desire so much. If these people know that we are constantly remembering them in prayer, it will make them more confident and assure a finer attitude toward each other.

Third. Will you pray for the aged Ministers and wives and widows who are receiving the Retired Ministers' Fund support? They are receiving this because they are touched by some disability which prevents them from continuing in the work and thus completely supporting themselves. Will you pray that what we are unable to give them in money may be supplied in some other way? We want, too, that they shall feel confident that their needs will be fully supplied because this full assurance will help them to grow old and still retain a sweet and optimistic spirit. I wish that all of these might retain that sweet, cheerful disposition that was always shown by Dr. and Mrs. Rench, and which is still shown by Mrs. Rench, even though forced to live alone. And yet she is not living alone, for she knows something of the sweet comfort and presence of her Saviour.

It is wonderful to grow old and yet retain a clear mind, a sweet disposition, and a helpful spirit. So pray that this may be the happy experience of all our aged people, especially those dependent somewhat upon the work of the Benevolent Board. If you were to read some of the letters your Treasurer receives from those receiving aid, you would know something of the appreciation they do show. For instance, I wish I could have all of you read the almost monthly letters that come from the pen of Dr. Martin Shively, after receiving the Retired Ministers' check. It would encourage you, and I am sure, knowing this appreciation, you would give more liberally of your money and your prayers for this worthy cause.

—Elkhart, Indiana.

Turning a Hobby to a Good Use

DR. RICHARD C. BUKER is the kind of man who loves things most people shun.

For example, as a missionary for 14 years, in a remote mountain region of northern Burma and Thailand, he single-handedly organized a chain of colonies for despised leprosy victim, driven from their homes to starve in the jungles.

At the same time, he stalked the countryside for what is regarded as the most impressive snake collection ever assembled in that part of the world.

Living in primitive areas, he learned to relish such strange foods as wasp lava, leopard meat and python steak. The latter, he admitted, was a "bit on the greasy side."

As for his snake collection, he confessed a little sadly that he was in Burma for nearly eight years before capturing his first King Cobra.

"I was thumping along a road near the northern Burma-China border, when suddenly a large and beautiful snake darted across the road," said. "I yelled at my driver to stop. But not being familiar with his language, I had trouble making myself understood."

When the driver finally stopped the car, Dr. Buker's "beloved snake" had disappeared. "But imagine my joy," he exclaimed, "when on reaching the top of an embankment, I found an enormous golden black King Cobra, coiled in an irrigation ditch."

Dr. Buker lobbed a few stones and lumps of dirt at the prostrate form, which immediately responded by flaring its hood and hissing ominously. An old hand at snake-catching, Dr. Buker jumped behind the Cobra, grappled him by the tail, and threw him onto the road.

"I thought this might stun him," he explained, "but he started for a ravine. Luckily I put my foot down just in time."

Dr. Buker leaned over to grab the Cobra around the neck, the snake twisted its head, burying its fangs into his heavy, protecting boot.

"I realized then," he explained, "I couldn't pick up such a large snake. So I tied a rope around his neck and threw him in a gunny sack."

The knowledge Dr. Buker picked up as a snake-collector was of great value to allied soldiers during the war. Attached to the Surgeon General's Office, he prepared a special booklet on the poisonous snakes of Burma, which served as a guide to British and American G. I.'s entering that area.

Dr. Buker brings to snake-collecting the devotion of an ardent hobbyist. But his real passion is to aid the leprosy sufferers of Asia. Last week, he was on his way back to Asia, this time as head of Chiangmai Leprosy Colony, in Thailand.

His appointment is unique in missionary annals, since Dr. Buker is a Baptist, loaned to the Presbyterian Church U. S. A., and supported by American Leprosy Missions, Inc., an inter-denominational agency representing more than 35 denominations.

The area to which Dr. Buker is being sent and the nor-

thern area, where he worked before the war, is one of the leprosy "hot spots" of the world. Here between 8 and 15 leprosy victims are found among every 1000 persons. Only in certain African countries is there such a high incidence of leprosy.

The thing which depresses Dr. Buker the most is the shabby way in which the leprosy sufferers are treated by the rest of the population. "The average person knows nothing about leprosy," he said. "The natives think a devil has entered the body of the leprosy victim, and they drive him out of his home."

Actually, according to Dr. Buker, the disease is only slightly contagious, and is not, as many people assume, a disease caused by filthy living habits.

"No one really knows the cause of leprosy," he continued. "But we know definitely it is not caused by uncleanness. It strikes the lowly and the mighty, the clean and the unclean."

"Another myth widely held by people is the notion that leprosy causes death. It's not true. Leprosy might weaken a person till he might become the victim of a death-dealing ailment, but in itself it is not fatal."

"The greatest tragedy of leprosy in Asia and Africa, is the severe economic drain it imposes on the community. In terms of net loss to the community it is the third worst disease in the world."

Dr. Buker said his main object in dealing with leprosy victims is to make them as happy and normal as possible. He doesn't believe in splitting up families, unless it is absolutely necessary, and he believes in getting victims together in colonies.

Before the war, he carried out his feelings on this score by establishing nine leprosy colonies along the frontiers of Burma, China and Thailand. Usually, there were from twenty to two hundred leprosy sufferers in each colony. All of them worked, when they were able to for two hours a day, performing such useful jobs as road building, vegetable gardening and rice planting. In this way, they became self-supporting and self-respecting.

Even though Dr. Buker had his charges in separate villages, they suffered greatly at the hands of nearby communities. Witch doctors, and others, cursed them regularly and would tear down a fence to let stray cattle in to tramp down the colonies' rice fields and gardens.

Dr. Buker believes one way leprosy victims of Asia can get ahead is by forming associations, similar to what the blind have in this country. He thinks this would not only help to give them a sense of importance and worth, but would strengthen their economic position.

Dr. Buker has a lot of faith in his people, fondly referring to them as the "best citizens of Asia." He points to the fine schooling they receive in mission stations and to the fact that they learn plenty about their disease, and about Jesus Christ while being cured.

Just before he left, Dr. Buker was heartened to hear that the Christian Endeavorers and King's Daughters of the Chiangmai Leprosy Colony had sent some money out of their meagre allowances for the World Council of Churches gathering at Bangkok. He knew too, that Chiangmai taken

over by the Siam government during the war, was once more in the hands of the Presbyterian mission.

As Dr. Buker takes up his work in Thailand, he will have the satisfaction of knowing that another Buker will probably take up where he leaves off. He has a son, studying to be a medical missionary. You have only to meet the father to know the son will serve the same people in the name of the Master.

Dr. Louis Glenn Locke's Text Books Used in Many Schools

We received the following clipping from "The Northern Virginia Daily" under the date of January 13, 1950, which will be of interest to many readers of *The Evangelist*. Brother L. G. Locke is the brother of Rev. John F. Locke, and is a member of the Mauretown Brethren Church, and was but recently elected and ordained to the office of deacon in the Mauretown Church, as reported by Brother E. L. Miller in his news letter two weeks ago. Mrs. Locke is the daughter of Brother and Sister C. G. Wolf of North Liberty, Indiana.

The clipping reads as follows:

"More than 100 colleges and universities are now using the freshman English anthologies, 'Toward Liberal Education,' and 'Introduction to Literature,' by Dr. Louis Glenn Locke, professor of English at Mary Baldwin College in Staunton, Virginia.

"Dr. Locke is a native son of Woodstock, Virginia, and is a son of Mrs. Turah F. Locke of that place, and a brother of the Rev. John F. Locke of Mauretown.

"Published by Rhinehart & Company in the summer of 1948, there is also available a one-volume edition under the title of 'Readings for Liberal Education.'

"The most distant institution of higher learning to make 'Readings for Liberal Education' compulsory is the American University at Cairo, Egypt.

"Recently the University of California at Los Angeles printed a copyrighted syllabus for all freshmen directing them in their study of 'Toward Liberal Education.' Among other large universities where the books have been adopted for use in Freshman English courses are Wisconsin, Northwestern, Cornell, Ohio State, Michigan State, Louisiana, and Tulane.

"Popular also among colleges for women, the books are currently studied at Wellesley, Pennsylvania College for Women, Hollins, Randolph-Macon, Agnes Scott, Hood, Mills and Mary Baldwin College, among many others."

America has some fine ruins, many of them may be seen at the night clubs.

The crown of the home is godliness. The beauty of the home is ORDER.

"Nobody knows what is in the human heart but Christ. We do not know our own hearts; none of us have any idea how bad they are."

Travel Flashes

Dr. Charles A. Bame

"Here and There"

THERE IS a somewhat mystical story in 1 Kings 20:40. About a servant who had as an excuse, "As thy servant was busy here and there, he was gone." In it he had a charge to keep and kept it not; but we resist such an implication. We have been busy all of 1949 and much longer in the Master's service. Together in 1949 Mrs. B. and I traveled more than 15,000 miles—not too many without each other. Yet we made no long trips nor wasted much gasoline for selfish trips, and although it is less than 200 miles from here to the home of our daughter and her lovely children, we have not visited them for more than a year, even though she insists. Moreover, we do have good friends in and near Chicago whom we usually wish to see besides, and a number of whom are lifelong friends who insist we come. Indeed, it is the larger pastorate I serve speaking for other churches, as well as the 10 or 15 mile trek I must make to visit my parishioners, who are unaware how much gasoline it takes to drive 60 to 100 miles a week to fulfill my responsibilities to them and their congregation.

Don't Blame My Car

One good friend who never forgets former pastoral friendships, each Christmas writes us a letter—the kind of greetings we love. The last one sympathetically says, "I do hope that you'll not have too much trouble with your car." But who can expect any car to run 15,000 miles without mishap or expense? Figure it up if any think I am stretching the item. The lowest pay for mileage I know is five cents a mile and at that rate the allowable expense for our transportation would be \$750.00 for the year, and we did not spend that much.

Protected

One thing for which we praise the Lord continually is that we have the health and vigor to go with no serious disease affecting or limiting us. We have had no accident during the year that just slipped into Eternity. We have had no serious sickness and I have missed but one service on such account. Laryngitis is not kind to a speaker; that got me, but I found a substitute who supplies for me in such eventualities. I was dated for extra Sunday evening addresses solidly for January, and also for February and will drive 15 to 20 miles for half of them. Pray that God will continue His mercies to me and to all who trust Him.

We Are Whizzing

Auto accidents are appalling these days all on account of too much booze and speed. The original Henry Ford long ago said, "Gasoline and booze do not mix." Of course he meant for safety. But they do mix in more than 75% of the accidents and most of the murders committed. Deprived of good judgment with the slightest amount of liquor; boasting of ability which it has taken from the indulger; losing coordination and ability to see clearly; maddened too many times by the conduct of other drivers because they do not "speed" at 75 to 90 miles around

curves and across slippery, icy, or "greasy" roads—they step on it. As someone has written important advice:

Sing While You Drive

At 45 miles per hour, sing, "Highways are Happy Ways"; At 55 miles, sing, "I'm but a stranger here; heaven is my home";

At 65 miles, sing, "Nearer My God to Thee";

At 75 miles, sing, "When the Roll is Called Up Yonder, I'll be there."

And at 85 miles, sing, "Lord I'm coming home."

My advice is that speeders cut this out and paste it on their instrument board.

Dizzy-Drunk

Governmentally, we are "drunk with desire for power." It is painfully apparent that "getting votes" is the main object among our politicians. When a defeated candidate recently was much chided for his defeat, he faced his principal opponent for the place he attained with the rejoinder, "Go out and see if you can be elected on such a platform"—and he is no "small potato!" The significant thing anent this reply is that it is the major appeal of candidates offering things they can not consciously deliver, and at the same time know well they dig deep graves for the liberties for which millions of our forefathers gave their "last full measure." "Taxation without representation was the keynote to the Revolution that gave us our beloved America; but now they reach into every last gain we make to take a toll of our earnings, some of which we never know we have, because they take it and promise what best-advised men believe they will never be able to deliver.

Enemies

Now we know that for many years enemies have been in high governmental places, with what to most of us, would be enormous salaries; coddled, protected and defended by officers who take it out of one pocket and promise to put it into another, while our dollar value continually and certainly recedes and parents and grandparents vote taxes on their posterity for centuries, that they may win an election for their party, or loll in imagined luxury and pleasure for which posterity must pay. Is that Christian? Can deficit spending be justified by any means under the greatest prosperity of any nation in all human records? And do not blame the President for it all. How about the man who does the voting for you in congress or legislature; the man who is expected to protect your interests, liberties and ideals? The man I am telling you about is the man for whom you vote, expecting temporary prosperity, pleasure and income at the expense of your children and grandchildren, who will be paying the bill as long as you and they live.

Are We Blind?

No Christian needs to be ignorant of the fact that prohibition (not the party) gave to America the greatest period of prosperity any nation ever had. Then we did not pay out 15 billions for crime; \$9,600,000,000 for booze, nor 57 million for the F. B. I. to trace criminals. We kicked out beer steins and raised Holsteins; replacing beer with milk. Every good thing was better and every bad thing lessened, and the figures are available to prove it. But until Christians vote to protect their children—not their dollars, we'll go on dizzily slipping further and further toward the doom of all nations who forget God.

Christians have been dumb long enough; they can still win this battle if they get enough salvation to vote right, not wrong; for good, not evil; for piety, not pleasure; life, not luxury; be the courageous, brave patriot, not the buffoon; be the hero, not the imposter, charlatan or pretender; remember God, not the devil. The time is late. We are in the "last days"; Peter settled that for all time and all comers. Acts 2:16, 17. Blessed is that people who have such advisers or interpreters of Scripture who know what is happening and are unafraid to say it. So let us "watch and be ready." Let no Christian be holding to money when He comes, not a ballot that means only promised safety of his dollars, which mean nothing to Him whose we are and whom we serve. James 5:1-6. The next big event in the Calendar of the Almighty is the Day of Accounting. Matt. 25:46; 1 Cor. 3:8, 14; John 14:1-3; Matt. 16:27; Heb. 11:6; Rev. 22:12; Jude 6 and 13; John 5:29.

- - BURNING TRUTH - -

By Charles Emory Byers

"The child is father of the man." From Intimations of Immortality.—William Wordsworth.

Every man is his own father. This paradox is true, as life proves in every individual.

You think your father is someone else, but not so. You are your own father. From babyhood up every habit you let fasten itself upon you becomes the father of every act along that line in everyday life.

Take all the habits you form and all the characteristics you develop year after year in your childhood and they constitute the fatherhood of your later actions, thoughts and characteristics of your later life. Thus your childhood is father of your manhood. It becomes king and dictator of all your actions and directs your thoughts and inclinations. This tyrannical father of your manhood determines your character and very destiny. Therefore this father ought to be wise and discriminating. And there has been established every means to make him so.

Your habits which finally become your character are most exacting and tyrannical. If this childhood father is a benevolent despot it is because it has been directed along lines of benevolency. If this father of the man is allowed to develop along the lines of selfishness and all its traits then the man is helpless and must eat the ill-tasting fruits thereof.

Still some have not learned. The criminal has developed thus because his "father," the child, permitted it. His habits and trends grew in that direction because they were encouraged to do so by the "father." These criminal trends found fertile soil and flourished. The world has far too many of this kind of child-father directed individuals.

This potent child-father is a tender impressionable thing. It does not look or seem in its innocent appearance like the potent giant it is. It needs wise direction and careful nurture. This direction and nurture come best in a good home where the right environment ministers to that kind of development. And the best instrument in that home is a wise and tolerant mother. She is schoolmaster to the father of the man. Her performance tells the story of the rise and fall of nations and empires.

The Loree, Indiana, Brethren Church Choir



The Choir of the Loree, Indiana, Brethren Church is presented above. It is well known over the territory in which the church is situated and has been called upon for many special services throughout the county in various churches of other denominations, as well as our own. The choir is under the direction of Mrs. Edward Bargerhuff. The choir is now preparing to present their annual Easter Cantata. They recently sang at the Mexico revival.

The personnel of the choir, reading left to right, as shown above is: Mrs. Edward Lippold, pianist; Miss Sueann Dunn, Miss Doris Walters, Mrs. Alice Lippold, Mrs. Edward Bargerhuff, Mrs. Gervace Anderson, Mrs. Charles Hammond, Miss Betty Miller, Mrs. Harrell Waters. Back row: Paul Lemaster, Roscoe Zerbe, James Payne, Edward Lippold, Gene Lippold and Omer Lippold.

Rev. Robert K. Higgins is pastor of this fast growing church. They have been united with the Mexico, Indiana, Brethren Church as a circuit, but on March 1st will become a full time charge, with Brother Higgins remaining as their pastor. His resignation has been presented to the Mexico Church.

The Empty Pew

A Tragedy in Four Acts

Act I. An Empey Pew

Minister depressed. Friends wondering. Motoring? Week-end Gaiety? Indisposition? Lack of Interest? Why? Unbelievers rejoicing!

Act II. An Empty Heart

Much engrossed. Terribly tempted by the secular. No time for God, or prayer, or thought on higher things. Ill-prepared for temptation—often giving way.

Act III. An Empty Life

Influence for God, nil. Influence for Church, nil. Influence over children, helping them to choose the best, nil. No accumulation of faith or power over others for good.

Act IV. An Empty Heaven

No treasures laid up there by faithfulness below. No special adaptation to or fitness for life at God's right hand. No understanding of the deep things.

God alone knows the real tragedy of the Empty Pew!

—Huntington, Indiana Bulletin.

The "Real Tired" Preacher

(When Brother Riddle saw the poem in last week's issue of the *Evangelist* he came to me and said, "I dare you to write a poem on "The Real Tired Preacher." I said, "Just for that I'll do it." Well here it is, such as it is.—Editor)

A man sat at his study desk,
Grey streaks were in his hair,
Brought there because he'd shouldered
The congregation's care.
An Open Book was uppermost,
Its pages soiled and crossed
With an arrow pointing to the verse
That toll how man was lost.

A closer look revealed the fact
That tears bedimmed his eyes:
His lips move silently in prayer,
His breath comes in great sighs.
He'd preached his heart out to his church
In the message he had given,
To show the people how to reach
The Pearly Gates of Heaven.

Had they responded? Had they moved
To go forth, Christ to serve;
To give themselves in sacrifice
The message to preserve?
They'd said, "The message of this day
Was very touching, sure;
And we all hope that you will find
Someone to take the cure."

But not a one had come to him
And said, "That message, sir, has sure
Caused me to think that I would like
To help you give that cure.
What can I do, today—just how
To help you with the task?
I can't do much, but then I thought,
"Twouldn't hurt a bit to ask."

The preacher now sat at his desk
And mulled the service o'er—
He'd told them what he'd told them
So many times before;
And they had always listened
(Or it surely looked that way)
But it had always happened
Just as it did today.

He'd done his best; he'd preached The Word
He'd done the best he could.
Great things could be accomplished
If the people only would
Heed the Word, and go to work
With hearts all filled with song,
To do what God would have them do
To help the cause along.

But they don't—
That's why he's tired, "real tired" today.
It's not the stress of work
It's just the fact that Christians are
Inclined a bit to shirk,

And leave the preacher with a load
That's more than he can bear.
Say!—Help to take that tiredness off
And ease his load of care.

Spiritual Meditations

Rev. Dyoil Belote

FAITHFUL—HOW LONG?

"... be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10.

FAITHFULNESS IN THE Christian is both commanded and commended. CHRIST both commands and commends. First He urges faithfulness, His own faithfulness to the task which the Father committed to Him being our example and inspiration. And the commendation lies in the promised reward, "I will give thee a crown of life." The nature of the task which is ours has nothing to do with our duty to be faithful. Neither, again, does the prominence of our place and task have anything to do with our reward. As in the parable of the Pounds, it is not the number of the trusts committed to our care, but how did we use them?

Also in our text is the suggestion of the length of the duration of our faithfulness—unto death." At another place in the Word we are told that "He that endureth to the end shall be saved." Many people start out in their Christian life with high hopes and great activity, but soon they come against opposition and trial and then they become discouraged and their enthusiasm cools off and they lose interest and quit. It is easy to lose sight of the promises of God, and to forget that we have an unfailing source of strength with which to meet life's trials.

Annie Johnson Flint, the beloved Christian poetess, has put the thought in this little poem:

What God Hath Promised

God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But God hath promised
Strength for the day,
Rest from the labor
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love."

And the concluding thought I wish to leave for this study is found in another verse of Scripture, "My grace is sufficient for thee."

—Linwood, Maryland.

Items of General Interest

(Continued from Page 2)

Brother Higgins reports the average Sunday School attendance for the first four Sundays of 1950 was 154. They are striving for an attendance of 200 for Easter.

The W. M. S. will hold their public service on Sunday evening, February 12, with the Miami County Home Ec. Chorus singing.

St. James, Maryland. The St. James 4H club boys, under the leadership of James Norris, won a high honor in receiving the Blue Club award of \$25.00 in the recreation and arts program.

Akron, Ohio—Firestone Park. Brother Dodds reports that there were twenty-one enrollees present at their Leadership Training Class on Tuesday, January 24th. They had set their goal for this class at 25.

Six hundred dollars has been raised by the canvassing committee toward the paying of the building debt of \$2,250.00.

A committee of twenty-eight personal workers has been organized for the coming evangelistic meeting at which meeting Brother John T. Byler will be the evangelist.

Dayton, Ohio. Brother S. M. Whetstone, Dayton pastor, reports the baptism and reception of two new members on January 25th.

Canton, Ohio. Word has been received from Canton that at a recent business meeting it was decided that in the future the Canton church will be known as "The Trinity Brethren Church of Canton, Ohio." Brother Edwin Boardman has been chosen to remain as supply pastor until such time as they may obtain a resident pastor. He commutes from Ashland each week end.

Lanark, Illinois. The evening service on Sunday evening, January 22nd, was in charge of the Youth Church. The Youth Fellowship had charge of the evening service on January 29th.

We learn from the Lanark Bulletin that the Central District Winter Camp will be held at Milledgeville, the date to be announced later.

Ashland, Ohio. In observance of Youth Week at the Park Street Church three services were in charge of the Christian Endeavorers. On Wednesday evening, February 1st, the College Youth and the Adults held a joint meeting, with the opening part of the program in charge of the young people. The speaker for the evening was Dr. Glenn L. Clayton, President of Ashland College. A fine attendance and interest was shown.

The second service was at the Christian Endeavor hour on Sunday evening, February 5th, when the College Endeavor played host to the other two societies, Intermediate and Junior, with an hour of fun and fellowship. A fine program was rendered. The count of youth present showed the attendance to be ninety-one.

The third service was the evening service hour following. In this service members of the Junior C. E. had charge of the opening devotional service. This was followed by a radio program from Station A. C. E., the script of which

was written by Miss Margaret Lowery, National C. E. President, with various members of the College and Intermediate Societies taking the leading roles. A very large audience was well repaid for coming to this service.

The boys of the Junior Brotherhood have purchased and planted a number of bulbs in the church flower garden. At the recent communion they presented a gift of 100 new song books, and are now sponsoring the purchase of a new duplicating machine for the church. These boys are right on the job.

The two Woman's Missionary Societies join in presenting the Mission Study, "Japan Begins Again," on Sunday evening, February 19th. Dr. E. G. Mason, President Emeritus of Ashland College, and teacher in the History Department of the college, will present this study.

On Sunday evening, February 26th, Dean M. A. Stuckey will tell of his recent travels in Europe, which promises to be very interesting.

On Saturday, February 25th, the Brethren Youth of Northeastern Ohio will gather at the Park Street Church for a day of fellowship, Fun, Food and Faith. Clothing is being gathered to ship to Germany. Hence their slogan for the day, "A Day for Germany."

National Goals Program

Rev. J. G. Dodds, Chairman

AN INTERCESSORY PRAYER GROUP IN EVERY CHURCH

Missionary Goal, Number 3

By C. Y. Gilmer, Member of the National Goals Committee

OUR NEW MISSIONARIES to Argentina left the homeland insisting that we pray daily for them. They still feel the same way, and more so, that we should daily intercede for them at the golden gate of prayer.

DO IT TODAY

"Will you not pray for us? Each day we need Your prayers, for oft the way is rough and long, And our lips falter and forget their song, And we proclaim the Word men will not heed.

"Will you not pray for us? Alone we stand To stem the awful tide of sin and shame, To cast out demons in the mighty Name Which is alone the hope of every land.

"Pray, pray for us! we are but vessels frail; The world's appalling need would crush us down . . ."

There is a glorious reward promised for those who pray for the soul winner. Paul taught the Philippians that if they would pray for him the result would be the salvation of souls (Phil. 1:19). Intercessory praying for other soul winners does not excuse us from our own winning of souls, but God will honor those who pray for those who win souls.

"I like to feel that though on earth
We seldom meet,
Yet we may hold heart-fellowship

At God's dear feet.
 I like to feel that in the work
 Thou hast to do
 That I, by lifting hands of prayer,
 May help thee, too.
 I like to think that in the path
 His love prepares,
 Thy steps may sometimes stronger prove
 Through secret prayer.
 I like to think that when on high
 Results we see,
 Perchance thou wilt rejoice that I
 Thus prayed for thee!"

In behalf of all our missionaries and native workers in Argentina let us all meet, Brethren, at the mercy seat! We all have to depend upon the Holy Spirit because the results we seek will not be brought by man, but by God's Spirit. Through intercessory prayer the Brethren Church could have a Pentecost of power. We do so need the breath of Heaven, the holy anointing, the fulness of the Spirit, the manifest presence of God.

"Ah! whither could we flee for aid,
 When tempted, desolate, dismayed;
 Or, how the hosts of Hell defeat,
 Had suffering saints no mercy seat?"

We need broken and penitent hearts because of our slowness in carrying out the Great Commission. We need to be so urgent and believing in our prayers. Our wills should be chastened and surrendered. Our motives need to be cleansed. Then we may expect the Holy Ghost upon us in mighty power.

Dear Pastors in the homeland: Please do form definite intercessory prayer bands right now in behalf of our dear friends who have so lately gone out from us. This is a call to the mercy seat.

"There was a scene where spirits blend,
 Where friend holds fellowship with friend;
 Though sundered far, by faith they meet
 Around one common mercy seat."

Bits of Brethren History

By H. C. Funderburg

JONATHAN MYERS, SR.

JONATHAN MYERS moved from Maryland to Kentucky in 1795 and settled near Lexington. Afterward he lived at Frankfort, Danville and Lebanon. He was in the ministry when he left Maryland. He was advanced and ordained in due time to the Eldership, which he held until the time of his death. Considerable trouble developed, during which time some joined the group under Alexander Campbell, and also the "Hornerite" movement came into being.

Elder Myers remained firm with the old church, but owing to troubles became discouraged, and in 1824 moved to Putnam County, Indiana and settled five miles north of Greencastle. Here he met quite a number of Brethren who had just come to this new country from Roanoke, Bonsack and elsewhere in Virginia. Among these were the Guilliams, Smiths, Millers and others. They soon or-

ganized a church near Forsher's Mill. They also organized a church at Cornstock, four miles south of Ladoga, Montgomery County.

Among the foremost families of the church were the Harshbergers, Brits, Stivers and others. Elder Myers later moved to Boon County, and later to White River, south of Indianapolis, at which place he died.

His son, Francis Myers, was born near Lebanon, Kentucky, in 1806. In his fourteenth year he joined the church. In his eighteenth year he was called to the ministry and soon afterward went with his parents to Putnam County, Indiana. Here he took an active part with his father in establishing the church in Putnam Park and Montgomery Counties. Elder Jacob Garber from Pennsylvania and Elder Daniel Miller from Virginia, moved into the church at an early date. Francis was pastor of the church at Ladoga from 1842 to 1846.

During this time Robert Miller, then a young man, came out from Kentucky and taught school in the district at Cornstock, and married Samuel Harshberger's oldest daughter Sarah. They joined the church and Robert was called into the ministry.

Brother Myers later moved to Iowa in 1851. He settled three miles south of Eddyville. He soon organized the Monroe County Church and in the course of two years baptized more than one hundred persons and received quite a number by letter from Indiana.

During 1853 and 1854 quite a number of Brethren moved from Ohio and joined the church by letter. Among these were two ministers—Daniel Miller and John Hansel. This was the beginning of trouble. Many sincerely wished that the history of the Monroe County Church from 1854 to 1859 were a blank; that the memory of things seen, felt and known to be true, might be forever blotted out. Old men their fond hopes of serving the Lord as free men and robust and strong, wept like children when they felt the iron hand of a tyrannical committee and Elders crushing their fond hopes of serving the Lord as free men and women. Brother Myers traveled and preached for many years in western Illinois and Iowa.

In 1863 he crossed the plains to California and did much preaching at the Camp Meeting in Shepard's Grove, below the bridge on the north side of the river. At the close of the meeting he baptized sixteen applicants. In December he returned to his home in Iowa. He continued preaching until his death in 1866.

TODAY

Today is ours—let's live it.
 And love is strong—let's give it.
 A song can help—let's sing it.
 And peace is dear—let's bring it.
 The past is gone—don't rue it.
 Our work is here—let's do it.
 The world is wrong—let's right it.
 If evil comes—let's fight it.
 The road is rough—let's clear it.
 The future vast—don't fear it.
 Is faith asleep?—let's wake it.
 Today is ours—let's take it.—The Open Door.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benschoff, Topic Editor

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Topic for February 26, 1950

AN OVER-ALL PLAN FOR WORKING TOGETHER

Scripture: I Cor. 12:12-27

For The Leader

AS WE HAVE SEEN in a previous study, it is virtually impossible to get anything done unless we work together. So, tonight, our scriptures suggest a plan whereby all Christians can work together, and remain happy. The difficulty we find is in getting people to work together according to the plan presented in the Bible. It will always be a puzzle, no doubt, as to why people will not follow the simple rules of the Bible. It would bring about a great increase of missionary activity, an ever growing local church, and the salvation of many precious souls. But let's tonight consider how we can work together for Christ. That is a good thing to do, for if we are working together for Christ, His blessing will be upon us, and our church will become the power we want it to be.

DISCUSSION

1. THE UNITY OF THE BODY. Which part of the body lives unto itself? Is not the whole body a compact unit? What hurts one part of the body hurts all. Yet within our body are many different parts. Fingers, toes, eyes, ears, lungs, stomach, heart, etc. Which part of the body would you care to do without? Granted that there are some parts which can be removed and life still goes on, yet is it not true that the loss of one part affects the whole body to some extent? Yes, and there are some parts of the body we could lose better than some others. For instance, we could rather lose a finger or toe than to have our heart removed. Yet would we not also miss our finger? The point is, that every part of the body has a purpose and we cannot take from the body without hurting the whole body, to some extent. The body is a unit, made to be a temple of the Holy Spirit, through which we glorify God.

2. THE UNITY OF THE CHURCH. Paul pictures the church as a body, which it is. Each member of the church, as the body, has his or her place. Did you get that? Each member of the church has his or her place to fill. Drop out, fail to work, and it is as if you cut off a finger or lose an eye. The work suffers. We have all seen paralyzed people. One limb fails to work as it should. They are called "cripples." But did you ever think to picture what our church would appear to be if spiritual ills could be put in solid form as physical ailments of the body? What a cripple we are, when some members are spiritually paralyzed. Don't you think it would be far better to rejuvenate ourselves at the spiritual fountain of youth in Christ, and, receiving new life, be a healthy Christian. Healthy in cooperative attitudes and desires to put our shoulder to the wheel and work.

3. THAT USELESS APPENDIX. Just in case any perceiving soul within the scope of these words are inclined

to disagree with our statement that every part of the body has a purpose, we get the jump on them and say yes, we know about the appendix. It doesn't seem to have any bodily purpose. Doctors have agreed on this. (Possibly the only purpose it does have is to give us something to talk about after we have it out.) But let us take a lesson from the humble appendix. Doctors tell us that in years past the appendix did serve some purpose in the body. It is a little hard at this late date to determine just what that purpose was. Yet gradually through generations it lost that purpose and today is a disappearing, useless appendage. Church members, take note! If we are inactive, and taking a personal glory in how much we are hurting our church by not working, attending, or giving, remember the appendix. Because it lost its purpose and work, it also lost its usefulness, and is thus slowly disappearing from the body. That is awful for the church member. The church will go on, but you—you will become useless. Some day, the body of the church, Christ's bride, will be complete, without you!

4. NOW, LET'S COOPERATE. What are you called to do in the church? Would you rather have somebody else's job? Do you want a bigger, more important job? In the physical body, the foot is made to walk with; the toe, to balance our step. There are people who can play the piano with their toes, and pick up marbles with them, but the general use is for walking. The eye is used for seeing, the ears for hearing. And so forth. Does the foot refuse to work because it cannot see, or hear. Does the eye go blind because it cannot hear? And so forth. Take a lesson in cooperation from the body. Each part be it big, little, seen or unseen, does a perfect job to keep our body working day by day. All of this is controlled by the master control in the mind. An over-all plan of cooperation in our churches is exactly what we find in the body. Some people are more prominent than others, some do one thing, others do other things. All of which is (or should be) controlled by the Master through the Holy Spirit. But what if a foot fails to move when the nerve center sends it a message? Too bad if you are depending on that foot to get you away from a speeding car. What if a church member fails to do his or her particular task in cooperation? It is tragic, yet it is a true picture today.

5. BEING WILLING, YET——. Were you ever tied with a rope, locked in a closet, caught with your foot in a mud hole? All your power, desire, effort, etc., availed you nothing. You were still stuck or trapped. No matter how much your body worked together to free yourself, it was useless. Only when someone helped you, did you get free. Your work in the church is that way, too. Many times we try and try to work in the church, sing in the choir, play the piano or organ, teach a class or lead a C. E. meeting. It flopped and failed. Why? We may have been cooperating, but our life was still stuck in the sin of the world. We were trapped in the closet of sin, and bound with the rope of Satan's grip upon our life. Trying to work in the church in this condition results in failure. We are willing to work, but we get nowhere—until someone helps us and frees us. That one is Christ, our Lord. When we appeal to Him for help, we free us from the shackles of sin. So, we must first call upon Him for His saving grace, confess Him, and be obedient unto Him in every way. Then our power will do some good for Him in the Church.

Prayer Meeting Studies

By C. Y. Gilmer



"I GO TO PREPARE A PLACE FOR YOU"

My earthly home has loveliness to spare—
This lush green grass, these trees, the living air
Which touches me with light caress. At noon
The good sun warms, and at night the moon
Spreads silver magic to delight the eye:
While earth is roofed with star-pricked velvet sky.
All this my Lord's hands made in but six days:
Vast towering mountain peaks which dare to raise
Their heads into the blue, the rolling sea,
The tiny flower, the bird, the knowing bee,
And man himself! Six days creating it!
Earth's beauty all about me, Here I sit
With hushed, awed soul, and dare to dream of how
Those hands of my dear Lord are busied now.
Untrammelled by the bounds of hemispheres,
Freed from horizons, for two thousand years
His hands have been preparing it for me,
My home! O wondering heart, what can it be?

—Martha Snell Nicholson.

"MY FATHER'S HOUSE"

Scripture: 1 Peter 1:3-5

THE EXPRESSION, "my father's house," occurs three times in Scripture (Luke 16:27, 28; 15:17, 25; John 14:2). "Everything's all right in my father's house," could not be said of the first instance. Why was the rich man in hades? Riches may have caused the father to neglect the six boys in the home.

The prodigal son, like some church members, became dissatisfied with the things of the father's house to indulge and to gratify himself with the things of the world (Prov. 14:14; Jer. 2:19).

"The hope of Heaven is the joy of living." The Father's house is a definite place. Jesus was competent to speak of Heaven (John 3:13). Because of His glorious omnipresence He could be in Heaven and on earth at the same time. Jesus knew where God lived and could be found (Matt. 6:9). When Jesus returned to Heaven He did not go into nothingness (Acts 1:10, 11).

In Heaven Jesus is performing a present ministry in behalf of His people (Heb. 9:24). The risen Christ in Heaven is the object of our affection (Col. 3:1). We look for Jesus to come from Heaven (John 14:3; 1 Thess. 4:16). Stephen saw Jesus in Heaven (Acts 7:55, 56). Paul "knew a man . . . caught up to the third Heaven" (2 Cor. 12:2-4). John looked into Heaven (Rev. 4:1). Like Abraham we can look for Heaven (Heb. 11:10). The plan and purpose of all created things, including Heaven is given in Col. 1:16, 17. "All things were created for Him." The proper and only entrance to Heaven is Jesus (John 10:1-5; 7-9).

There is no defiling thing (sin) in Heaven (Rev. 21:27).

To gain Heaven we must be loosed from our sins (Rev. 1:5; Isa. 55:7). We can be sure of Heaven (John 6:37; 2 Cor. 5:6-8).



Comments on the Lesson by the Editor

Lesson for February 26, 1950

PLANTING A CHURCH IN A PAGAN CITY

Lesson: Acts 18:1, 8-11; II Cor. 6:14—7:1

WE THINK that the phrasing of the topic for today is well chosen. "Planting a Church" should have just the same care and thought as the planting of a seed in the ground that it may grow and bring forth fruit. The site of the field must be carefully chosen; the field must be plowed, fertilized, planted and carefully tended if a harvest can be expected. The various seasons must be taken into consideration—the slope of the ground; the matter of moisture, and all the attendant elements that are vitally essential to an abundant harvest. Likewise the ground must be loosened up to permit the roots of the small plants to go down deep to bring up the moisture into the plant. Let us apply the thought to "planting a church."

Too often a church building is located in a certain community on a certain street, because of two things: cheapness of the lot, and convenience in location for the ones establishing the church. While these elements are, in all probability, worth while for some, yet there is more to the entire matter than mere cost and convenience. A survey should be taken of the need and desire on the part of a community. Is the location in a growing and expanding community and part of the city? The success of the undertaking depends on how it is established and the interest shown by the people who will eventually make up its constituency.

With the field chosen, it is now necessary to "plough deep" and "plant wisely." The seed must be the pure seed of the Gospel; the ploughing must be done with implements that cut sharply and deeply. The roots must be firmly established before such growth can be expected. The "crop" must be well tended. Without such there can be no permanent results.

Now our lesson shows us that Paul became a husbandman who planted wisely. He only wanted to be known as a "planter." Remember he said, "I planted, Apollos watered, but it is God that giveth the increase." How like the natural physical aspect of "planting." Man can, by no stretch of the imagination, bring about fruitage of the plant by his own efforts. That part must be left to God, who knows the innermost depths from which the seed of life is produced. Science has gone far in its investigation into the secrets of life—but it has not yet in itself produced life. Man can go just so far and no farther. Then God must step in to complete the task.

Let us apply this principle to "church planting." The

task of those who would plant a church in any given community is very evident. Man can go just so far—then the Word of God in the hearts of men; he can show them completion of the task is dependent on God. Man can plant by his life that he has something different to use in coping with life's problems. In other words, he must be a living example and testimony of what his words preach and teach. Then he can safely leave the completion of the task in the hands of an All-Wise God.

Paul was planting a church in the midst of a pagan people. The truths that he taught were contrary to the things for which these pagan religions stood. Therefore it took a man of conviction and courage to withstand the pressure that would be brought to bear upon him. Someone has said, "If there was ever a man about whose call to preach there could be no possible doubt, it is Paul . . . Paul preached, too, to an audience of two or twenty, but how those quiet moments thus spent counted for eternity."

What was the real secret of Paul's success? We read it in Acts 18:9-11, which is found in our lesson text. Here it says, "Then spake the Lord . . . Be not afraid, but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." And Paul believed God, and remained on the job, and "he taught the Word of God among them."

After he departed from them he still continued to hold them in his mind and to counsel them and seek to keep their feet upon the solid rock, Christ Jesus. He taught them that they must be different from those of the world; to keep themselves from idols, and to permit God to dwell within them. That's why Paul's buildings bore fruit.

Ashland College News Letter

By Arthur Petit

The first semester of the school year is now history and the college is well into the second semester of work. The enrollment will be somewhat under that of last fall due largely to the graduation of 21 seniors at the mid-year. This is the first and maybe the only time that the college will be called upon to have commencement in January. The graduates are for the most part, older persons who came in in 1946 with army credits and were able to accelerate their studies enough to graduate now. Only one woman was included. Among the graduates was Harry McArthur of Waterloo, Iowa, pre-seminary student who will now continue his studies in the seminary.

Among the incoming freshman class of about 25 is Dora Lee Hayes of the Oakville, Indiana Church.

The Freshman Edition of the Collegian has just made its appearance. Stan Amstutz of Smithville, Ohio, was Editor. Several young people known to the various Brethren churches were on the staff. Included were: LaVonne Maust of Waterloo, Iowa; Gerald Wissinger of Falls City, Nebraska; Charlene Tracy of Twelve Mile, Indiana and Phil Lersch of Ashland.

With the new semester came some shifts in faculty. Dr. Leslie Lindower began his semester leave of absence to attend Ohio State University seeking a higher degree.

Dean M. A. Stuckey returned to the faculty from a semester of travel in Europe and Mexico. Henry Bates, pastor of the Oakville, Indiana Church was added to the Seminary staff. A check of the faculty and administrative staff as listed in the college catalog shows that 30 members of the staff are Brethren or of Brethren origin.

The new college catalog is now off the press and a post card from any one in the denomination will bring a copy.

Admissions for next fall are running a little behind a year ago and we are anxious to contact ALL Brethren young men and women who should be in college. We shall be glad to hear from any who may be interested. Ministers have been requested to send us lists of their young people so that they may be advised of the opportunities at Ashland.

The fourth number of the Lecture Concert Series was Miss Nicole Henriot on Monday evening. The course this year has been particularly interesting.

The basketball team under Coach Jim Richcreek has been doing all right against particularly rough opposition. To date they have won six and lost four.

An all-school skate is planned for early next month. The Student Council rents the Mansfield Coliseum and hires the Ashland City Transit Lines to transport the students to Mansfield for the evening. Lewis Smith of Elkhart, Indiana, is president of the student council and Lois Coleman of Milledgeville, Illinois, is Secretary.

Plans are going forward for May Day on May 20th. Those planning to attend should mark their calendars now. This should be an unusual May Day. Elaborate plans are being made and will be announced through these columns soon.

I "won't" is a tramp
I "can't" is a quitter
I "don't know" is too lazy
I "wish I could" is a wisher
I "might" is waking up
I "will try" is on his feet
I "can" is on his way
I "will" is at work
I "did" is now the boss.—Anon.



What's Doing
in the
Churches



LECTURE SERIES AT LOREE, INDIANA

Dr. Grover E. Swoyer, pastor of the Trinity Lutheran Church of Pittsburgh, Pennsylvania, rather well known among the Brethren for his various appearances in the Brethren Churches, was secured by the Loree Church for one week of Bible Lectures. Dr. Swoyer came to us on December 5, 1949 and continued with his messages each

evening for the week. The auditorium was filled to overflowing.

Brother Paul Lemaster, the Loree Church Chorister, was in charge of the music throughout the week. Many neighboring churches brought fine delegations and special numbers were many, among which were the following: Miss Carolyn Shafer of Mexico; Philip Thrush of Center Chapel; Rev. Austin Gable of Denver and Center Chapel; Rev. and Mrs. J. M. Bowman of Peru; Don Mike of Loree, and the Loree Choir and Quartet.

Dr. Swoyer and the pastor were graciously entertained all through the week at both the noon and evening meals in the different homes. Mr. and Mrs. Roscoe Zerbe provided the home for the visiting minister during the week.

The closing evening was indeed a highlight of the whole week of services. The congregational singing was led by Brother O. A. Lambert of our Nappanee Church. He also brought a pleasing special number. The Clay Township High School Girls' and Boys' Choruses both sang on this evening.

It was indeed a pleasure to have Dr. Swoyer in our midst, and we most heartily recommend him to any church needing a spiritual uplift. Dr. Swoyer spoke at a Clay Township School assembly, and also in one of their Government classes. We feel that this was one of our finest experiences at Loree.

Robert K. Higgins, pastor.

REVIVAL AT MEXICO, INDIANA

The pastor was asked to preach a one week series of meetings in our Mexico, Indiana, Church, from January 22nd to 29th. Brother James Donaldson, our own church chorister, had charge of the music.

The attendance was mighty fine, ranging from fifty-six to a full auditorium on Sunday evening. Many fine special numbers were brought by visiting churches—Mr. and Mrs. James Stockdale and Mrs. Harold Burrous of the Mexico Church of the Brethren; Brother Austin Gable, pastor of our Denver and Center Chapel Churches; Brother J. E. Berkshire, pastor of our Flora Church; a trio from the Peru First Brethren Church; Rev. Ralph Jackson and family of the Peru A. M. E. church; Brother C. C. Grisso of the Mexico Brethren; the Misses Ruth and Esther Frick of the Mexico Methodist Church; Brother Paul Lemaster of Loree, and Miss Delores Donaldson of Mexico. These folks helped to increase the interest and attendance at our meetings.

Every meeting found many visitors present. There was one addition to the church by letter, with others considering baptism at an early date.

The Loree Brethren Choir, Brother Ronald Lemaster with an organ prelude, and the Gearhart Girls of the First Brethren of Peru, helped greatly in the closing services on January 29th, with a fine musical program.

The pastor, the undersigned, is closing his pastorate here on February 19th. The Loree Church, which has been operating with Mexico as a circuit, will begin operating as a full time charge. We have enjoyed immensely our fellowship with the Mexico Church, one of the finest anywhere, and it is only because of the above mentioned circumstance that we have resigned the pastorate here.

Robert K. Higgins.

MY PASTORATE IN PITTSBURGH, PA.

I delayed my report to the Brotherhood concerning my pastorate in Pittsburgh because I wished to give the matter much thought.

When Mrs. Robinson, our daughter Sandra, and I arrived in Pittsburgh, we found a people of varied talents who were interested in the different functions of the church. Neither did they believe in neglecting the physical aspects of their plant.

We found a newly decorated building and plans for continuing its improvement. The parsonage was in the process of being wallpapered and we arrived in time to choose the kind of wallpaper desired.

All the work that had been done in decorating the parsonage had been paid for but a few dollars, and it wasn't long until the rest of the money came in. A building fund had been launched to which our people had contributed and besides that, money was raised through paid social events, such as a "Breakfast in Hollywood," a "Strawberry Festival," and other such affairs, without which some of the people felt it would have been impossible to raise funds enough to complete the job.

The Pittsburgh Brethren manifested a genuine interest in our welfare and shortly after our arrival showered us with gifts and foodstuffs which were greatly appreciated, especially since all our possessions had been brought in one auto and on one trip. Previously we had lived in furnished apartments or homes.

We plunged into the work and in a year's time some of the following were accomplished: eleven new ones added to the church; a prayer meeting established; an increased attendance at all services, with a corresponding increase in giving (both attendance and giving according to the report of some of the members, were at a ten-year high); a revival held; ten funerals, and two weddings.

We were rather proud of our record, since the church seemed to be moving forward on all fronts, especially in attendance and membership. At our revival our average was thirty-six a service, which, according to others, was excellent. This achievement was accomplished despite the fact that the people of this great city are not given to going to church in the evening, and many of our people live a great distance from the church. The success, such as we had, was made possible by the ideas and work of our membership, who planned for the publicity for the meetings and inviting other individuals and churches to aid us in putting the services across. The other churches of the neighborhood cooperated by each having a night and bringing special talent with them on their night. Our greatest problem was in getting the unsaved to attend and we only harvested one soul, who came into the church by relation. I conducted the meetings myself for the free-will offerings, which amounted to over sixty dollars.

At five services during the year our attendance at church exceeded one hundred, a feat that hadn't been accomplished in one year for some time.

However, after having gotten off to such a fine start, we found ourselves licked by an old familiar problem—the financial one. We had underestimated the cost of purchasing furniture and clothing and although the church had given me a bonus in lieu of moving expenses, it provided only the down payment on our furniture (the bonus

was the difference between the salary I had stated I needed the first year and what the church was willing to pay.

As a result of financial pinch, some of our leaders were asked if it would be all right for the pastor to take outside employment for a time. They seemed agreed that there would be nothing wrong with it and their minister took them at their word.

Of course this interfered with some pastoral duties, but I was able to average about fifty pastoral calls a month and conduct all services, including funerals, anointings, etc., as usual.

In February of last year a meeting was held for the calling of a minister. The church was given three alternatives: raising the pastor's salary, having a part-time minister, or calling a new one. On a motion by W. C. Blough, which was seconded by Thomas Clark, the church unanimously called the pastor for another year at the same rate of pay, minus the moving bonus.

The church felt that that was all it could pay its minister. After all, the year I served as pastor the budget had been increased \$900.00 and the following year the budget had been raised another \$1,000.00, a total of \$1,900.00 in two years or an increase of over fifty percent in the same period. With costs skyrocketing in such a manner, the church felt it impossible to increase their minister's salary. However, although their minister was employed elsewhere, the church paid his full salary until April when it was cut as had been requested three times previously by the minister. Nevertheless, we felt that we needed more salary in order to meet increased costs and gave up our pastorate in Pittsburgh on June 1, 1949.

We thank God for the opportunity of having served Him in a small way and believe that in some capacity or other He will continue to use us. We thank Him for the many friends we made in Pittsburgh and hope that we have been used to enrich their lives. They have certainly enriched ours. And our faith in Him is stronger than ever.

Milton M. Robinson,
802 S. Aiken Ave.,
Pittsburgh 32, Penna.

JOHNSTOWN, PENNA., THIRD, HOLDS A DEDICATION SERVICE

On Sunday, January 22nd, at the morning worship hour, the Third Brethren Church of Johnstown, Pennsylvania, held a service of dedication for their newly purchased and laid carpet, new lighting system, and choir lights, to which had been added a new Hoover Sweeper. The church had been working on the project for some time and this service was one of rejoicing. The program of the morning follows:

Prelude—"Prelude"Birkholtz
Processional—"All Hail the Power of Jesus' Name"
Invocation
Hymn—"In the Service of the King"
Anthem—"Blessed Be the Lord"Ashford
Offertory—"O Zion, Haste"Wilson
The Dedication Service
Presentation of Carpet and Lights

C. L. Figart, Moderator

Presentation of Choir Lights

Walter Ream, Jr., Pres of the Young Men's Class
Presentation of Hoover Sweeper

Walter Ream, Jr., Pres. of the Lookout Bible Class
Acceptance by TrusteesJ. L. Barkhymer, Chairman
Charge to TrusteesRev. D. R. Wolfe, pastor
Dedictory Responses—Minister and Congregation
Prayer of DedicationRev. Wolfe
Service of Pledging
Hymn—"I Gave My Life For Thee"
Benediction
Postlude—"March"Schuman

Building Fund pledges are still being taken. These pledges stand as of January 29th at \$1,457.20, and are reaching to the goal of \$2,000.00.



ALBER. Loren Alber, of Milledgeville, Illinois, passed away suddenly from a cerebral hemorrhage, in the Sterling, Illinois, hospital. He was born on November 10, 1906 northwest of Milledgeville, the son of William and Salome Schumacher Alber. He was married to Lucille Bushman on February 5, 1931. He is survived by his wife; two children, Margy Mae and Larry; two brothers, Clarence and Leo; three sisters, Mrs. Lottie Rohde, Mrs. Rosie Dahler, and Mrs. Beulah McCormick; and his father and mother. Services held at the Milledgeville Brethren Church, Dr. F. M. Keller and the undersigned officiating.

D. C. White

MILLER. Belle Harrington Miller, daughter of Samuel and Elizabeth Harrington, was born in Milledgeville, Illinois, on May 10, 1868, and passed away January 4, 1950, at the home of her daughter, Mrs. Daniel Branigan, Dixon, Illinois, at the age of over eighty-one years. On January 29, 1887 she was united in marriage to Calvin Miller who preceded her in death in 1934. Surviving are one daughter, Helen; four grandchildren and a sister. A life-long member of the Milledgeville Brethren Church, she was active in the W. M. S. and as a teacher in the Sunday School. She took two girls into her home and mothered them, and acted as a sister to another, always ready to help.

D. C. White

McGEARY. Mrs. Nannie B. McGeary, born September 24, 1873, passed to her reward on September 28, 1949. She was a life-long Brethren, having been a charter member of the West Kittanning Church, and was a member of the Pittsburgh church at the time of her passing. At the time of her passing there was no pastor at Pittsburgh and the funeral was conducted by Rev. Paul Naff, assisted by Rev. S. E. Christiansen and Rev. Gordon Bracker. She was the mother of Mrs. J. C. Simmermon of New Kensington, Pennsylvania, who sent in the above notice.

The Brethren Evangelist

he White Fields

Jesus saith unto them, "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:34-35.

The text was spoken when the disciples, during the absence of the Samaritan woman, had urged to partake of the provisions which they had procured. Our Lord, with ardent zeal for souls spoke, "My meat is to do the will of him that sent me, and to finish his work," then He led their minds from the natural harvests (four months) away to a spiritual harvest which was already ripe, ready for the sickle. As the reapers would be animated to undertake the harvest by the whitening grain, so also should we redouble our efforts in the cause of Christian Missions—now that the diffusing of the Gospel is the most urgent business in this needy world.

First, our Lord, had respect to the Jewish nation, but His message was applicable generally to all periods of the Church. When under the providence of God, opportunities came for diffusing the Gospel; when facilities are afforded, when the church is ready to embrace; when above all, a disposition appears from the needy to inquire and call for the message of Christ; then it may be said the fields are loaded with corn and stand ready for the reaper.

Survey the world—India and China; the unprecedented call for laborers in Japan, Germany, Puerto Rico, and the Philippines can also be listed.

From the Digest of Leprosy Missions, we read—"In Nigeria the incidence of leprosy is as high as any place in the world. The number suffering from leprosy in that country has been put at 300,000.

Refugees—Lectures, reports and pictures help to inform the concerned about the problem in Europe that has turned life into a nightmare for about 12 million people. A refugee people, a lost people (displaced). In the words of Mr. Eberly, "A terrible injustice that has caused a terrible discontent may yet cost us a terrible price."

Christian Arab—about 35,000 refugees are finding temporary haven in Bethlehem. Many are dying in Bethlehem—the birthday place of their own, and our Saviour, because food and housing are lacking.

I will not detain you by discussion of the two American continents, but I will ask if this rapid view, be not sufficient information and encouragement for us to redouble our exertion on the field of missions?

The labor of the spiritual reaper consists in preaching the Gospel of Christ to perishing sinners; and enduring those privations which, in a heathen country, are inseparable from so arduous an employment. The appointed means of gathering in the harvest will be the duty of preaching before men; Jesus' redeeming love and also the doctrine relating to His cross.

The greatest encouragement is held out to the faithful reapers. It is more than commensurate. "He that reapeth receiveth wages, and gathereth fruit to eternal life; that both he that soweth and he that reapeth may rejoice together." The reaper's reward is connected; for together with his wages, he shall have peculiar satisfaction and triumph. "He that soweth and he that reapeth shall rejoice together."

This joy **BEGAN** with the holy apostles.

This joy has been **INCREASING** with the many sowers and reapers of each succeeding generation.

This joy will be **COMPLETED** when all the church shall meet our Lord in the air; when the mystery of Christ shall be finished. Our utmost efforts must fail, except when we rely upon our God.

E M R

THE BRETHREN EVANGELIST

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The

Field Secretary

Travels

The missionary secretary opened his eyes to the New Year's morning in the commodious, hospitable home of Mr. and Mrs. Bud Hunter, near North Manchester. Being in a country home, the tired traveller was not disturbed by the celebrations and noisy devices usually heard in cities, as the New Year is rushed in. Rain and heavy fog were the order of the day but the spirit and ardour at the Brethren Church in the above named city was not dampened. There was a most excellent attendance at both morning services. My New Year's Day message was not entirely missionary but really a rejoicing for the success and progress of the past year in the whole denomination, with a closing appeal for greater devotion, loyalty, and zealous work for our Lord and the Church this year. It was a joy to fellowship with these folks on the New Year's Day.

In spite of the heavy fog toward evening, the Hunters insisted that they were willing to drive me to Huntington, where I could get an evening train, as I desired to be at home on Monday. We called at the Huntington parsonage, occupied by the Gilmers. It was not long after our safe landing that friend Gilmer referred to the lighted bulletin board and the 7:30 appointment with his church. So says the parson—"Brother Riddle will preach and Brother Hunter will sing!" Well—who could refuse Gilmer's appeal? I took his subject off the bulletin and

preached another New Year's message and Hunter obeyed as well. The congregation (and a very good audience for such a night) was completely surprised. No previous plan had been made, thinking I would be used all day in the former church.

The Hunters and Gilmers rushed me to the train, which carried me to my home by 2:30 A. M. How wonderful to have so many good friends over the country!

January 10—I shared the fellowship of the Northeast Ohio Laymen's group who met in the Fairhaven Church. Some months ago I wrote of being with these folks for the rededication of their rebuilt church. This gave them the opportunity to entertain for the first time the Laymen's group and they did it most acceptably.

Sunday, January 15th (marked in my desk book as the worst of the winter, so far). It was a good day to be at home. It was Communion day at the Ashland Church. It was only my second opportunity to join in this holy service with the Ashland Brethren, since I have lived in this city. It was an impressive service.

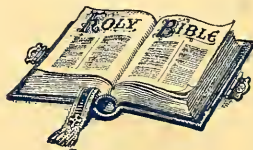
The following week, a hurried trip was made to Columbus and Dayton to confer with President Drushal and architect-engineer Ray Yount about building plans at Villa Constitucion and Gerli. The terrible inflation in Argentina multiplies our problems greatly.

At Meyersdale, Pa., January 22nd. It was rainy but surely not cold. The attendance was very good and a fine spirit prevails. The Reverend and Mrs. W. S. Benshoff have completed one year in this pastorate, with very certain success.

Urgent business for the "Brethren Home" had been delayed until some officer of the Board would be in the East. So Brother Benshoff "Nash-ed" the writer to Martinsburg, Pa., for the day, Monday. It required seven calls to complete the business to date, but it was done. The congregation, the parsonage family and the Lion's Club—all had a share in making a profitable, successful and happy week-end for me and all concerned.

My attendance at the National Congress of Home Missions is reported in another column.

E M R



Next month the Thanksgiving Missionary Offering report will be printed. Some churches have not yet made report. Please send your offering soon, so it may be included.

E. M. R., Gen. Sec.

Our Need As A Nation For Christianity In Political Life: An Unprecedented World Situation.

by Dr. John F. Locke



The world looks to America for leadership. We are the one nation that could help the world make a new start on the right road to Peace and Plenty, Brotherhood and Goodwill. With billions of Marshall Plan and ECA dollars we seek to stop Communism in its march across the world, if it marches westward across Europe. But as this same program travels across China engulfing more than 400 million souls in its Red tide our weird thinkers and advisers in the Department of State give it every assistance and encouragement. President Truman devotes a great part of his Inaugural Address to the idea of helping develop certain areas of the world that need help, then keeps his eyes averted from the Chinese situation. So we begin the second half of the twentieth century with politics in America at a new and abysmal low, and the world situation consequently loaded, and ready for some minor explosion to set off the chain reaction that will blow it to bits.

Few prophets were ever so accurate in their timing as Lord Macaulay when he wrote to an American in 1857 and said: "Your Republic will be pillaged and ravaged in the Twentieth Century just as the Roman Empire was in the Fifth Century, with the difference that in the devastation of the Roman Empire the Huns and Vandals came from abroad, while your barbarians will be people of your own country." Recently Dr. Vannevar Bush, one of the greatest men of science among us, said: "A horde of bureaucrats takes two dollars from Jones in order to give one dollar to Smith and they make Smith stand in line to get it." If the real estate of America, house by house, factory by factory, farm by farm were all sold to some bidder from Mars for its value in New Deal dollars, we could not pay our debts, national, state and municipal. A proposed budget of forty-two and a half billion includes a little item of some five billion dollars for interest on the national debt, practically all of which was incurred in the last twenty years.

In the days of Mr. Woodrow Wilson that little item would have paid the running expenses of the government! And Mr. Wilson's words float back to us with a very solemn sound when he said, "The history of liberty is a history of the limitation of governmental power, not the increase of it. When we resist, therefore, the concentration of power, we are resisting the processes of death, because

a concentration of power is what always precedes the destruction of human liberties." But today a concentration of power such as the world, or the nation, has never seen before, is taking us into oblivion as a nation by promising an elusive and fantastic thing called "Security." The Christian believes that we derive our security from God, not government. As Abraham Lincoln told Congress December 1, 1862, "A nation may be said to consist of its territory, its people and its laws. The territory is the only part which is of certain durability." When he issued his Proclamation he said, "Nations like individuals, are subject to punishments and chastisements in this world." Ralph Waldo Emerson warned in 1861 that "A nation never falls but by suicide." But today we are being sold security by the politicians who are thinking of the next election, not the next generation. If they esteem the Christian religion they certainly find its principles troublesome. Never was Shakespeare's definition of a politician given in Hamlet, more applicable . . . "One that would circumvent God." We used to look to God for security. Certainly those who founded this nation and brought it to its highest level of greatness did so.

Today public affairs are conducted for private advantage and millions of our citizens are grouped into bands for the pressuring of the government for their particular advantage. Veterans are told to seize advantages as veterans, farmers are encouraged to vote for subsidies controls, uncolored margarine or anything that helps farmers as farmers. Labor will pressure for laws favorable to labor so that some day a man may quit his job and simply draw unemployment compensations and refuse all work offered to him. We shall be healthy compulsorily. If we die surely the government should provide flowers and proper burial . . . and so it goes. The many are told that they can rob the few and the government will handle the details for them. The nation goes into the red at the rate of 210 dollars per second, we are informed by a farm magazine. In 1932 Presidential candidate F. D. Roosevelt had this to say about governmental spending: "Any government, like my family, can for a year spend a little more than it earns. But you and I know that a continuance of that habit means the poorhouse." Although he knew it and we knew it, what he did was to inaugurate a policy

of spend and spend, tax and tax, because it meant elect and elect. This magic formula can't, or won't, stop as long as prosperous times hold out and the Russians hold off. Even during the recent war the same program was disguised into part of the war effort. It's pure magic at the polls to have the voters believe that everything can be better and better for them with no great efforts or serious sacrifices being made by anyone but a few hideous reactionaries who have plenty of ill-gotten money to pay for whatever socialization or security seems to make the greatest appeal to the greatest number of the pressure groups. We desire only comfortable things and to avoid hard things. So the politicians, seeing this desire, set about to give us what we want. "Politics is perhaps the only profession for which no preparation is thought necessary," said Robert Louis Stevenson. The reason for this obvious truth is all that the people really want out of politics is to be as comfortable as possible.

The national and international political situation is a reflection of what the people are or want. It is a fact that people get about the kind of government they deserve. The reigning politicians are a reflection of the people's tastes and characters. Not all of the people are like that, of course, but enough of them are to elect. We are the victims not of bad politics or bad education as such but of a moral slide in which the majority of our people have come to a secular view of life. The concept of God and our accountability to Him of the Christian faith has been largely replaced by the concepts of Marx and Engels and their Manifesto.

When you read that Manifesto's ten principal aims, it is rather shocking to see how far we have come toward realizing some of them in the U. S. by the relatively painless procedures of governmental growth and waste. Our "Papa knows best" form of governmental paternalism says, when you point out the growth of statism, confiscatory taxes, lowering of interest rates and their consequent blows to free (Non-State Controlled) higher education, etc., "Don't worry about anything. All we have to fear is fear itself. Don't bother to think for yourself. We will provide you with security without having to decide anything." Even our congressman cannot think very much on a budget presented to them about the size of a Sears-Roebuck catalogue, 1534 pages, about 26 million dollars to a page. If a congressman were to give an hour to the study of each million the budget calls for, it would take him till 1970. So it is "Pass the billions Pappy" the next election will be here before you can explain to the voters, or rather before they wake up! But how much is a billion? Hold your watch to your ear and listen to it tick. It will take about 6 and one-third years to tick off a billion ticks. In minutes a billion will take you back to 43 A.D. and you can stick around for the sacking of Rome. In inches it will take you from New York to Miami ten times. Or to change the figures you can start a plane and keep it going at 300 M.P.H. and the propeller in a year's time will turn up a billion for you. Yes, we are the greatest nation

on earth all right. No other nation could have taken the beating we, the people, have given it in our greedy plundering of its resources, natural, monetary, moral, and human. We need Christianity in our political life or there isn't going to be any life for us as a nation!

Let's suppose that Christian principles should be applied in this unprecedented world situation in which we find ourselves in 1950. Brock Chisholm told a gathering in Switzerland recently that we now have a substance 7 ounces of which, properly distributed, could erase mankind. Well, we Christians have a substance which, if properly applied, could erase the plagues of our confused, and often idiotic political mess, and instead, give us a rebirth of social and moral well being that would engulf the world. That substance is pure Christianity, operating through the power of the Holy Spirit in all its professors. Imagine the changes that would be wrought in the national scene. Let's list some of them:

1. **Honesty.** Everybody in government and out of it telling the truth and demanding that the truth be told. Men in high places standing for what they honestly believe to be right. Now "in some spines all the bone is concentrated in a lump at the top." But that isn't true of the Christian man. A young man with a wife and four children to support told me recently of refusing a \$100 starting bonus and \$15 a week more than he was now receiving. He did it because his Christian principles wouldn't let

him work in a place in which he would be called upon to sell bottled alcoholic beverages along with groceries. Suppose everybody had that much Christian principle! Or take this story, a man told me less than a week ago about trying to get a veteran of World War I to sign some papers for pension. He refused to do so because he said he could not truthfully do so.

2. **The Application of Christian principles would lower the cost of government immediately.** Quite a few job holders would go off the government payroll because they felt they were unnecessary! Conscience would work on appropriations, budgets, departments, etc., pulling out the padding. Junketing officials spending millions in travelling for their own entertainment at public expense would either not travel or go at their own expense.

3. **Peace would replace the cold war.** In improved relationships with all countries growing out of the policy of honesty and good will, we should save money on militarism, which now takes 76 percent of our budget for wars, past, present and future. Instead of these expenditures we could spend to save life rather than to kill.

4. **Greater prosperity would begin to replace the inflated variety we now have, which can suffer a disastrous puncture any day. Talk about security!**

5. **A different type of leadership would rise to the top all through our governmental structure.**

6. **Dictatorship tendencies and the growth of station would die, withering on the vine for lack of sustaining nourishment.**

7. **Democracy and the real liberty would be reborn at**

(Continued on Page 6)



World Evangelism and the Coming of Our Lord

By L. O. McCartneysmith

It is by the request of Rev. E. M. Riddle, Secretary of The Missionary Board of the Brethren Church that the following discussion of the above topic furnished by him is presented.

THE CHURCH'S AUTHORITY FOR WORLD EVANGELISM

It is surprising that among some ministers of the Gospel that there exists the belief that the days of evangelistic ministry are past history and that it is useless to conduct evangelistic meetings. Only yesterday a pastor informed me that his church did not believe in a preaching ministry for increasing the membership of the church; that he believed in the membership going out and inviting people to become members of his church! To Brethren ministers this is comparable to the securing members for such organizations as clubs, etc.

Jesus Christ gave the Church authority for World Evangelism. We may read it in Matthew 28:19, in the following two-fold commandment: (1) "Going forth disciple you all the nations. (2) Dipping them into the name of the Father, and of the Son, and of the Holy Spirit." (The rest of this Great Commission refers to pastoral work). Again, we read in Mark 16:15: "Go into all the world and proclaim the Glad Tidings to all the creation. He that believes and is dipped shall be saved, but he that believes not shall be condemned." (From O. G.)

The word "Evangelism" is not to be found in the Bible; but we do find the words "evangelist" and "evangelists" in Acts 21:8; 2 Tim. 4:6; and Eph. 4:11. The word "evangelism" is a transliteration of the Greek word "euangelion" which correctly translated into English is "Glad Tidings." In practically all instances this word has been translated into "Gospel" as in Mark 1:1, and 16:15. The words "evangelist" and "evangelists" were translated from the Greek words "euaggelistou" as in Acts 21:8, and 2 Tim. 4:5. From the word "euaggelistas" we have the plural "evangelists."

Evangelism or the spreading or proclaiming of the "Glad Tidings" is obligatory upon the Church for each succeeding generation in order to meet Christ's commands, and it is the supreme duty of the Church to carry out fully Christ's instructions, for it is written: "Not every one that saith unto me 'Lord, Lord' shall enter the Kingdom, but he that doeth the will of my Father which is in heaven."

Some have fallen into the error that the Church must convert the whole world in order to meet the requirement of World Evangelism. In supporting this idea they talk much about "bringing in the Kingdom," apparently forgetting Christ's instruction in the prayer He taught us, where He said: "Thy Kingdom Come, and Thy Will be done on earth as it is in heaven." These forget also what the Prophet Isaiah said concerning the Kingdom. After the names and powers of the King to be born and the greatness of His Kingdom, we find the statement of how the Kingdom will be brought into actuality: "The zeal of the Lord of hosts will perform this." (Isaiah 9:7). Still

we hear men boast: "We shall bring in the Kingdom." In support of this doctrine men often quote the words of Jesus as recorded in Matthew 24:14: "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Please remember that today we are not preaching the Gospel of the Kingdom, but rather the Gospel of Salvation by God's grace. The application of the Kingdom preaching will not be made until after the Rapture, during the Tribulation period, when converted born-again Israel will be sent forth as missionaries by the Lord himself as outlined in Isaiah 66:19, and not missionaries of the Gospel of Grace. But let us not forget that God brings men to the feet of Jesus through other men and women. God has only two avenues through which He calls men to Jesus: (1) the Holy Spirit. (2) The Church or Bride of Christ. "The Spirit and the Bride say, 'Come.' And let him that heareth say, Come. And whosoever will, let him take freely of the water of Life." (Rev. 22:17). Therefore we must do all within our power to proclaim the "Glad Tidings" to the whole world. This must be done with each succeeding generation, to effect World Evangelism. If the Church, the Body of Christ, fail Him, we know of no other plan. Therefore let us work while it is day, for the night cometh when no man can work.

It is to be feared that our lack of enthusiasm for World Evangelism comes through our lack of the indwelling presence of the Holy Spirit in our lives. It was Jesus Christ who said to the Church: "But ye shall receive Power, after that the Holy Spirit is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." These were the last words Jesus spoke on the earth, and are not to be taken lightly by His followers. Please note: that the witnessing was to be done first in home territory. Herein we often fail. How many testimonies may be had in the average Brethren congregation today? People are apparently ashamed to testify about the Lord who died for them. Then after testifying in Jerusalem, or home territory, they were to offer this same testimony in Judea or their own state. Then to Samaria, another adjoining principality. Then they were ready to go out into all the earth. Do you not believe that our greatest weakness today is that we have not done the "first work" in testifying in our home congregation? It has been said that "distance lends enchantment." We spend most of our efforts in mission work in foreign lands, and leave the fields nearer home to shift for themselves in a great measure. To become a strong Brethren organization, we must begin with the local congregations and see that we build each year two or three new church buildings where we have through Home Mission work established Brethren Congregations. We should have an evangelist working continuously establishing new congregations and building new church houses. Soon then we should become strong enough to do a worthwhile work on foreign fields.

RELATING TO THE COMING OF OUR LORD JESUS.

Let us keep in mind that there are two distinctly separate "comings" of our Lord: (1) At the Rapture, when He shall come for His Bride, as recorded in 1 Thes. 4:13-18; 2 Thes. 2:1-3; Matt. 24:36-44. Many speak of "signs" of the Second Coming of Jesus; but no signs are listed of this great event in God's Word! Jesus himself states that He will come "as a thief in the night" and commands that we watch, and that we be ready most of all. His disciples asked for "signs" (See Matt. 24:3), but He informed them: "But of that day and hour knoweth no man, no, not the angels in heaven, but my Father only." Therefore even Jesus could offer no signs as to when this event would occur! He did say that His coming would be "in such an hour as ye think not." He told His disciples just what the world would be doing when He comes again, but not when (Matt. 24:37-39).

(2.) The other "Coming of our Lord" will be when He comes With His Bride. At the Rapture Jesus does not descend upon the earth; neither does the world of unregenerate men behold Him. He hesitates in mid-air, and sending His angels forth the living who are righteous, shall be changed "in a moment, in the twinkling of an eye" and shall be caught up with the resurrected righteous ones from among the dead, to meet Christ in the air, leaving all careless, wicked, and unregenerated people behind: "Then shall two be in the field; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come." (Matt. 24:40-42). After this these changed, and resurrected Saints will be taken before the Judgment Seat of Christ to receive their rewards

(Romans 14:10-12; 1 Cor. 3:8). After having received our rewards according to our labors, we are presented to the Father and sit down together at the Marriage Feast of the Lamb: "Let us be glad and rejoice, and give honor unto Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in white linen, clean and white: for the fine linen is the righteousness of the Saints. And He said unto me, 'Write, Blessed are they which are called unto the marriage supper of the Lamb'" (Rev. 19:7-19). Then arrives the time for the final "coming" of our Lord. This is the time when all the tribes of earth shall mourn, for they shall see Him coming "In the clouds of heaven with power and great glory" (Matt. 24:30). This occurs in the portrayal of earth conditions as related in the Sixth Seal (Rev. 6:14-17) which closes the world government of mankind, and the governors, kings and potentates shall hide themselves in dens and rocks of the mountains and call for them to "Fall on us, and hide us from the face of Him that sitteth upon the throne, for the great day of His wrath is come, and who shall be able to stand?" (Rev. 6:14-17). Here, and in many other places we find distinctive signs relating to His coming in Revelation, in fact all signs written are related to this visible appearance of Jesus Christ. This is the "end of the world" of which the disciples asked Jesus for a sign (Matt. 24:3). After this Jesus shall reign with His people for a period of 1000 years, which is commonly called "the Millennium." Men and women are made ready for this great event through proclaiming the Glad Tidings, or through world evangelism. Pastor Lanark Brethren Church.

(Continued from page 4)

home, and there would be an upsurge of it in all the world emerging into the clean air again after all our duplicity and doubletalk.

8. What Einstein called, "The infantile diseases, the measles of mankind, nationalism" would be forgotten in the larger Christian view which does not stop at the water's edge. Right now our State Department practices internationalism in Europe and Isolationism in Asia, but they will learn it's one world after all.

9. Liquor advertising would be noticeably absent from magazines and newspapers and the radio. Stringent controls would be adopted, supported by an adequate educational campaign, which would rid the nation of alcoholism and make prohibition a normal condition in one generation. Meantime almost ten billion dollars a year would be poured into housing, clothing, travel, education, books, etc., which now goes down the drain worse than wasted. Notable changes would be made in crime statistics, accident statistics, domestic relations, courts statistics. People would get along more helpfully with each other with this great disturber removed from the scene.

10. The government would help research on heart disease, cancer, poliomyelitis, and such with the same assiduity and cash that we once spent on atomic research for death.

11. Our huge war machine becoming yearly less needed would be used to productive ends of peace all over the world. Japan would become a leading Christian Democratic Nation, Western Germany would lead a Europe awakening to the possibilities of peace and freedom through the

application of Christian ideals of government. Displaced persons would be resettled, the weak protected.

12. Better housing, better schools, reduction of death on our highways, the increase in longevity resulting from our increased knowledge and application of our "know how" to good living would all be reflected from our quitting this moral slide and getting a sensible view of life. Marxist Communism would have nothing to feed upon because its natural sources and breeding areas would disappear. Racial intolerance and ill will would be finished forever. Politics would be "the orderly progress of society along the lines of greatest usefulness to itself" instead of the present order of greed and grab.

People will likely never give such a political revolution a chance to happen. Rather we shall probably stew in the wonderful brew of Mr. Truman and friends until the bombs fall, unless there is a real revival. Reason: we don't want to be disturbed. How else can you explain the status quo? The practice of Christianity in daily life and in government lays certain requirements upon the individual that makes up the nation. Are you personally meeting them? What are you doing to make this a Christian nation? How much have you done to take Christianity into the far places of the earth: China, Japan, Africa, India? If we Christians have been so lethargic about the whole business of seeing that God gets the Earth why should we expect politicians to live and act by the principles of One who we very often deny by our indifference?

Christ stands at the door and knocks TODAY. Will individuals, home, churches, industries, institutions, nations, hear His voice and open the door? Part of the answer lies with you. —Pastor Mt. Olive & Bethlehem Churches.

Our Church At Worship

by Dyll Belote

The place and importance of Worship in the life of the individual is a matter of far-reaching import. The Word is replete with admonitions to the individual to accord reverence and homage to the Creator. Men are reminded that God is a jealous God, and that failure or refusal to worship Him will be requited. And yet nowhere is there a suggestion that the worship of the Almighty is intended to be burdensome. We are told to "Worship the Lord in the beauty of holiness." There is the intimation herewith that Worship may be beautiful. And what is more comely than praise ascending from the creature! That worship is desired by our God is set forth in the instructions of the Creator to our first parents to erect an altar and offer sacrifice unto their Maker. The Psalmist invites his fellows to join him in worship, in the admonition, "O come, let us worship and bow down: let us kneel before the Lord our maker." Psalm 95:6.

The request to "Worship the Lord in the beauty of holiness," it might seem has been interpreted to mean "in the presence of beautiful surroundings," with stained glass windows and polished chancels, with ornate decorations in the choir lofts and embroidered altar cloths upon the pulpit desks. And we are reminded that in the instructions for the erection of the Tabernacle the Hebrew people were directed to construct it of the finest of woods, and to use beautiful cloths and precious metals, while decorations were to adorn the posts and embroidery the curtains. But the Word says we are to worship the Lord 'in the beauty of holiness.' Holiness in the worshipper is an adornment to both the worshipper and the sanctuary, and would seem to be as the odor of a sweet smell in the nostrils of Jehovah.

The writer sometimes wonders if the present-day worshipper appreciates the seriousness, the sanctity, the worth of every devotional worship service in a church's program. To fathom the utter depth of meaning in the worship of our churches it would seem that there must be a larger measure of understanding of what the Bible means when it counsels us that God is a Spirit, and they that worship Him must worship Him in spirit and in truth. Recently a young woman made the assertion that most folks go to church to look around and see how folks are dressed, and to ease a guilty conscience. And there may be more truth than fiction in the charge. The services of the sanctuary are not the place for the display of dress, or the indulgence in the trading of community secrets or scandals, or mere gossip. There are folk who seem to be unable to wait until some bosom friend arrives at the services so they can confide some secret to them. On the other hand the worship service of a church is no place for "Book Reviews"—no matter what the nature of the books reviewed. Nor yet is it the place for mere entertainment or frivolous programs—either literary or musical. The services of God's House are for the proclaiming of the Glad Tidings of the Good News of the Gospel.

The Gospel is a message of Sin and Salvation, of repentance and forgiveness, of gain or loss, of Heaven or

Hell. And the choice between these opposites must be presented to men, and those choices have eternal consequences in determining the future destiny of the choosers.

The Psalmist's invitation is to a humble, reverent adoration of the Almighty—"O come, let us worship and bow down: let us kneel before the Lord our Maker." Kneeling is an attitude of humility, a confession of the sense of unworthiness, and the need of blessing from on high. As suppliants we are to come before the Heavenly Father; joyful in the privilege of approaching into the presence of the Divine, but not presumptuous; familiar as children before a father, yet reverential as creatures before the Creator.

Worship is a religious experience, and entirely separate from the worldly experiences of life. Worship is a thing of the soul and not of the body, though the body may be swayed by the emotions of the mind. Physical surroundings will make an impress upon the body and mind, but the soul must rise into profounder realms if it would know the utter joy and peace and power of true worship. Singing is an integral part of worship and adds much to the beauty and uplift of the service; but singing should be engaged in with the primary purpose of glorifying God, and not exhibiting the power, and range and clarity of tone of our voices—that we may be heard and praised of other worshippers. Our praise should be offered with our heart's sincerest and most fervent intent, and offered toward God Himself. With abounding joy we should lift up our voices, actuated by such a happy and peaceful spirit as a trustful love is sure to foster. "God is our abiding, immutable and mighty rock, and in Him we find deliverance and safety, therefore it becomes us to praise Him with heart and voice from day to day; and especially should we delight to do this when we assemble as His people for public worship."

Our worship is to be with Thanksgiving and should have reference to the past as well as the future; for if we do not bless the Lord for what we have already received, how can we reasonably look for other and needed blessings in the future? We are permitted to bring our petitions, and therefore we are in honor bound to bring our thanksgivings.

And in the ninety-fifth Psalm we have the warning that men shall not forget God's goodness and love and patience. "... Today if ye will hear his voice, Harden not your heart, as in the provocation, ...". Be not willfully, wantonly, repeatedly, obstinately rebellious. The experience of God's chosen people should be sufficient example for the Christian. God remembers men's sins, and the more memorably so when they are committed against frequent warnings. "He is our God." This is the master reason for worship. He is ours, and our God; ours, therefore will we love Him; our God, therefore will we worship Him. As He belongs to us, so do we belong to Him, our God; so can we refuse to "worship and bow down" when we clearly see that "this is our God for ever and ever, and will be our guide, even unto death?"

Pastor Brethren Church, Linwood, Maryland.

Sunday Servants - Giants In The Church

Mrs. L. E. Lindower

"I want to be a giant for God," Billy Sunday once asserted; and his subsequent life exemplified a constant striving for this goal. The circumstances surrounding his birth and early life were not such that one could reasonably expect William A. Sunday, commonly and lovingly known as Billy Sunday, to be a giant in any particular.

Born on November 19, 1862, while his father was serving with the army in the Civil War, he never saw his parent, who died a few weeks after his son's birth. Obligated to enter an orphanage at the age of twelve, he was denied the normal homelife so necessary to a happy childhood: his mother could not continue to keep her family together after his father's death.

Unable to finish high school and launched upon a baseball career, his background did not seem to presage any great future. In fact, viewing some of his companions and the experiences accompanying his baseball playing, one is amazed at the achievements of this spiritual colossus.

When Billy Sunday attended the little mission and accepted Christ, an ardent crusader for Christ was born. At first he continued to play baseball, testifying humbly to his companions when the occasion permitted; but after a period of dividing his interests in this manner, he concluded that he must spend his full time doing God's work. Realizing very well his educational limitations and the material sacrifice involved—he gave up a five hundred dollars a month salary, a huge amount in those days—he needed tremendous faith to persevere in his undertaking. But he had that faith.

Billy Sunday should be an example and source of inspiration to us today. He had no great natural ability or material wealth; yet he became a great workman for God, because he used what he had and dedicated it to God. His very background of hard knocks and baseball experiences gave him appeal as a speaker to many people.

Because of his meager education he studied and tried to learn more; but he always kept his preaching on a level that anyone could comprehend. He often declared, "I want men to come from factories and understand me without bringing dictionaries along."

His sermons were full of comfort and common sense, such as this: "Don't give up Christ and religion when things go wrong: you don't throw your ticket away when the train goes through a tunnel; it will come out on the other side."

He was a born actor; he had a harsh, rasping voice. Maybe he wouldn't have appealed to you or me; but he reached many and brought them to Christ: some 250,000 were born again because of his preaching. In Pittsburgh the daily newspapers yielded him more space than it did scandal—a phenomenal concession. After his visit to this city, much political corruption was overthrown; Bible classes sprang up in many places.

As a preacher Billy Sunday was not mystical and meditative, but practical and dynamic; he could fluently exorcise the devil, but he was at his best exalting Christ. Confessed Sunday, "I never preach a sermon until I have soaked it in prayer." Is it surprising that such a man could become a giant—a spiritual giant for God?

How many of our undertakings do we "soak in prayer?" Do we Christians feel a burning desire to be giants for God? Most of us, I believe, would actually delight in doing great things for God, but we limit ourselves: we fear that we can't—that we are not big or great enough.

If Billy Sunday had counted on his natural abilities or his material prosperity, he never would have dared to hope for results in preaching the gospel. Fortunately, however, he depended entirely upon God, dedicating the little which he had to be used in the work.

Invited to hold a meeting at the University of Pennsylvania, one might easily have feared such an assignment because of his inadequate experience and training in speaking to very intelligent people, but not God's aspiring giant. With humility in his own limitations and pride in his Savior's power, he undertook with enthusiasm this meeting where thousands of young people attended, hearing his stirring messages, and hundreds dedicated their lives to Christ.

What do you and I have to be used for God? Most of us possess as much as or more than Billy Sunday had, but do we present it to God? Do we yearn for great spiritual stature in His sight? Does prayer activate our plans and desires for Him?

If the Church today possessed fifteen thousand servants as yielded and zealous as Billy Sunday was—whose converts to Christianity are estimated at 250,000—the entire population of the known world could be reached for Christ. Tremendous things could be done for God. Indeed, more Sunday servants would mean giants in the Church.

Ashland, Ohio.

Home Missions Congress At Columbus, Ohio

The National Congress of Home Missions, 1200 strong, met at the Deshler-Wallick Hotel, Columbus, January 24-27. It was the Secretary's privilege to attend several sessions.

Such outstanding church leaders as Ralph W. Sockman, Hermann N. Morse, John R. Stalker, Conrod Taeuber, Reinhold Niebuhr, Jacob A. Long, Douglas Horton, H. Gordon Hullfish and others made contributions to the program.

The group was divided into seminars at different periods of the day to discuss and, if possible, arrive at certain decisions, which were brought before the assembly in the form of resolutions, for decisions.

Subjects under discussion in this conference were—Communism, Race Problems, The Rural and City Church, Prejudice, Church Architecture,

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EXPECTANCY OF FULFILMENT

by Chester F. Zimmerman

One of a Radio Series



"Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to his be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen."

Attempt great things for God; expect great things from God! This is the need of the hour. This is the challenge to the souls that are in doubt. There are so many opportunities for us to do good, wherever we are, or whatever we are doing, that it would be impossible to list them all.

You undoubtedly have heard criticism of the church and the implication that nothing worthwhile is being accomplished. Nothing could be farther from the truth. The church and the preacher stand next to Christ in Scripture and in history. They have been a permanent witness in periods of sweeping change. The light of hope has been held up in times of darkness. The expectancy of the human heart has been upheld. In this third chapter of Ephesians we find another example of expectancy that is looking for the fulfillment of all things.

Why should we not give glory to God? Why should we be so miserly with our expectancy and our vision? Could it be because we do not understand the way and work of God?

Let us take a look at the stars. The fact of the vast host of stars is a fact of modern discovery. Hipparchus, about a century and a half before Christ, gave the number of stars as 1,022 and Ptolemy, in the beginning of the second century of the Christian era, could find but 1,026. We may on a clear night, with the unaided eye see only 1,160 or if we could survey the whole celestial sphere, about 3,000. But when the telescope began to be pointed to the heavens, less than three centuries ago, by Galileo, then for the first time men began to know that Jeremiah was right when he made the stars as countless as the sand on the seashore. I seem to hear some ancient apostle of Deism declaring, five hundred years ago, on the mistakes of Jeremiah, and saying "Who is this who claims to be inspired and talks of countless stars? Can he not count 3,000?" But when Lord Rosse's instrument turned its great mirror to the sky, lo, the number of visible stars increases to nearly 400,000,000 and Herschel compares the multitude of them to glittering dust scattered on the black background of the heavens. Who taught Jeremiah astronomy? Yet, when John Herschel, at the foot of the dark

continent, resolves the nebulae into suns, and Lord Rosse, as with the eye of a Titan, finds in the cloudy scarf about Orion "a gorgeous bed of stars," and the Milky Way itself, which floats its streaming banner across the vault of heaven, proves to be simply a grand procession of stars absolutely without number; how true is the exclamation of Jeremiah, 600 years before Christ, 2,200 years before Galileo, "the host of heaven cannot be numbered!"

What have you been asking of God? What have you been thinking of asking of God? The power at work within us is able to do far more abundantly than we ask or think. This is the expectancy of Ephesians. This is the inspired record.

The next time you pray, pause and take a good look at that prayer. Is it one that is too self-centered? Is it one that is asking only in generalities? Or are you making your prayer requests specific enough that God can answer them?

The power that works within us is the indwelling Holy Spirit. He will not force us to do anything that we do not wish to do. However, he will give us strength, wisdom and guidance for any worthwhile effort we wish to make. You can find help from him or stifle him with indifference or trespasses. The choice is yours.

The clock of the Pottsdam Garrison Church, which Frederick the Great in his day had placed in the tower of that cathedral, and which hourly chimed forth the familiar strains of the old choral, "Praise the Lord," and half-hourly, "Be Ever Faithful, Ever True," suddenly stopped and ceased to intone its sacred melodies. The cause of this sudden cessation of both its works and its music was the intrusion of a brown butterfly, which alighted in its wheel-works and brought to a standstill the correct and never-failing timekeeper and choral-intoner. Is it not often thus with the heart of man, out of which swell songs of joy and praise—songs suddenly and unexpectedly reduced to silence? The cause of it often is so insignificant a thing as a transient thought, a worrying care, which becomes entangled in the delicate spiritual works and brings the heavenly music to a standstill.

If you have never taken Christ as your Savior, made public witness to your faith and pledged yourself to follow his way throughout life, you are like a young girl, of whom I read, who made her home in a family of wealth

JOHN G. PATON -- Missionary to the Hebrides

by Robert Holsinger—Seminary Student

Few missionaries have been subjected to such intense opposition as John G. Paton in the years which he labored among the treacherous cannibals. He suffered the loss of his wife and child through malaria, and was himself stricken countless times with this disease. His life was in constant danger from the natives. Other Missionaries had cracked under the strain—or had been killed by the "Gospel-hating" savages, but Paton completely surrendered his life to God, and refused to leave his post so long as a single native would listen to the story of Christ's love.

Paton was the oldest of 9 children, and had been dedicated to the Lord by a godly father unable himself to enter the ministry. At the age of 12 he began to work and to put himself through school. He became highly successful as a teacher, and as a city Missionary in Glasgow, Scotland. He held this mission post for 10 years while completing his University, Divinity, and Medical school work.

Given one of the most degraded districts of the city, John worked here under great personal risk, and resistance from the saloons and evil forces, but he overcame them and the experience gained was of inestimable value in his later mission work. In spite of his great success in Glasgow the words of the great commission kept ringing in his ears. He was reluctant to leave the work which he had built up, and many tried to dissuade him from going. He could have a house and name his own salary if he would stay, but the need of the perishing heathen in the South Seas was continually before him. So that when the opportunity came he offered himself for the New Hebrides Mission.

John and his wife began their work on the island of Tanna, and the Lord miraculously stayed the hand of the murderous natives. Ironically it was the white man, the traders, which proved to be the greatest hindrance to the work of the Missionaries. Paton made up a Tannese alphabet from the sounds of their language, learned all the

vocabulary they had, and it was not long before he was printing portions of Scripture in Tannese. He was able to build a church but it was soon burned by the natives. He then held services around the island in spite of threats against his life. Whenever a war was in progress he would fearlessly go among them and pray with each side, and many times a battle was stopped by his efforts—but another would soon break out. The natives hated the worship of God because it made them stop their fighting and cannibalism.

One time a wild chief followed John around for 4 hours with a loaded musket pointed at him. Another time he was surrounded by the war chief and a large party of armed men. Twice they levelled their musket, but finally went away without a word being spoken, or a shot being fired. Many times Paton was marked for sacrifice and eating. Such was his daily experience for a period of 6 years. He never knew, even for an hour how he might be attacked, but being completely resigned to God's will, he had peace in his soul. In the fact of all this danger he remained, unwilling to leave because of the few faithful. He felt that he would not be worthy of Christ and of the noble ones who died before him if he left for danger only. Finally two missionaries were killed on a nearby island, and when the natives saw that God did not send any punishment for their death—Paton lost all influence with the natives, and he was fortunate to escape from the island with his life. All his belongings were lost except his Bible and a Tannese translation he had completed.

He went to Australia and Scotland telling of his experiences. He raised thousands of dollars and secured many missionary recruits to help him, then returned to the Islands where he continued to labor for most of his long life. He built upon the solid foundation he laid before and at the time of his death had the pleasure of seeing churches established, and many converts on all the Islands of the New Hebrides.

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and influence. She enjoyed all the privileges of a daughter of the house and was looked on as such. She was often asked whether she was adopted, but she would reply that she had never been quite willing to break off her family connections. But by-and-by her benefactor died suddenly, without a will, and she found that she was a penniless orphan. She had no claim to an inheritance. This is your position if you are undecided today. You cannot look for this fulfillment of glory for the father "in the church and in Christ Jesus to all generations for ever and ever."

The mills of God are grinding slowly and surely today. His will is being done by the Christian world and the unchristian world is drawing away from Him. There is a form of godliness without power existing today. The time of Christ's appearing certainly draws near when He shall come for His church. Then shall every voice, of the true church, be raised to give glory to the Father of His revealed word.

—Muncie, Indiana.

HOME MISSIONS CONGRESS AT COLUMBUS, OHIO

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Human Rights, Migrant population in certain areas—their religious needs, lack of funds, etc. The zeal and spirit of the convention was outstanding.

It was most heartening to note men and women from so many walks of life, eagerly contending for spiritual help and guidance for the needy thousands in so many parts of our country.

To share in such a convention, even as a visitor, and the privilege to be entertained at nights in the home of our son and his family, Dr. Jackson W. Riddle, instructor in the Medical school of Ohio State University, was restful and most acceptable.

E M R

What Makes Jesus And His Followers Attractive?

by J. Wesley Platt

In approaching this subject several questions at once arise. The first is "attractive to whom?" The second is "what is the difference of attractiveness between Christ and His Followers," for there is a wide difference in the degree of attractiveness.

There are other questions that present themselves, but since this article will by no means exhaust the subject, we will content ourselves with these two, and that in a limited manner.

We will take up the second question first.

The very nature of the case demands an acceptance of the difference between Jesus Christ and His followers. Let us examine Heb. 1:3, "Jesus is the brightness of the glory of God, and the express image of His person." This is a unique position, and Jesus alone lives in that area. He is God's only begotten Son, He is God manifest in the flesh, He is The Word that became flesh.

No follower of Jesus Christ, no matter how consecrated and devoted to Him, would presume to allow such holy ascriptions to himself. No, in spite of everything we would like to believe and say about the followers of Christ, there is a great distance and difference between them and Him. A casual conversation with many a Christian reveals the sad fact that the enjoyment of close personal fellowship with Christ has not yet become a reality with them. This is one reason we are forced to recognize the difference in attractiveness between Christ and His followers. But, dear friends, the distance between, can and must be reduced. His word commands us, "Grow in grace and in the knowledge of God," and as we do we draw closer and closer to Him.

It is recorded of Peter that he followed Jesus afar off and then sat down with the servants to see the end. It was a sad experience for him, for by the time the night was passed he had denied the Lord three times.

Pentecost, with the coming of the Holy Ghost, made a real follower of Peter, whose close walk with Christ constituted him from that hour a real leader in the early church. It is this same man, who, changed by the Spirit of God, writes in his first epistle 2:7, "Unto you, therefore, which believe, He is precious."

Now we have the clue as to whom Christ is attractive. We may come to this more fully later.

In John 14:17 Jesus promised the Holy Spirit to His disciples saying, "He dwelleth with you and shall be in you." On the eventful day of Pentecost the Word says, "they were all filled with the Holy Ghost." So He came in and now they became very close followers of Christ, so close in fact they were now leaders in the power of the Holy Ghost, which Jesus said would represent Him throughout the age of Grace. The discouraging distance between the Lord Jesus and His followers had diminished to such an extent that Paul's description in the words, "for me to live is Christ," now fit their case. Jesus was the realest of everything to and in them. From there on their lives are yielded to His control. The hymn writer states it in similar words, "Jesus shall my yielded life control."

It is appropriate at this point to appraise the attractiveness of Jesus Christ to you, by the degree of your

yieldedness to Him. It is the indisputable proof of His attractiveness to you. You alone have the answer to this, and no one else can answer it for you. But, dear reader, do answer it.

The attractiveness of Jesus is brought to our attention in the pronouncement of Pilate, the pagan governor for Rome, when after examining Him three times, he as many times says, before them all, "I find no fault in Him at all."

Consider those words of Pilate in contrast with the testimony of John chapter 1, "He came unto His own and His own received Him not." They rejected Him and clamored for His crucifixion when instead they ought to have received Him and obeyed His voice.

Returning to Pilate's words, "no fault in Him at all." "Faultless, spotless Lamb of God." Of no one else dare such clean words be spoken. Pilate could not have said that about the high priest, nor of himself.

No, we stand in the presence of a Person who is unique, and who dwells in an area where His resident, inherent perfection defies comparison. Of no one dare it be said, no fault in him. Jesus and Jesus alone dare receive such testimony.

The apostle Paul does say in I Thess. 5, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Notice he says here blameless not faultless, and when that condition fits us, it will be because of our faith that is obedient unto Him, He takes our faults and bathing them in His love and grace, He dissolves them in His own faultlessness.

To make known this Christ is the joyous privilege and grave responsibility of every Christian and constitutes the essence of all missionary work, whether here at home or in other lands. God knows we need a real stirring in the lives of all of God's children. We are living in times, when for some reasons everything attracts but Jesus. Our age is reaching an anti-climax. Again we recall the words of an old hymn, "And only man is vile." Can't we even reach the honest words of Pilate about Jesus, "I find no fault in Him at all." We are not even courageous enough to examine Christ in our time, and we heartlessly ignore Him. Shame on our age.

Somehow I can't help but feel that Pilate showed more honor and honesty, and only for the pressure of the Jews upon him, he probably would have liberated Him out of their hands. We don't take time to make an honest investigation of Him. There is not a single thing we need to be ashamed of as it touches Him. Yet in our work from person to person, we find so many who dismiss the entire subject of Christ, by a casual, "Well, I just can't see it." And the truth is, they can't, because they do not want to. Jesus looked squarely into the eyeballs of many who were refusing Him, and said, "Ye will not come unto me that ye might have life."

There you have it, in the presence of the One of Whom Paul wrote, "He is the Head over all things to the Church,"

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NEWS

From the Christian World



Japan—The Roman Catholics are building a powerful broadcasting station, and their schools, monasteries and hospitals are going up on every hand. They are about to build a costly church in Hiroshima. Shall Christ have Japan, or shall it be overrun with Communism or Catholicism? Here are the greatest missionary opportunities the Christian Church has ever known. The door is open for a mighty band of consecrated men and women to yield themselves to mission work in this great land. It presents a mighty challenge to young people. Pray for Japan.

More than two-thirds of the grocers of America refuse to sell alcoholic beverages, according to a statement by the American Business Men's Research Foundation. The members of the Independent Grocers' Alliance are almost solidly against the sale of beer in their stores. Yet only six states forbid the sale of beer in grocery stores; twelve others ban also hard liquors in groceries and delicatessens.

Peril in Colombia—In recent elections the Conservative, or Roman Catholic, party went to the polls and elected Dr. Laureano Gomez president of Colombia for the next four years. The Liberal Party abstained from voting.

Dr. Gomez, who recently spent some time in Spain studying the methods of General Franco, threatens to set up a similar anti-Protestant regime in South America. He is using the argument that it will be a bulwark against Communism as an excuse for setting up a Roman Catholic dictatorship. Actually, the Communist forces in Colombia are very small.

In the pre-election period, at least eight Protestant chapels were burned, and an unknown number of Protestant converts made homeless. In one section all Protestant churches except two have been closed; masses are being said in two others.

Since the Conservative party is actually in the majority and the election was carried on by illegal methods, the outlook in Colombia is very dark and challenges Christians everywhere to prayer.

Bible shortage—A shortage of Bibles, traceable to a scarcity of experienced workers in the bookbinding trade, is currently hampering the operations of the Norwegian Bible Society.

At the same time, the society announced that it had made a gift of \$10,000 worth of Bible printing paper to similar groups in Germany, Poland and the Balkans.

Warns America Must Return to Spirituality—Dr. Robert G. Lee of Memphis, president of the Southern Baptist Convention, warned that the "pallbearers which carried off previous great nations will do the same to America unless this nation returns to spirituality."

"Our greatest peril is the lack of spirituality in our homes and schools," he said.

Addressing the Southern Baptist Sunday School conference, Dr. Lee said, "materialism knocks at every door and travels every highway. America must see that in her great spiritual body blood flows from a spiritual heart. To do this we must have more spiritual homes and better church attendance."

London is experimenting in certain sections with the "junk playground." Copied from the one first laid out by the Copenhagen workers' co-operative housing association, this experiment in child welfare uses old buildings, derelict autos, building rubble, wheelbarrows and old tools instead of the conventional playground equipment. It is claimed to be effective against juvenile delinquency by giving play to the imagination and releasing creative instincts.

Cairo, Egypt—Some 202,000 Arab refugees in the Gaza strip of southwest Palestine are shivering through the winter with a minimum of fuel and shelter. The American Friends Service Committee (Quaker) carry a relief program here and report that in spite of the cold, the general health condition is holding up well. Six thousand tents are provided for them. Last winter they lived in holes in the ground and under trees. The Quakers have recommended that other attempts be made to find another, more permanent refugee home. At the end of March, this relief program will be turned over to the U. N. program.

Racial intolerance is growing in South Africa. Evidence of this is found in the opening of the fifth private prison in the Orange Free State from which black convicts are hired out to farmers as cheap labor; in the request for separate hearses for black and white funerals in the Transvaal; in the petitions from various groups of whites to the government that all condemned black murderers be hanged in public.

The new Waldensian village at Praly was filled to capacity as Protestant youth from all parts of Italy gathered for a nine-day winter camp during which religious discussion alternated with skiing.

PAUL PREACHED CHRIST

What would have been the result if Paul had preached simply a social Gospel? The seminary I attended in Chicago sent students out to visit different churches and report. Thus I came to visit a Unitarian church in which the pastor explained that he understood that the people worked hard during the week and did not want to be harassed about their sins on Sunday. So he read an essay on a popular novel. Conversions? None.

(Continued from page 11)

and "In Him dwelleth the fullness of the Godhead in bodily form," many, oh, so very many turn away from Him and live as though He does not exist.

Might it be that we hide His attractiveness under or behind lifeless verbiage and a misrepresentation of Who He Is. The Greeks came one day and said, "We would see Jesus." Would to God men might follow through such an honest quest today. Tell men Who He Is.

One day in our home Dr. Gribble with her young daughter, rather casually presented Marguerite. Brother Gribble had laid his missionary armor down. After a while Marguerite spoke to her mother saying, "Mother, you didn't tell them who I am." She was the daughter of our pioneer missionary to Africa. She sensed something important about James S. Gribble and his work in Africa and she was the daughter of James S. and Florence N. Gribble.

It may be we don't tell people understandingly Who Jesus Is. There is attractiveness in Jesus Christ. He says Himself in John 12:32, "And I, if I be lifted up from the earth will draw all men unto me." Come and see Jesus?

I have written many words and I am aware I have not yet said "What makes Jesus attractive?" To tell the truth I am ready to say I don't know. I am conscious that I am in its atmosphere, in its environs, yes, I feel the magnetism of it, I am attracted by it, but the "it" is "He," Jesus Christ.

I find myself somewhat in the frame of mind of the blind man to whom Jesus gave sight. About him was much confusion, criticism, questionings, impeachments, and the like. Many questions were asked that he could not answer, and like many today, they aren't even worth answering; but he dissipated all doubts, when his clear testimony came ringing through, "One thing I know, that whereas I was blind, now I see." That is the important thing. So I say, one thing I know.

One day, when I was eleven years old, I heard the voice of Jesus through the preacher say, Come. He attracted me. I came. I accepted Him, I gave Him my heart. And here forty-eight years later on this Feb. 1, 1950, I hear my heart saying of Jesus, He is the One altogether lovely. He is the Rose of Sharon, He is the Lily of the Valley, He is the Bright and Morning Star, He is the Fairest of Ten Thousand to my soul. What makes Him attractive, I don't know. He just is attractive and I am satisfied with Him. But a question comes to me, "Is my Master satisfied with me?" This question leads me to the second part of the subject, "and His Followers."

I may state first that according to God's plan, we read, "As He is so are we in this world." I John 4:17. Really Christ's followers are strangers and pilgrims in the earth. This world is not their home. Christians are virtually Christ's ambassadors representing Him at this foreign court. Jesus said of His own. They are not of the world even as I am not of the world. If ye were of the world, the world would love his own. The Prince of this world cometh and hath nothing in me. The whole world lieth in the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

Just because so many professed followers of Jesus have abandoned their pilgrim ideas, they have adjusted their lives to conform far too much to the world and its allurements. As you pursue a course in personal work, how you

must apologize for so many who claim to be Christ's followers. Not long ago one of our members told of an incident, when a certain man said of one who is a member of the church and ostensibly a follower of Christ, "Now I could be his kind of a Christian, take a drink when I want to, smoke, etc., etc." It was meant as a compliment, but the one of whom such words were spoken saw himself in the light of his friend and was very unhappy that such an appraisal should be made of him.

It is told that a young woman was at the altar to be saved from sin, that the young minister who came to kneel at her side and pray with and for her was painfully rebuffed when she said, "I don't want you to pray for me, I saw you in that show last night." Not too attractive towards Jesus Christ.

It is being sadly admitted in all circles of thought, religious, secular and anything that can be otherwise, that the most influential agency in America today is the movie. Just a day ago a good friend of mine told me of a prominent man who said just recently, "Whatever is wrong with America can be traced to the movie."

Everyone shudders at the thoughts of Godless, Christ rejecting Communistic infiltrations and influences in all departments of American life. I just finished reading a book, the author of which, has been 35 years in the writing and producing business for the movie industry. His indictment is almost incredible. But he gives names, places, and facts that take one's breath. He charges that Communistic front organizations are being paid \$30,000.00 per week from the coffers of the movie business. It would certainly be a shame on us if one cent of Christian money should find its way into such channels.

A good brother whose ministry the Lord blessed in many ways, I'll name him, Elder Jacob Shank, grandfather of missionaries, had a phrase that was unusually descriptive — representative. Invariably when speaking of the followers of Christ, he spoke of them as the representatives of the Lord Jesus Christ. That is exactly correct, and the more perfect that representation, the more attractive that life should be.

I have referred briefly to the negative phase of many a follower of Christ. Defeated Christians, never testifying for Jesus Christ. Never trying to lead a soul to Christ. One day a deaconess in a prominent church asked to speak to me after the service. I knew her for many years. She said, "I would like to be baptized." I knew she had been, but she said, "I'm not satisfied with myself. I never won a soul to Christ." How about you, my friend? Will you pray that the beauty of Jesus may be seen in you? Have you won any soul to Him? Mission fields are calling. Foreign lands are open in many places more than ever. Some are closing. Here in America God needs workers. A life of self denial, a life on His altar for His service to go where He wants you to go. Deeper consecration, a realistic look at our world in almost the death throes, is calling for Jesus Christ and His Followers to testify for Him and live for Him and lift Him up. As you lay your all upon His altar and mean business with God, you will do what the world doesn't and can't understand. But such devotion will attract some wayfaring souls to Him, and Solomon says, "He that winneth souls is wise." Prov. 11:30.

Pastor of Manteca Brethren Church.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 5, 1950

WHY DO WE BELIEVE IN EVANGELISM?

Scripture: Matthew 28:16-20; Ephesians 6:11-17

For The Leader

THIS WORD "evangelism" has been very much abused in our churches. It has been perverted into a radical emotionalism that scares the more conservative Christians into fear of it. It has been, on the other hand, so stripped of its power by others, that the mere mention of the word brings to mind a series of nightly meetings for several weeks, purpose never made clear. Somewhere between the extreme radicalism on one hand, and the frigid formal meeting on the other hand we must find Christ's intention for the word. Christ's very command to "Go ye" is the point of the word evangelism. To put it in language which we all can understand is not too difficult a job. To take the living message of Christ, the Son of God to the hearts yet lost in sin, is evangelism. It is the constant winning of souls to the saving grace of our Lord. It is the preaching of salvation through Jesus Christ. Our point tonight is to learn why we believe in Evangelism.

DISCUSSION

1. FIRST, WE MUST BELIEVE IN IT. To merely pass by the word and to say we believe in it without knowing what is involved is to picture a lot of people today. Many more apparently do not believe in evangelism themselves because they never do anything about it. With Christ's admonition to take the gospel unto all nations, teaching and baptizing, we have definite proof that many of our people do not believe in evangelism. Why? Because if their action was any thermometer of the whole church, the gospel would never even get to their own children. For instance, how many of you here tonight ever had either of your parents ever speak to you about giving your heart to Christ in salvation? Parents who don't believe in evangelizing their own children certainly aren't interested in "the whole wide world," no matter how big they talk.

2. CHRIST COMMANDED EVANGELISM. In accepting Christ we promised Him that we would seek to follow Him wherever He may lead. Yet one of the most important, constant, and final commands to those who would follow Him was to evangelize. Then why are we so reluctant? Perhaps Jesus knew what He said when He spoke to the disciples and told them to deny themselves, take up their cross of service, and follow Him. Surely He knew what He was talking about when He said that whosoever put his hand to the plow, and then turned back was not fit for the kingdom of God. We believe in evangelism because He commanded it. And believing thus, we will devote time, talents, money, etc., to seeing that the gospel will go forth. Missionary offerings will increase a hundred times, publication offerings and subscriptions will triple, more and more of our young people will train as ministers, missionaries, etc. That is, we will, when we fully

realize that His command is to take the gospel everywhere.

3. IT IS THE SCRIPTURAL WAY TO INCREASE OUR MEMBERSHIP. We have slipped a long ways in our zeal to get new members in our churches. Now, all a person has to do is decide to follow the better way that Jesus taught, or, join the church because all respectable people belong, or, just sign a card presented by a membership worker and you're in, or, be received in without any conditioning on what is believed, or expected to be believed. It may be easy to get new members that way, but it's like painting the pump to purify the water. No! The scriptural way is to present to men the fact of their eternally lost condition outside of Christ, to show them the utter hopelessness of their own efforts to attain unto eternal life, to present to them the dying, bleeding Saviour, Son of God, on the cross of Calvary as their substitute for sinful death. Further to present to them the risen, glorified Lord Who now reigns and makes intercession for us and His promise of coming again. Further to present to them the fact that they, personally must acknowledge Christ as the Son of God, accept Him as their Lord and Saviour, follow Him into baptism for repentance for sin and self, and rise a new creature to serve Him in life and join Him face to face at death. That is the message of evangelism according to scripture. People so taught will never need to be coddled in the church, for they will be converted souls, and will work hard and faithfully in the Church for the Christ Who loves them and saved them.

4. IT IS ESSENTIAL TO SUSTAINED VITALITY IN THE CHURCH. We must evangelize constantly, or die as a congregation. New members of our churches are not just manufactured from somewhere. If done in the light of Christ's scriptures, they come from those who, seeing their need of Christ, have accepted Him and are obedient unto Him in all things. But, our members are constantly dying, moving away, joining other churches, or, as in the case of the "slightly converted," dropping back into sin. So, we must constantly win new members. Long line families die out in a church. As a general rule, "pillar families" in our churches do not keep their first and second generation descendants very active in the church. So, new families must be reached with the gospel, and brought into the church and trained.

5. IN EVANGELISM WE FULFILL GOD'S PURPOSE IN US. As far as the work of Christ working in our sinful soul, we are as ready for heaven upon completing the requirements of salvation, as we shall ever be, and as far as our soul is concerned, we could go to heaven. Yet we find ourselves here for months, years, it may be for many, many years. Why? The answer is so simple. God wants us to go to tell others about Christ. And what a shameful waste of years we're going to have to answer for. Would you want to venture a guess as to how many of our church people have never had the concern of one lost soul on their hearts, let alone speak to that soul? One of the evidences of having received salvation in Christ is that you have a burning desire to see others, yet in sin, brought to Christ. There you have it, young people. Judge for yourself the depth of your own personal salvation. We will turn it around the other way, and say that a person who has really received salvation, is so grateful, that he cannot resist telling others about it. Evangelism is your personal responsibility to God.



Comments on the Lesson by the Editor

Lesson for March 5, 1950

EPHESUS, A CENTER OF CHRISTIAN INFLUENCE

Lesson: Acts 19:1, 8-10, 18-20; Eph. 4:23-32

IT USED TO BE that the church was at the center of all activity—it was the place where people met to discuss all things that had to do with the social and material activities, as well as the spiritual. In fact, the church was the main-spring of the entire community. The influence that went out over the entire surrounding territory was greater than all other influences put together. Those who were high in church circles were also high in social circles. What the church sanctioned was carried out; what the church frowned upon was taboo.

But modern inventions and modern entertainment has changed all this. Now instead of being at the center of things, the church has been forced to take its place with other interests at the outer rim of the wheel of activity. In fact, many of the present social centers are much nearer the center of this wheel than is the church.

In the city of Ephesus which we study today, was to be found a center of religious worship in Paul's day. Note that we did not say "a center of Christian worship." At least it was not such when Paul first made his appearance there. Diana, the heathen goddess, whose image was supposed by the people to have been dropped from heaven, was revered with a consuming fanaticism that made it dangerous to attempt to displace her with any other deity.

Indeed, here was the center of a great gainful occupation, the making of little silver images of this goddess. So gainful was this business that when Paul and his missionary helpers came into the city to proclaim the Gospel of Jesus Christ, these silversmiths stirred up the people to resist the entrance of Christianity.

It is always thus. Let the church try to do something that "steps on the toes" of those who have a gainful occupation, regardless of how sinful it might be, and immediately these sinful men seek to stir up the community against them.

But let us look at Paul's approach, the approach which made the church at Ephesus a center of Christian influence.

When Paul came to Ephesus he found "certain disciples"—those who were already under the power and influence of the dispersion of the Christians at the time of the stoning of Stephen and the persecution in which Paul himself had taken such a prominent part. That they did not know the full significance of it all is shown by the first five verses of Acts 19. Paul began his work by setting these disciples on the right track. They had had no knowledge of the entrance of the Holy Spirit into the believer. In fact, when questioned, they had said, "We have not so much as heard whether there be any Holy Spirit."

Let us note that the question of Paul, following the above statement, is very enlightening. He asks them how they had been baptized. Their answer is "Unto John's

baptism"—a baptism which preceded the Great Commission of Jesus. It was therefore, in Jesus' Name (by His authority) that Christian baptism was now administered by Paul—"in the name of the Father, and of the Son, and of the Holy Spirit."

After all, the element that makes the church an influence in any given community is just how much the Spirit is permitted to dominate the work. It is not how much "noise" is made, but how much of the "work of the Lord" is accomplished under the Spirit's leading.

It was because the Ephesian church was dominated by this Spirit that it could become the very center of Christian influence it became. Why not try it out in our churches?

Prayer Meeting Studies By C. Y. Gilmer



THE HEAVENLY REST

"Sleep on beloved, sleep on and take thy rest:
We loved thee well, but Jesus loved thee best."

Scripture: Hebrews 4:1-11

NINE TIMES in this passage is the Christian's heavenly rest mentioned. In the previous chapter (Heb. 3:7-11) a solemn warning had been given. What befell the children of Israel in the wilderness journey is for our profit (1 Cor. 10:11). Their coming out of Egypt pictures the penitent sinner forsaking his old life; the Passover lamb, with the blood on the door, speaks of salvation; the crossing of the Red Sea bespeaks baptism (1 Cor. 10:1, 2); the wilderness pilgrimage reminds us of our own Christian experience; and Canaan speaks of Heaven. In their day many failed to enter Canaan, the symbol of Heaven (Heb. 3:18, 19). Let us make sure of salvation.

The seventh day Sabbath of the law is a type of the Christian's eternal rest. But we do not get that rest by the legal ceremonial Sabbath which requires salvation by works and shows man's failure (Acts 15:10). Because of our weakness the Old Testament Sabbath commandment would never gain for us the desired rest. For this reason we are not to be judged by the ceremonial Sabbath (Col. 2:14-19). The voluntary Lord's Day (Sunday) provides rest before work, a picture of salvation by grace. First, the free gift, and then the works of faith and love (Eph. 2:8-10).

Jesus promised rest (Matt. 11:28, 29). Only of the child of God can the silver plated label, "At rest," apply (Rev. 14:13). That is the blessed state only of those who died in the Lord. St. Paul toiled long after that he would have rather gone to Heaven (Phil. 1:21, 23, 24). There was no sadness in Paul's "Good-by" (2 Tim. 4:6-8). The faithful Christian can look forward to the happy words of Jesus, "Well done" (Matt. 25:21). "If in this life only we have hope in Christ, we are of all men most miserable."

Jesus sat down in Heaven because His sacrifice finished His saving work in our behalf (Heb. 10:12-14). We may safely rest in His finished work, but never can we find peace in our own good words (Heb. 4:10).

Wheeler Home Fund

Lloid and Goldie Broadwater	\$ 10.00
A Friend	1,000.00
S. I. Miller	5.00
J. P. Spedden	2.00
Mary O. Cook	20.00
Mrs. Ora Lee Sams	10.00
May Kreitzer	5.00
Goshen W. M. S.	100.00
Frank B. Yoder	10.00
Maurertown Signal Lights	5.00
Lanark Brethren Church	55.00

North Liberty W. M. S.

Curtains & Drapes for Wheeler Home and Girl's Dormitory

Pennsylvania District W. M. S. Washer for Wheeler Home

Northeast Ohio District W. M. S. Washer and Drier for Girl's Dormitory

National W. M. S. Equipment for new bathroom in Girl's Dormitory

Ashland (Jr. & Sr.) W. M. S. Extra bathroom stool for Girl's Dormitory
(Girl's Dormitory in Lost Creek, Ky.)

A FINE RESPONSE

Last month we challenged the church and friends to pay for the heating plant in the Wheeler Building at Lost Creek. The Thanksgiving Offering (Home Missions) cannot care for the entire expense of this structure. This is the only new building in many years for Lost Creek missions. *Do Not Delay*—Your gift is needed *NOW* to pay for the heating system.

"Give

unto the

Lord . . . "

Psalm 29:1.

A NEW YEAR'S GIFT TO THE WHEELER HOME (HEATING PLANT)

In the first sixty days after its completion, how many Brethren will give a gift to the heating plant?

I am happy to make the following gift to the Heating Plant of the Wheeler Home through the Missionary Board.

Enclosed is my gift for \$

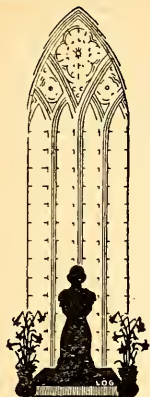
Enclosed is my pledge for \$

Name

Address

Name of Church





THE

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Evangelist



The Open Door

*I, your Lord, have placed before
Every one an open door.
Wilt thou enter with my word,
Telling them of Christ, their Lord?*

*Tell of hope, of joy, of light,
That in Christ they shall have life;
And the peace with doth abide
In their hearts whate'er betide.*

*Will you go, the message give,
That I died that they might live?
That I shed my blood for all,
Every nation, great or small?*

*Will you tell them of my love,
How I came from heaven above,
Suffered, bled, was crucified,
That men might be sanctified?*

*I have opened wide the door;
None can close it. Go, therefore,
With the message of his love,
Brought by Christ from heaven above."*

—Mrs. Minnie Bright, Union, Ohio.

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Items of General Interest

Washington, D. C. From recent bulletins from our Washington church we quote the following: "Your pastor (Brother C. S. Fairbanks) took one look around over the congregation last Sunday and felt extra proud. There were hardly any vacant seats and that with many of the children sitting around tables in the back of the church. Then too, we feel extra good about the building fund offering of \$1,166.17. This is about the largest bulding fund offering that we have ever had in one day. There was cause for some extra optimism in the evening Christian Endeavor service to see many of our young people take part in such a fine service. There are now several people who are ready to be baptized. Have you noticed the fine work that the Junior and Adult choirs are doing under the leadership of Mrs. W. S. Porte? Church attendance and enthusiasm is growing. Many of you are bringing your friends with you to church. Let's keep up the good work!"

Harrisonburg, Virginia. In renewing his mother's subscription to the Evangelist, Brother Charles Hall writes the following, "Mother (Mrs. J. H. Hall) has just two weeks ago returned to her home after nine weeks stay in the Rockingham Memorial Hospital, Harrisonburg, where she underwent a severe operation. While there she celebrated her 85th birthday on December 30th when she received over one hundred cards. Until her illness she insisted on doing her own housework and attended her garden and flowers personally." Sister Hall is well known over the southeastern district.

Cumberland, Maryland. A note from Mrs. F. J. Beachley of the Cumberland church, under the date of February 5th, says, "We had 62 and 75 in attendance the last two

Sundays in Sunday School, although some left after the Sunday School hour."

St. James, Maryland. A recent note from Brother Freeman Ankrum, who is now furnishing us with those most interesting articles on Brethren Church history, says, "We had a very good day here yesterday (February 12). Had six more in Sunday School than we have on the roll. There were forty more present than a year ago."

The laymen still work. They are completing the connection of the septic tank with the parsonage at the present time. They recently met for their monthly meeting, with their president, Isaac Litton, giving the address of the evening upon a favorite hymn, "Nearer My God To Thee." Their March meeting will have the theme, "putting Christianity Into Action," before them for discussion. They are to be the guests of the Boys Brotherhood at their meeting at the church on Monday night, February 27th.

Uniontown, Pennsylvania Second. We note that progress is being made in the work of the Uniontown church. At a recent business meeting it was decided to see whether the church could not put on a program over the local radio station, fifteen minutes each week. We note also that the pastor, Brother Ralph Mills spoke in the devotional hour over Radio station WNIQ the week of February 6th.

Highland, Pennsylvania. Brother Ralph Mills, who is also pastor of the Highland Brethren Church, in a recent note to the editor says, "The work at Highland is going along very nicely. The men have begun to dig a basement."

Vinco, Pennsylvania. We are informed by Brother W. B. Brant, Vinco pastor, that Dr. L. E. Lindower of Ashland College is to be the special speaker for a Bible Conference in the Vinco church from March 22 to 26.

A brand new Junior choir has been organized in the Vinco church and is to be of service, not alone to the church, but to the community as well.

The Vinco church is indeed to be congratulated on what they have been pleased to call a "1950 Good Neighbor Policy." Names have been distributed to each family of the church with the request that they visit these "good neighbors" and do such things for them as will be beneficial to both the individual and the church.

Berlin, Pennsylvania. Brother Percy Miller, pastor of the Berlin church, says that he feels good about the attendance but that he could be made to feel better if it was larger. However, he says that the average attendance for January at the morning service was 148 and for the evening 86.

February 5th was set apart in the Berlin church as young people's day at which time the young people took the major part of the services both in Sunday School and in the church services with a special program at the evening hour.

Pittsburgh, Pennsylvania. On February 5th Brother Alvin Grumbling, pastor, reports that the Sunday School was in complete charge of the young people of the church. On the previous Friday night about 35 young people gathered for a fun night and they all report a good time. Other such meetings will be planned for the near future.

In the "win-one-a-week" contest which was recently held the red team which lost the contest gave a party

(Continued on Page 10)



ARE YOU AN OPTIMIST?

AN OPTIMIST is one who is able to see the sun shining behind the clouds, with a realization of the fact that into every life more sunshine falls than does the rain. An optimist is able to see the light that shines at the end of a dark, dreary road. An optimist looks at the larger results and sees them in the making, in spite of seeming obstacles which, at the time, appear as insurmountable barriers. In other words, the optimist views the whole picture in perspective and sees no reason to doubt or fear.

We find the contrast clearly defined in the pessimist, for a pessimist cannot see the end because of the difficulties of the beginnings. He does not know the old saying, "Well begun is half done." He can see only the bumps and wash-outs in the road to progress. He sees the faults of every picture the artist paints; catches the only discordant note in the great symphony as the orchestra plays it; he sees only the grammatical errors in the message of the preacher.

The difference between these two is aptly illustrated by a favorite verse, oft repeated by a judge in my old home town:

"Twixt optimist and pessimist
The difference is droll—
The optimist sees the doughnut
But the pessimist sees the hole."

But there are ultra-pessimists, and there are ultra optimists.

The ultra-pessimist is always looking for something dreadful to happen, that it surely is just about to happen. He is the "worrier type" of individual. While the ultra-optimist is always sure that if anything dreadful is going to happen it will all be for the best of everyone concerned, and that if it does happen, regardless of its nature, it won't really happen to him.

In this "ultra" class we will find "optimistic sinners" and "pessimistic Christians." To the optimist sinner who says, "Well, maybe the other fellow didn't get away with it, but I will," the Lord very plainly says, "Be sure your sin will find you out." And to the pessimistic Christian who, like Elijah, fleeing from his persecutors, says, "I alone am left . . ." the Lord says, "I have me seven thousand men who have not bowed the knee to Baal."

Now there is a happy medium to be found—a sort of "middle of the road" policy to follow. The genuine optimist—in which class I hope to remain—does not worry, for he has a great promise in the words of Paul, "Everything works for good to those that love the Lord, to those who are the called, according to His purpose." In this promise the last four words are the important ones—"according to His purpose." But, on the other hand, he is concerned, (not merely pessimistic) about the future. He is able to see the hand of God in the affairs of men; yet he is not at all unconscious of the efforts put forth by the forces of evil to overthrow the work of God. Since this has

been the constant conflict—the eternal warfare between God and the devil—the genuine optimist keeps his hand in the hand of God, walks in God's pathway, and puts his trust in the eternal verities of the Word. But, at the same time, he remembers the admonition of Paul to "Walk circumspectly (that is, looking all around you) not as fools, but as wise . . ."

The optimist does not only "believe in God," he genuinely "believes God." He has the same attitude as the man who, standing over the unconscious form of his lunatic boy, hears Jesus say, "If thou canst believe, all things are possible to him that believeth," cries out and says, "with tears, Lord, I believe; help thou mine unbelief." The optimist is not simply "sure of himself"—he is "sure of God," and he lives, and moves, and has his assurance in the saying, "With men it is impossible, but not with God: for with God all things are possible."

Are you an optimist?

Think it over!

Office Gleanings

By The Editor

And Still They Come

Our hearts are being made glad by the fine response that is coming from individuals and churches over the Brotherhood in the matter of the Publication Day Offerings. To the present time forty of the churches of the denomination have sent in their offerings. Several have sent in additional sums to supplement the initial checks. Especially fine have been the offerings that have come from individual sources, those who are isolated from their home churches, but who keep in touch with the Brethren Church by means of The Evangelist. Below are the offerings as received since our last report, up to Friday, February 17th.

Mrs. E. A. Juillerat, Portland, Indiana	\$ 3.50
Johnstown, Penna., Second Brethren Church	42.00
Mrs. Clara Brim, N. Kansas City, Mo.	2.00
Tiosa, Indiana, Brethren Church	14.50
Masontown, Penna., Brethren Church	19.00
Fair Haven, Ohio, Brethren Church	30.69
Flora, Indiana, Brethren Church (additional)	6.00
Flora, Indiana, Brethren Church	49.75
Mr. and Mrs. Harvey Hartman, Wakarusa, Ind.	
(South Bend 1st)	2.00
Mulvane, Kansas, Brethren Church	8.50
Mr. and Mrs. George Snell, W. Manchester, Ohio	
(W. Alexandria)	2.00
Oakville, Indiana, Brethren Church	34.00
A Friend	1.00
Berlin, Penna., Brethren Church	137.01
Louisville, Ohio, Brethren Church	55.50

(Continued on page 11)

Congregational Singing

What Is It? Why Do We Do It?

HAVE YOU EVER STOPPED to think about the purpose of congregational singing? Have you ever looked around the church to see how other people react to this particular part of our worship?

Do you realize that in singing hymns and gospel songs during the various services of the church, you are participating in an act of worship to God? When you don't sing, you aren't.

It has been interesting to notice, recently, the habits of many of our church goers who allowed themselves to get into the habit of coming late to Sunday School or to church services. People who are never late for work or school will somehow or other, manage to be late to service anywhere from one to fifteen minutes. Perhaps a definite purpose lies behind this tardiness. It may be that the individual doesn't enjoy music and consequently comes late purposely. Or, perhaps, being on a routine schedule all week, the individual enjoys one day when the regularity of the week may be broken.

But there is one drawback to following out such a procedure. The singing of hymns of praise to the Lord are definite acts of worship, and when someone is absent from this portion of the worship service, he is absent from this particular act of worship. And, just as entering the sanc-

tuary while the Scriptures are being read, or a prayer is being offered—so entering during the singing of a hymn will interrupt the worship of those who are singing their praises to God.

Too often we find people using the opening hymns of a service as "call bells" to call them to worship. And, too often, also we find people who use the last hymn as a signal to hurry and pull on their gloves and coats, and to adjust their hats and scarfs, in order that they may make a mad dash toward the door the minute the final word of the benediction is said.

Somehow, it hardly seems that God can feel honored in worship of this sort. Each hymn has a message in it and that message cannot be known if we are figuring out the quickest possible means of exit when we should be singing. It doesn't seem very probable that our worship is ascending unto the throne of God if we are thinking over what we will say to some individual to whom we plan to speak as soon as the service is ended.

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before His presence with singing . . . Enter into His courts with praise."

Rev. John T. Byler in The Louisville, Ohio,
"Pastor's Helper."

Laying Up Real Treasures

by Mrs. Doris Josephine Harrell

Florence Preston Mainwareing was a lonely woman. Though she possessed a comfortable fortune, and had in by gone years moved into what was termed the upper state of society, she, now at the age of sixty, realized that she had few real friends.

Mrs. Mainwareing had been irritable all morning. For one thing, she disposed of solicitors from the church who were begging for foreign missions again. To her it seemed they were always making an appeal for some hair-brained idea. "Why not let the heathen alone?" she argued to herself. "They are happy and contented with their lot, so why all this hue and cry every year?"

At last, however, she agreed to give one hundred dollars for she feared that tongues would wag if she gave less.

The solicitors sighed with relief as they made their way across the spacious hall and out to their waiting car.

"One hundred dollars indeed, when she should have given five hundred," said the elder solicitor.

"But," the younger one replied, "you should be thankful we won't have to call on her for another year."

Through the opened windows Mrs. Mainwareing looked with pride at the beauty of her garden. It was surrounded

by an ornamental hedge which was high enough to screen the beautiful grounds from passersby. Likewise she sought to hedge herself from those she did not wish to see by having Nora, her maid, merely announce that "Mrs. Mainwareing is not at home."

Mrs. Mainwareing sighed to herself, "Having my own way, and with all this beauty for myself, why can't I be happy and contented?"

Driven by restlessness she laid aside her embroidery and stepped through the French doors into the warm spring sunshine. As she wandered aimlessly she heard a singing voice. The voice, though untrained, was so full of the joy of living that she was eager to see the singer. Advancing in the direction of the voice, she distinguished that it came from the servants' quarters. Quietly she entered the house by way of the servants' door. There she was stopped in astonishment. The singer was Hannah Marker, a woman of her own age—though not so well preserved, engaged in laundering clothes.

"Now what can she have to be singing about?" thought Mrs. Mainwareing as she heard Hannah sing "Where the Gates Swing Outward Never." "She actually looks as if she might yearn to be there!"

Hannah continued, lost in her song, until Mrs. Mainwareing approached, "How can you be singing? A woman of your age should be taking life easy instead of working like this. What will you do when you are no longer able to work?"

"The Lord will take care of me," replied Hannah. "Don't you remember He has said, 'Take no thought for your life, what ye shall eat; neither for the body what ye shall put on. The life is more than meat and the body more than raiment. Consider the lilies of the field how they grow, they toil not neither do they spin, yet I say unto you that Solomon in all his glory was not arrayed like one of these. If God so clothed the grass which today is in the field, and tomorrow is cast into the oven, how much more will He clothe you, O ye of little faith! For where your treasure is there will your heart be also.'"

"I have the love of God in my heart," continued Hannah, "and my treasures are in Heaven rather than on earth where, I am sorry to say, yours seem to be. That is why I am happy and you are not. Remember, our Lord said, 'Seek ye first the kingdom of God and these things shall be added unto you.'"

Perturbed at her own candid speaking, Hannah stopped suddenly. Now conscious that she was addressing the woman who supplied her only means of livelihood, she sought to apologize, "I beg your pardon, Mrs. Mainwareing—I did not mean to be impertinent."

"You have spoken truly, Hannah. It has been so long since anyone dared speak the truth about me in my presence that I honor you for doing so. I suppose you even contribute to foreign missions."

"Indeed I do," said Hannah. "Our church believes that only as we give to missions do we grow at home. It is not what we receive but what we give that promotes the growth. I once saw a picture of natives running with outstretched hands after missionaries, begging for the gospel. The missionaries are giving their very life's blood to carry on the work of the Lord because He said, 'Go ye into all the world and preach the gospel, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always even unto the end of the world.' Not all of us are called to be missionaries, but we are all called to support those who are, with our money and our prayers."

Later in the day Mrs. Mainwareing sought by reading in the privacy of her own room to dispel her sense of disquietude which had possessed her since morning. Gradually her book slipped from her hands as sleep embraced her. She dreamed of standing before Heaven's gate. There she was required to remove several bags of gold that blocked her entrance. But as fast as she removed one bag, another took its place.

After a time a Voice said, "Make way for another pilgrim."

Turning, she saw Hannah Marker standing beside her. Hannah passed over the threshold without one look at the bags of gold. Frantically Mrs. Mainwareing resumed her futile labor. Finally, as she dropped in exhaustion, she heard a voice say, "Gold has always been your god. You know no other. Therefore you can never enter here. Your treasures are outside the Gate."

Just then she was awakened by her maid who, hearing her cries, came to see what was happening.

"Oh Nora, Nora," she cried. "How happy I am that it is, not yet too late. Please call Rev. Crane and Mr. Barron, my attorney, and say that I wish to see them at once."

With puzzled speculation the men arrived, and awaited her wishes.

"Rev. Crane," she said, "I wish to recall the pledge of one hundred dollars which I made for foreign missions. I wish to replace that pledge with one of five hundred dollars. I have sent for you and Mr. Barron because I wish to make a new will."

I, Florence Preston Mainwareing, being of sound mind, on this the twenty-eighth day of May, 1936, do declare this to be my last will and testament.

For Hannah Marker, from this day on, I establish an income of one thousand dollars a year to care for her as long as she shall live.

The balance of my fortune I bequeathe to The Mission Board of the Redeemer's Church to be used as they deem fitting.

I also pledge the remainder of my life to laying up treasures in Heaven.

Signed: Florence Preston Mainwareing

Witnessed by—Rev. J. W. Crane

J. Arnold Barron, Att'y at Law.

"Strange," murmured the attorney, as he fixed his signature. But the Reverend Crane said, "Amen!"

It is no good to say to some people, "Believe, believe." People need somebody's fingers to unravel the knots, to untie and straighten things out; and who is to do it? Those whose whole life has been cursed from their very birth, they are handicapped in their very blood, and who is to deliver them? Can anybody do it? Is there no God who can do it? Listen, the fingers that weave the rainbow into a scarf and wrapped it around the shoulders of the dying storm, the fingers that painted the lily-bell and threw out the planets, the fingers that were dipped in the mighty sea of eternity and shook out on this old planet, making the ocean to drop and the rivers to stream—the same fingers can take hold on these tangled lives and can make them whole again, for He came to make the crooked straight, and the rough places plain. Blessed be God, Jesus can do for Matthew what nobody else can, and He can do for you, my brother, what your friends cannot do. He can take the desire for drink out of you; He can cure the love of gambling that is eating the soul out of you; He can put out the fires of lust that are burning in your being and consuming you by inches; He can take the devil of lying out of you, the devil of cheating out of you, of fraud out of you, of hypocrisy out of you, Jesus can do what nobody else can; the preacher cannot, the Church cannot; but the Lord Jesus, who loves you, is mighty to save.—Gipsy Smith, in "Great Gospel Sermons" (Revell.)

Unwillingness to remove the things that hinder growth stops the operation of the Spirit upon the soul.

Meeting One Challenge and Throwing Out Another

(A couple of weeks ago we mentioned in our "Items of General Interest" concerning the "Perfect Attendance at Sunday School" as reported by Brother Charles Johnson, pastor of our Stockton, California, Church. After making mention of this we said, "How about the other Sunday Schools over the brotherhood? Can you match that?" Now Brother Harold Parks of our Vinco, Penna., Brethren Church, comes along with the following. Note his challenge at the close of his letter.—Editor)

Cenemaugh, Penna.
Route 1, Box 297

Dear "Ed":

You invited the Brethren to beat the Sunday School perfect attendance reported by Brother Johnson. Two or three years is but "a drop in the bucket," compared to Vinco's record. For example, I'll cite the record of our own family. I had eight perfect years before working Sundays broke it up. Mrs. Parks had eight years before our last arrival three years ago. Incidentally, our three year old William Larry, has been going to Sunday School since he was two weeks old, not sure about the amount of Sundays for perfect attendance.

(A note to those who let little things like new arrivals interfere with their church work). Mrs. Parks taught her class of ten girls, with the baby on her lap, when baby was too contrary to let one of the class hold him, from two weeks old until he was old enough for the beginners' class. Daughter Roberta has, at the present time, thirteen years and going strong—she is fifteen years old. Son Harold, Jr., twenty years old, had fourteen years of perfect attendance, but after graduating from High School his job broke his attendance record. He could have been marked present because of work, but he refused on the grounds that it would be a "fluke" record. Under those conditions he probably would have close to sixteen years. However, he only takes credit for the fourteen years (actual time spent in Sunday School).

During this time we occasionally were obliged to wade through snow drifts over knee high; couldn't drive out of our lane because of drifts—300 yards to the highway. One time during the pleasant pastorate of our dear Brother Gilmer, weather necessitated our wading deep drifts. Snow froze to Mrs. Parks' hose, sub-zero weather, and we had to wait for the bus. Mrs. Gilmer became alarmed upon our arrival at church and offered the parsonage for a change of hose and drying out. Although Mrs. Parks' legs appeared frozen and discolored, we used the best remedy known to man—Prayer, the best remedy for pneumonia. Literally she did not change; we liked this change better: Prayer changes things. There were no after affects.

Perfect records are nice to achieve, but we have always educated our children along the line that it doesn't mean a thing insofar as one's salvation is concerned. Our relationship with the Saviour is permanent.

Now here's another challenge! It is sometimes hard to find a seat in our church. Brother W. B. Brant is sure packin' 'em in. Wonder if any of our other Brethren

Churches have any empty seats they are not using—we need them!

In His Name,

Harold E. Parks.

(Incidentally, Brother Johnson and Brother Parks, "Ye Editor" has only missed fifteen Sunday School sessions in forty years. Who can top that? We're not bragging, just thanking the Lord for the health that made this attendance possible.)

Another of Those Berlin Christmas Parties



The above picture shows the group that attended a Christmas party that was held in the basement of the Berlin, Pennsylvania, Brethren Church.

The man in the front row, you will notice, is Brother Fred Brant. He has held such a party for the Junior Choir and the Brethren Youth at Christmas time for the past several years.

I do not need to say that it is a time that is enjoyed by all. A sumptuous meal was served; games were played, and many gifts were exchanged. Among these gifts was one given to our Organist, Miss Thelma Saylor (second from the right in the front row). Miss Saylor had been away from the organ for several months on account of sickness. Let me take this little space to say how much we appreciate having her back at the organ. We have two very fine choirs, which are only possible because of the fine work of our organist. May you, Miss Saylor, continue the good work.

Among the features of the evening was the presentation of "The Little Bible," a midget Bible which contains beautiful selections from each book of the Bible, to each one present by Fred W. Brant. Brother Brant truly loves the young people and endeavors to do all he can for them. It does help to create an interest among the young for Church work. Many thanks, Brother Brant, for your great help.

Percy C. Miller, pastor.

Ashland College News Letter

By Arthur Petit

Ashland College is set for its second annual Religious Emphasis Week, beginning March 6th. Instituted by Dr. Clayton last year, the period is planned by the Religious Interests Committee of the college. Members of this group who have worked with the president are: Mr. Lindower, Mrs. Jordan, Mr. Rogers, Mrs. Andrews, Mr. Redditt, Mr. Guha, Mr. Boardman, Mr. Weidenhamer and Mr. Bame.

The committee has secured Rev. Claude Garrison, Methodist pastor from Columbus, Ohio, to address the daily chapel services in the First Brethren Church. Mr. Garrison is well known in Columbus and elsewhere, for his successful work with youth.

Features of the week will be panel discussions in charge of Dana Hamel of Conemaugh, Pennsylvania, a student here. At each forum a group of prominent people from the city of Ashland will constitute the discussion group. On the first day Ronald Veal, head of the local Y. M. C. A. and Rev. Matthew Madden of the Park Congregational Church of Mansfield will lead the discussion. On Tuesday Don Cooper, Herbert Ganyard, Robert Ingman, Charles Sharrock and Benjamin Zercher, all of local industries, will discuss "Christian Opportunities in Business and Industry."

The third panel on "Christian Opportunities in Government and Politics," will consist of Mildred Myers, local Probate Judge; Judge H. E. Culbertson, local Common Pleas Judge, and Harold Andrews, local lawyer and former police judge.

"Christian Opportunities in Personal Life," will be discussed on Thursday by Rev. Paul Frees, local E. U. B. minister, Harry Dotson of the Ashland Auto Club, Rev. Vernon D. Grisso, pastor of the Smithville, Ohio, Brethren Church and Mrs. J. Gailard Hall, local PTA leader.

On Friday Rev. Garrison will sum up the work of the week in his regular chapel talk.

The Ashland College Basketball team is continuing its way to become one of the fine teams of the past ten years. Hiram, Defiance, Cedarville, Bluffton, Albion were defeated, the first three, twice. As this is written, four more games are to be played. The season record to date is eight won and seven lost. The most of the regulars from this year's team will be back next year. Phil Lersch, presemenary freshman student of Ashland, is a member of the squad.

Report of Gifts During 1949 Direct to The Brethren Home

The following report of the gifts sent to the Brethren's Home at Flora, Indiana, is sent by the Superintendent and Matron of the Home. They cover the year of 1949.

W. M. S., Pittsburgh, Penna.—Sheets and bath towels.

National W. M. S.—Sheets, pillowslips and towels.
Mrs. J. J. Wolfe, Howey-in-the-Hills, Florida—box of oranges and grapefruit.

First Brethren Church, Denver, Indiana—Mixmaster.
Sisterhood Girls, Flora, Indiana—Valentine Box of Fruit.
Harrie Funderburg, New Carlisle, Ohio—\$10.00.
W. M. S., Milford, Indiana—\$5.00.

Ladies of Elkhart, Indiana—Hair Drier.

Elkhart Brethren Church—Circulating Fan.

W. M. S. Calvary Church, Pittstown, N. J.—Sheets and pillowslips.

Flora, Indiana, Brethren Church—Two days of cleaning.
Mrs. Leona Wallace, New Jersey—\$2.00.

Rev. J. E. Berkshire, Flora, Indiana—\$5.00.

W. M. S. and Pathfinders Class, Dayton Brethren Church—Two pictures as a memorial to D. P. Wenger.

Mrs. L. E. Miller, Louisville, Ohio—Box of clothing.

Win-A-Couple Class and Teacher Olaf Brown, Flora, Indiana, Church—Labor and implements putting out, tending and harvesting corn and oats crops.

Christmas Gifts

Senior W. M. S., Ashland, Ohio—\$10.00.

W. M. S., Flora, Indiana—Basket of Fruit.

Rev. Lester Myers, Chicago, Ill.—Box of Cookies.

W. M. S., Fox Chapel Manor, Pittsburgh, Pa.—\$15.00.

W. M. S., Burlington, Indiana—\$10.00 for Christmas turkey.

Mr. and Mrs. Elmer Kuns, Flora, Indiana—Basket of fruit.

W. M. S., Elkhart, Indiana—A gift for each member in the Home.

Mr. and Mrs. Carl Jenkins—Angel Food Cake.

Mr. and Mrs. Raymond Jones—Date Cake.

Denver, Indiana, Church—Box of Vegetables.

We wish to thank every one for their gifts and help this past year. It has been appreciated by everyone at the Home. We would also like to thank every one who has helped to make our work more enjoyable during the past six years. We have made many wonderful friends—friends that we shall remember always.

Mr. and Mrs. James E. Scott.

Prayer.

Anything, God, but hate;
I have known it in my day,
And the best it does is scar your soul
And eat your heart away.
Man must know more than hate,
As the years go rolling on;
For the stars survive and the spring survives,
Only man denies the dawn.
God, if I had but one prayer
Before the cloud wrapped end,
I'm sick of hate and the waste it makes,
Let me be my brother's friend.—Author Unknown.

When we admit that alcoholism is chiefly mental rather than physical, we have in no way diminished its importance as an individual handicap and a social menace.—Walter R. Miles, Ph.D.

"At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold,

Brethren Church History

By Rev. Freeman Ankrum

THE MANOR MARYLAND, DUNKER CHURCH



ONE HUNDRED AND TWELVE YEARS AGO there were much activity in the Spring of 1838, as the Brethren made preparations for the holding of their Annual Meeting June 1st and 2nd in Washington County, Maryland. A new church building was ready for the influx of the faithful from Virginia, Pennsylvania and the various states where the people had located. No doubt there were many memories of the Annual Meeting held just twelve years previous in 1826 in Washington County, six miles West of Hagerstown, at the farm home of Daniel Reichard.

The Manor church is located six miles south of Hagerstown and one mile east of the village of Tilghmanton (Post Office, Fairplay) on the Sharpsburg Pike; and in sight of South Mountain a few miles to the east. Its builders built well and for untold years to come. The original structure was 40 by 60 feet, with a basement. The church house was erected on a limestone dotted knoll in a grove of beautiful hardwood trees. Seventy years ago it was decided that the building was too small and twenty-five feet were added to the north end and the ceiling lowered five feet. Thus the building stands today approximately 85 by 40 feet, constructed from native limestone with walls two feet thick. The seating capacity is five hundred people. A loft was finished over the entire structure which was used each time the Love Feasts were held in bygone days. The Feasts usually lasted several days with their preparatory services.

For the Annual Meeting of 1838 people came by carriage, horseback and on foot from Maryland and nearby states. The Stages were no doubt met in Hagerstown for those who came from a great distance. Every means was taken to care for all who came.

These times were looked forward to as not only a means of strengthening the Spiritual, but of social advantages, the renewing of old friendships and the making of new. Many a young couple who had previously traveled life's pathways separately, soon after that time walked the road together as man and wife.

There were thirteen queries brought before this meeting which are of interest in that they show the thought as well as the changing attitude of the church in the matter

of making adjustments to new problems and circumstances. Just three will be mentioned in this article.

Query Number two was, "Whether it is considered proper to hold singing schools in our meeting houses?"

Answer: "Chiefly considered, that meeting houses are no proper place for holding singing-schools therein."

Query Number three: "whether it is proper for a members to build distilleries or to distill ardent spirits?"

Answer: "Considered as it has been considered these many years, that it ought not to be."

Query Number ten: "Whether it be right for members to take part in Sunday-schools, class-meetings, and the like."

Answer: "Considered most advisable to take no part in such things."

It was decided to hold the next Annual Meeting, "on Pentecost 1839 at Aughwick, Huntingdon County, Pennsylvania." The Elders present who signed the minutes were, Daniel Gerber, David Pfotz, George Hoke, John Gerber, Jacob Holsinger, David Engler, Sr., Abraham Yandt, John Funk, John Brower, Christ Long, John Price, John Royer, Lorenze Etter, John Farney and John Beeghly.

Nineteen years later on May 31st in 1857 the second Annual Meeting was held at the Manor church. The attendance was so large for this meeting that to afford an opportunity for all to hear the gospel preached, there was preaching at three different places. At two of those places the preaching was in the English language, and at the other place in the English and German. Western Maryland had a large German population. In 1860 there were 43,884 Maryland residents born in Germany. Hagerstown itself was founded by Jonathan Hager, born in Westphalia, Germany in 1719 coming to this country in 1735, laying out the town given his name in 1762. However it was called Elizabethtown in honor of his wife until 1804.

There were thirty-six queries at this annual Meeting held in 1857. Four only shall be considered in this article. They are called in the minutes of the meeting, "Articles."

Article number eleven shows perhaps a change of thought since the former Meeting held in 1838 in the query, "How is it considered for brethren Sabbath schools, conducted by the brethren."

Answer: "Inasmuch as we are commanded to bring up our children in the nurture and admonition of the Lord, we know of no scripture which condemns Sabbath schools, if conducted in gospel order, and if they are made the means of teaching scholars a knowledge of the scriptures."

There is a possibility that the change from the German language to the English may have been conducive to a change of mind relative to Sabbath schools. The minutes of 1827 were recorded in German, but there was a forced change to the English in order to hold the young people, who in their contacts readily picked up the English to the neglect of the German.

Article number 15: "Is it really considered a sin, according to the Gospel for members of the church to have their likenesses taken?"

Answer: "Members of the church should not have their likenesses taken."

Article 19: "What are the views of the present Annual Council in regard to the contemplated school, that was

alluded to, some times since in the 'Gospel Visitor?'"

Answer: "It is conforming to the world. The Apostle Paul says: 'Knowledge puffeth up, but charity edifieth.'"

Article 35: "A request for a committee to visit the Ashland Church, Ashland County, Ohio."

Answer: "The request was granted and the following brethren were appointed: J. P. Eversole, Joseph Showalter, Henry Davy, Christian Wise and David Fackler."

There was a query regarding Slavery which was the burning issue of the day and uppermost in the minds of many at the Meeting. Naturally the Meeting was opposed to human slavery.

The clerk of the meeting was Elder D. P. Sayler and the assistant Clerk, James Quinter.

For many years previous to the erecting of the present Manor building, services were conducted in the vicinity by Elder David Long among a group of settlers, as early as 1790. Later the services were held in a log school house until the building of the present edifice. The church continued to grow until in the year 1880 it had a membership of nearly four hundred and was the strongest church in middle Maryland for many years.

Official records of the church were not kept in written form until after the Civil War, therefore much has been lost of the early activities of the church.

There were colored women members of the church. They had their places in the end of the church building from which the basement was entered from the main auditorium. At times of the Love Feasts some of the white Deaconesses sat by their side. A section of the cemetery across the road from the church was reserved for them in which may be found some of their graves.

The church Cemetery covers more than three acres and is well filled. Among the earliest graves in the Cemetery is the grave of Susannah, the wife of David Wolf, who died at the age of 41 years, 7 months and 1 day, on December 16, 1839.

The Annual Meetings were noted for their large attendances. The one held in Hagerstown in the year 1891 was attended on some days by as many as 20,000 people. When the Executive Committee completed their work they had a surplus of \$6,000.00 which they turned over to the missionary work of the church.

The Manor church is rich in many events and memories. The Love Feasts were times when people came from the various nearby states for edification, Spiritually and Socially. The loft of the building was used for a place of sleeping and many beds of straw were placed there. When Elder Wolf was living he cared for as many as 25 people and their means of travel, at his nearby home. Not only members but hundreds of others came for the services. In fact the ground around the church assumed the appearance of a Fair when tables were placed under the trees with numerous articles for sale to the public, such as cakes, pies, tobacco and the various things deemed necessary for the inner man. Young bloods came from their various homes and at times battled among one another. In fact at one time, one in order to save himself from being vanquished, dashed into the church for protection, for a time disrupting the service.

The structure stands today by the side of the road like

a gray coated Friar, blending its aged and weathered limestone walls with the like rock of the landscape. Unfortunately there came troubles from 1875 to 1890 among the leaders which injured the church. Like most troubles, they should never have been. Yet those who were in disagreement sleep in peace in the city of the dead but the results to a certain extent remain in a weakened church.

Regular services are still being held in the church with the work in charge of Rev. J. Rowland Reichard, a descendant of one of the early Fathers of the church. He was elected to the Ministry September 9, 1916 and elected to the Eldership March 28, 1925 from which time he has had complete charge of the work until the present.

St. James, Maryland.

February 10, 1950.

Brethren Youth "Amor" Project

Thanks to Brethren young people all over the denomination we now have in pledges and cash a total of \$784.91. By Conference we will have reached our goal of \$999.99.

What is AMOR? Well it's this way—AMOR in Spanish means love, so Brethren Youth voted at Conference to call our NATIONAL BRETHREN YOUTH PROJECT BY THE NAME OF AMOR. Our goal was set at \$999.99 marked down from \$1,000.00.

What is it for—Amor? Well it's this way—because we have AMOR for our South American Brethren, the young people decided to help them start a Brethren Bible Training School. It is the desire of the leaders down there to begin the school soon. We want to help in the work, so-o-o we are giving our money.

WE WANT EVERY YOUTH ORGANIZATION IN THE DENOMINATION TO SPONSOR THE PROJECT AT SOME TIME BEFORE CONFERENCE. BY SO DOING WE WILL BE WORKING TOGETHER ON A COMMON PROJECT. WHETHER YOU HAVE A DOLLAR OR ONE HUNDRED DOLLARS FROM YOUR GROUP SUPPORT AMOR.

BROTHERHOOD BUS

Not only are the young people of the denomination helping South America, they are also planning to buy a bus for Michigan. The National Boys' Brotherhood is sponsoring a project to buy a used bus for the work in Matteson, Michigan, which is under the leadership of Mr. Fred Pippen.

A bus is badly needed there for transportation is a vital problem in caring for the work of the church. If your Brotherhood hasn't given anything to the project yet plan to do so soon.

Send all money to: Rev. Joseph Shultz 326 Samaritan Ave., Ashland, Ohio.

BRETHREN YOUTH—ON THE MARCH FOR CHRIST.
BACK THE YOUTH IN YOUR CHURCH.

Items of General Interest

(Continued from Page 2)

for the blue team the winners. The date was February 17th.

Johnstown, Pennsylvania. Second. Brother N. V. Leatherman reports that their Teacher's Training Class has gotten off to a good start with an enrollment of nine. Six nights will be used for this work.

The Christian Endeavor Society conducted the evening service on January 29th.

Brother Leatherman has begun a "young church member's class." His desire is to teach the Intermediates and Juniors what it means to be a good church member and how to become one. The class is held each Sunday night as a part of the Christian Endeavor work.

Meyersdale, Pennsylvania. Brother W. S. Benshoff sends us a copy of a brand new Sunday School Class Publication, the work of the "Win-a-couple" class of the Meyersdale Sunday School. It is called "The Couple-Ette" and is, as the masthead says, "Published as often as we feel like it." This first issue comes under the date of February 9th. It is full of news of the class and things to make them think. Sunday School classes, take note.

The above class has taken on the project of painting the basement floor and the official board is furnishing the paint and the class is doing the work.

Meyersdale seems to be having trouble getting their carpet in but we hope by this writing that it is on the floor and they are enjoying it.

The Meyersdale Sunday School has started a contest in which the winner will have his or her camp fee paid in full, with the second highest having half the fee paid. This makes the going to camp more than merely the gift of the church.

West Alexandria, Ohio. We must apologize to the West Alexandria church and her pastor, Rev. Garland, for having given the wrong dates for their Evangelistic meeting which just recently closed. We are looking forward to a report of the meeting which was held during the middle of February with Brother Floyd Sibert of Pleasant Hill, Ohio, as the evangelist.

The laymen and the ladies of the W. M. S. and the Everfaithful Sunday School Class recently held their meeting jointly in the church. This makes for a better attendance all around.

Brother Garland reports the mid-week service attendance as being around 30 each week.

On February 1st the young people of the West Alexandria church enjoyed a skating party at the Eaton, Ohio, skating rink. A good time was reported.

Canton, Ohio. Brother Edwin Boardman of Ashland who is ministering to the Canton brethren until such time as they can obtain a resident pastor, has come out with the first of his series of bulletins and announces officially the change of the name of the Canton church to the "Trinity Brethren Church of Canton, Ohio."

The Jr. W. M. S. recently held a guest meeting at the church. A shower of linens, etc., for the Brethren Home was given at that time.

On Friday evening January 20th the Canton choir held an informal get-together at which time Joe Watkins showed pictures of their western trip.

Gratis, Ohio. The ladies of the Gratis church served 60 at the Miami Valley Laymen's Rally recently. The guest speaker was Superintendent of Schools Robert Lucas of Gratis who based his message on the sentence, "He took it upon himself to do something about the matter."

Dayton, Ohio. We learn from Brother Whetstone's Dayton bulletin that Brother Charles Munson was the guest speaker at the Father and Son banquet which was held on Friday evening, February 17th. Brother Munson also spoke at the morning hour on Sunday, February 19th. The new Junior choir also was heard at that morning service.

Pleasant Hill, Ohio. Brother Floyd Sibert writes the editor that they are planning to have several pictures of their new church taken, both inside and out, and will have them in our hands in a short time, together with a write-up of what has been accomplished in the past several months. He says, "Our laymen are putting the finishing touches on the kitchen. The artist is to paint the scene for our baptistry. Our first baptism in the new baptistry will be held soon and will include the wife of the contractor who did our brick work. Three came to the altar on January 29th—the contractor, his wife and another young mother. We have several others awaiting baptism. Our attendance last Sunday was 207."

Louisville, Ohio. Brother John T. Byler, pastor, in a note to the editor, says, "We had four confessions in our Junior church this morning (Feb. 12th)."

There were 37 in attendance at the midweek service for a new high on February 2nd. On Friday evening February 17th the Sr. S. M. M. acted as hostess society to the Louisville, Junior Society, the Smithville Society and the Canton Society in a missionary book review. Mrs. Vernon Grisso, of Smithville, gave the review. Refreshments were served.

On February 26th the Jr. S. M. M. will hold its public service; W. M. S. public service March 12th; C. Y. F. public service and Laymen's public service March 19th. Brother Byler will be conducting a revival service in our Akron Firestone church March 6th to 19th.

Peru, Indiana. Brother J. M. Bowman, pastor, reports a brand new Junior church organized on Sunday February 5th. A beautiful worship center for the children has been established in the basement which was formally dedicated on Tuesday evening, January 31st. A carry-in supper was held; a program given and enjoyed by the 82 that were present for that meeting.

Oakville, Indiana. We learn that the Oakville choir has recently been reorganized and is preparing now for their Easter music.

Also that the mid-week service is again in operation, under the deacons of the church. This service has not been held since the removal of the pastor, Brother Bates, from the field.

Warsaw, Indiana. The Warsaw and Dutchtown W. M. S. held a joint meeting in the Warsaw church on Wednesday night February 8th when the book, "Japan Begins Again," was reviewed.

The Youth Fellowship which meets at 5:30 each Sunday evening and has supper together is a growing institution. They started with 18 on February 5th. Watch them grow.

On Friday, February 3rd, Mrs. E. J. Beekley was the guest speaker for the Warsaw United Council of Church Women at which time she reviewed, "Missions At the Grassroots."

Office Gleanings

(Continued from page 3)

Akron, Ohio, Firestone Park Brethren Church	25.25
Vinco, Penna., Brethren Church	165.65
Bryan, Ohio, Brethren Church	200.00
West Alexandria, Ohio, Brethren Church	13.60
Mt. Pleasant, Penna., Brethren Church	5.50
Carleton, Nebraska, Brethren Church	11.74
Oak Hill, W. Va., Brethren Church	55.00
Meyersdale, Penna., Brethren Church	97.50
Anna Bird Walker, Meyersdale, Pa. (Meyersdale) ..	5.00
Warsaw, Indiana, Brethren Church	58.50
Valley, Penna., Brethren Church (Jones Mills) ..	2.50
Burlington, Indiana, Brethren Church	71.07
Quiet Dell, Pa., Brethren Church	8.50
Fair Haven, Ohio, Brethren Church (additional) ..	5.00
Sybil S. James, Arlington, Va.	3.50
Masontown, Penna., Brethren Church (additional) ..	5.00
Terra Alta, W. Va., Cooperative Brethren Church..	13.22
Iva Welch Everhart, Terra Alta, W. Va., (Terra Alta)	10.00
Milledgeville, Illinois, Brethren Church	114.00
Dr. W. S. Bell, Milledgeville, Ill (Milledgeville)..	50.00
Stockton, Calif., Brethren Church	12.00
North Georgetown, Ohio, Brethren Church	21.03
Falls City, Nebraska, Brethren Church	50.71
Mrs. Elbert C. Smith, Springfield, Ohio (Ashland)..	2.50
Gatewood, W. Va., Brethren Church	5.00
New Lebanon, Ohio, Brethren Church	127.10
Louisville, Ohio, Brethren Church (additional) ...	10.00
Berlin, Penna., Brethren Church (additional) ..	5.50
Fairview, (Washington C. H.) O, Brethren Church	15.00
Mt. Olivet, Brethren Church, Georgetown, Delaware	14.00
Calvary Brethren Church, Pittstown, N. J.	10.00
Mr. and Mrs. Edwin C. Hackett, Hampton, N. J. (Calvary)	4.00
Hagerstown, Maryland, Brethren Church	254.50
Raystown, Penna., Brethren Church	6.00

Evangelist Subscriptions

The month of January and February are the months that bring us the 100% Evangelist Lists. This, of course, causes a great deal of checking and re-checking of these lists to be sure that the proper changes are made, names of deceased members and those removed from these lists, and the new subscriptions are shown to coincide with the lists sent in. Since these 100% lists cover over one-third of our subscriptions, you can readily see that it takes time to make all changes. We are endeavoring to do this as quickly as possible. We wonder if you will not have patience with us as we seek to get all these in order in a limited time. However, if there are errors (which are liable to creep in at any time) we will be glad to hear from you. If you are not receiving your paper, let us know; we have no other way of checking save when you drop us a card, taking it for granted that if we receive no complaint, that you are receiving your Evangelist regularly.

We would appreciate it if, when corresponding with us regarding the Evangelist, you would tell us to what church you belong. This helps us greatly to trace down the error, especially if you are one of the subscribers on the 100% list, or an isolated member of that 100% church. How-

ever, in any case, if writing concerning error, or in entering your subscription, either renewal or new, give us the name of the church where your membership is carried.

Just as soon as all the checking is completed, we will again publish the list of 100% churches. Several of the regular 100% lists have not yet been received.

We are especially glad for the large number of "NEW" subscriptions that keep coming, and for the many fine comments on the value of the Evangelist that come to the Editor's desk. They help over the rough places.



What's Doing
in the
Churches



GARBER MEMORIAL BRETHREN CHURCH

This report is directed to those of you who are unfamiliar with the work which the Garber Memorial Brethren Church at Ashland is doing. The Park Street Church is sponsoring this work.

On last October the church accepted the resignation of Brother William Fells. The people of the church were sorry to see him go, but Brother Kenneth Solomon is also well liked, and has been doing an equally fine job of preaching. This preaching, and the visitation program which has been carried out, has borne fruit. The church has proved itself; it has been pushing down roots, and now it is going forward. The visible evidence of this is seen in the good will manifested in the community, and in the increased attendance at the regular church services. The average church attendance of last quarter was 35, an increase of 14 over the same quarter a year ago. Since the church is small, more room is needed to adequately care for the Sunday School classes, and the increasing attendance.

Robert Hoffman has been our very able Sunday School Superintendent, and Harry McArthur, assistant, but both resigned in January. At a recent election Horace Huse was named Sunday School Superintendent, and David Ramsbel, assistant. Robert Hoffman is now the Pastor of the North Georgetown, Ohio, church.

Besides the regular Sunday School and Church services on Sunday morning, Saturday Night Youth Meetings are conducted twice each month. A Sisterhood Society has been organized, and the girls will meet once each month. The people are urged to attend the Park Street Church on Sunday night, and also the Bible Study and Prayer Meeting on Wednesday night. Transportation is furnished all those desiring to attend these services.

January 8 marked the opening of a two week series of Evangelistic meetings. These were backed by the Men's

(Continued on page 14)



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 12, 1950

SPREADING THE GOOD NEWS TODAY

Scripture: John 14:12-14; Acts 13:2, 3; 46-49

For The Leader

BY "GOOD NEWS," of course, we mean the story of salvation through Jesus Christ. It is the story of Christ, the story of the Bible. It portrays the way that men need to get in the right relationship with God. We who have this gospel message are responsible to God to see that it is carried to others today. Theoretically, if all Christians would have carried out the command of Jesus, and accepted His promise of help, the world would have been completely evangelized long before now. Thus, finding ourselves in a world which is predominately heathen and pagan, we may well ask why. The answer is found our subject tonight. Perhaps we young people, with a determined dedication to the task, can do what many past generations have been unable, or unwilling, to do. What do you think?

DISCUSSION

1. THE FAILURE OF PAST GENERATIONS. 1900 years of Christian effort can be summed up in one short thought—"If each Christian would win just one new convert in a year, the number of Christians would double in one year. Keep that up for several years, and the world would know Christ." The sad, sad story is that Christians have not been willing to win even one. The average congregation will pay their preacher around \$2,000.00 a year and expect him to get several dozen new members, when they themselves will not do their part in winning even one. If you, as a member, cannot speak to one and win one in a year, how in the world do you expect the preacher to win his apportionment? He's human, too. Never forget the fact that the church that is winning new members is getting them because the people are out speaking, praying and leading.

2. THE OPPOSITION OF PAST GENERATIONS. We have already mentioned the failure of Christians through the years. Now let's think about the opposition. Not everyone who hears the gospel message will accept Christ. Paul's opposition from the devil's servants was great. So has it been since. Even today, the gospel message is very unpopular. At times, the opposition becomes so great that the world is plunged into a period of deep spiritual darkness. We are in such a period today. Anyone who goes out to proclaim the saving gospel of Jesus Christ can soon find this out to be true. Only with the greatest of faith can "soul winners" keep going today. So, where we will win five, we lose three. Net gain is two. Unfaithfulness, deception, sinfulness, and spiritual coldness results in poor effort for spreading the good news. But we dare not be flooded over with such a deluge. We must take Christ at His promises and go forward day after day.

3. GLEANING DAYS ARE HERE. After the great harvests, the gleaners were put into the fields to "handpick" the stalks of grain. We are literally living in that day right now. The mass revivals are only in the history books. (Do not confuse great attendances at so called religion meetings as evidence of mass revivals.) Only as you and others will devote time to personal work, will we be able to get new ones for Christ. Your problems are many. Religious feelings are taboo in many youth circles. You can get along in most youth groups and "sets" or circles in High School as long as you do what the gang does, and as long as religious belief does not enter in. So, if you get one young person to accept Christ, he's going to run against a problem of his friends and club activities. However, if a young person is truly won to Christ, his friends and clubs won't bother him.

4. WHAT THE MESSAGE CONTAINS. Well, what do you say to an individual when you try to tell him the "good news?" Do you ask him to start coming to church and get baptized, and then play on your ball team or attend your Sunday School class parties? If that's the case, then this message isn't for you. The "good news" is Christ's way to eternal life. "All have sinned and come short of the glory of God." "The wages of sin is death (eternal death)." "Without the shedding of blood—no remission of sins." "Christ died for all." Believe on the Lord Jesus Christ and thou shalt be saved." Is this the general tone of your conversation? It should be. We are doing an individual very little good by just giving him the social side of our church. We must tell him of the saving message of Christ for his lost soul. Then we will be helping to bring about the "greater works" of which Christ spoke in John.

5. "SEPARATE ME." The Holy Spirit appeared to the Church at Antioch after they had been together for a long time in prayer. Thus yielded to His leading, the Spirit told them to set apart Paul and Barnabas for special missionary work. So these two men went out under the Spirit and were very successful for a number of years in winning the lost to Christ, and establishing churches in Asia Minor. The two of them, under the Spirit, brought more people to Christ, and built more new churches in five years than many of our whole denominations have done in fifty years. And remember there were only two of them, and denominations have many workers and leaders. Their secret was prayer and close fellowship with God; also being in the will of God.

6. SOMETHING TO TRY. Wanted: a young people's society to do the following: Spend their C. E. hours for one month on their knees in prayer that God will use them to win others to Christ. Sins must be confessed to God (and to God alone). Hearts must be yielded to God's will. At the end of the month, choose several to go out and speak to other young people, not just any young people, but those whom they know, and whom they can meet in their homes. During these visits let the rest of the members be gathered together on their knees in prayer. Sounds crazy to you, doesn't it? Maybe, but don't forget that that was the way Paul and Barnabas did it. While they were on their missionary journey, the Antioch church members were on their knees praying for their success. This is God's way for winning people to Jesus Christ. God's way in this case, is the only way. Much success will come in your "good news" venture if you follow the plan of God.

Prayer Meeting Studies

By C. Y. Gilmer



"THE PREACHER"

He held the lamp of Truth that day
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair—the world's great Light—
That gazing up, the lamp between,
The hand that held it scarce was seen.

He held the pitcher, stooping low
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink, when sick and faint:
They drank—the pitcher thus between,
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
That trembling sinners need not fear;
And then, with louder note and bold
To raze the walls of Satan's hold:
The trumpet coming thus between,
The hand that held it scarce was seen.

—Selected.

THE PREACHER

Scripture: 1 Tim. 3:1-7; Titus 1:6-11; 1 Thes. 5:12,13; Heb. 13:7, 17

Hymn: "Our Best"

Prayers

Seed Thoughts for Discussion:

IN DEALING with eternal truths, with souls at stake, we should always be at our best. We should not let the good be the enemy of the best. The Apostle Paul disciplined himself lest he be anything less than the best (1 Cor. 9:27). God has certainly magnified the usefulness of preaching (1 Cor. 1:17, 18, 21). Paul sensed the great importance of preaching (1 Cor. 9:16). Jesus made preaching the most important thing in His ministry (Matt. 4:7; 11:1; Mark 2:1, 2).

Only the saved can be stewards of the gospel (1 Cor. 2:14). Paul was divinely called (1 Cor. 9:17; Eph. 3:2, 8, 9). We have no business preaching anything but the gospel (1 Cor. 15:1). Paul was willing to pay the price of preaching the truth (2 Tim. 1:8, 11; 4:2, 5; Gal. 6:17). He made no reservations (2 Tim. 1:12).

In preaching there is no place for timidity or discouragement (Rom. 1:16; Jer. 1:8, 17). The pulpit is no place for uncertainty (1 Cor. 14:8). Many are lacking in faith today because they evade the preaching service of the church (Rom. 10:17). Better Bible sermons are in order (2 Tim. 2:15). Preaching the Bible gives a holy boldness (Acts 9:27, 29; 14:3). With a tender heart the preacher

must preach earnestly and fearlessly against sin (2 Tim. 4:2; Isa. 58:1; 1 Tim. 5:20; Titus 1:13). There is no use of pronouncing "peace" where there is no peace (Jer. 6:13, 14).

The preacher should feel about the Bible as Jesus did (Matt. 4:4). He can preach boldly what he practices.

"God wants the preacher to be brave,
And not to be a spineless slave
To men of base desire and pride
Who go the downward road so wide;
But who will warn the worldly folk
That sin and Hell is not a joke,
Then lead them to the Saviour's feet
Where they may find salvation sweet."



Comments on the Lesson by the Editor

Lesson for March 12, 1950

CHURCH ORGANIZATION AND LEADERSHIP

Lesson: Acts 6:1-6; 20:17-18, 28; 1 Cor. 12:27-28

FIRST OF ALL we should think of the church as an "organism"—a growing thing, rather than merely an "organization." When Christ said He would "build His Church," it was not the construction of massive buildings, with high towers "reaching toward heaven," nor was it a system of interrelated sub-groups, bound together with constitutional organization. "His Church," it should be realized, is the great body of believers, the "Bride of Christ," the "called-out ones." If we keep this in mind, we can better study the lesson of today.

Of course, the church, as we look at it today in this study, is the visible church organization, with such officers and leadership as is necessary to progress toward the completion of plans and projects which will forward the work of the church "invisible."

Today we have church organizations that are unorganized. That is, the local or general church does not have a plan, a purpose or an urge that will spur them on to greater things. They do not strive to reach the goals, which are set up for forward progress, nor to see beyond the mere present, or at best to see into a very limited future. They seem content to meet in the "place of meeting" on Sunday morning (sometimes on Sunday evenings also)—many times on only every other Sunday; with no mid-week prayer service; no social meetings of classes, or very much contact with each other during the interim between Sundays. O yes, they are organized—that is, they have a corps of officers (often times "corps" being spelled "corpse"), these officers meeting spasmodically to see that the church body is still able to move about, and having ascertained that it is still breathing, feel amply repaid for the few minutes of such meetings. Such a church is alive—but that's about all that can be said for it.

I hasten to say that I believe we have very few of such, if any at all, in the Brethren Church.

Diametrically opposed to this, is the Church that is over-organized. So much over-organized is it that it is constantly finding it difficult to keep from over-lapping in its work. Every little segment of this over-organized church has a president and his corps of officers. Each of these segments tries to out-do the other in activities, with the result that in the end, with too many things going on, about two-thirds of the work—the spiritual work, usually—is neglected or forgotten altogether.

Now lest we be misunderstood, these two extremes in organization are the north and south poles of our thoughts—they are that far away from each other.

In order to get anywhere organization and leadership are necessary. The early church began with a very simple organization—but an organization nevertheless, headed as it was by the apostles, whose function it was to “preach the gospel” to the salvation of souls—to tell the story as they had seen it, or as John says in First John—“that which we have seen and heard declare we unto you.”

But the closer these people became, the more complicated their work. Social and physical problems arose, until, rather than have their work of “ministering the Word” interfered with, the apostles counseled the choosing of seven men of honesty and integrity and who were filled with the Spirit, to take over this work. We call such men deacons, today, and ordain them to the work of spiritual oversight of the congregation and set them apart for the task of looking after the material needs of deserving members of the church. Many a deacon, thus set apart for the above tasks, has been called to the greater task of “preaching the unsearchable riches of the Gospel of Jesus Christ,” even as were two of the original seven—Stephen and Philip.

No church can rise very high above its leadership. Consequently, when an organization is completed it should be remembered that the success of such organization depends, to a large degree, on the officials chosen to head it. “Full of the Holy Ghost and wisdom” is still one of the most important prerequisites of church leadership and activity, and “continuation in prayer and the ministry of the Word” is still vital to the work of the Lord.

NEWS FROM OUR CHURCHES

(Continued from page 11)

gelist, Rev. Clarence Stogsdill, and the prayers of many friends, resulted in a very successful two weeks of services. We are much indebted to the Men's Gospel Team for their support.

Different College students very graciously gave of their time and talents in leading the singing and providing special music. This added much to the services, and was greatly appreciated.

A number of adults and children from the community, many who had not attended the church before, were faithful personal invitation for the people to come. This preparation, together with the powerful messages of our Evangelist Team of the College. A group of workers went up

and down the streets distributing handbills, and extending full in coming night after night. The church was nearly filled, and a fine spirit was manifested on the very first night—with three boys coming forward when the invitation was given. Two of these came to make a first time confession, and the other to rededicate his life to the Lord. All three had been faithful in attending Sunday School and Church. This spirit continued throughout the two weeks of services, and few nights passed in which someone did not step out and confess Christ as his Lord and Savior.

There was a total of 15 first time confessions, all children and young people, and two rededications. Of this number, 7 were baptized at the Park Street Church on January 25. The others were prevented for various reasons. Some parents wanted their children baptized into a different church, and one thought her girl too young to fully understand the step she was making.

New friends were made, testimonies given as to benefits received, and seed was sown which is bearing fruit in the community already—and will continue to bear fruit under the increase of the Lord's hand. May God richly bless those who helped out in these meetings, those who did visitation work, and those who gave their support through prayer.

To any Church desiring a capable and Spirit filled Evangelist, I sincerely recommend to you Brother Stogsdill.

In carrying out the work of the church, the College students and others have been more than willing to help out in any way possible. Whether a piano player, a special number, a song leader, or a Sunday School class teacher has been needed—only a word was necessary to fill the need.

Much has also been accomplished in a physical way. With the help of several from the community, curtains were made and hung; so that we now have a classroom in each corner of the church, and also a curtain for the platform. Mr. H. C. Gorham and William Fells have each made a fine table for a Sunday School class, and Thomas Shannon a sand table for the Beginners.

The family of Mrs. Lola Jones presented to the church a fine player piano in her memory. Brother Joe Glessner presented a fine door mat, and other contributions have been received, such as kindling and cleaning rags from Mrs. J. Allen Miller and Mrs. Cynthia Slotter, also a Congoleum rug for the Children's Sunday School room from Mr. and Mrs. M. A. Stuckey. These things have met a need in the church, and now our most pressing need is for a basement and rest rooms.

Our prayer is that we might continue to grow, and be able to meet the needs of the people in this community.

Robt. G. Holsinger, Class Leader.

THE GARBER MEMORIAL REVIVAL

We wish to express our appreciation to Brothers Robert Holsinger and Kenneth Solomon for the efforts which they put forth in getting ready for the Garber Memorial evangelistic services which were held in Ashland January 8 to January 22. It was no easy task for them and their “co-workers” the weeks before the services and also during the meetings to go out and call on the neighbors and stir up concern in the hearts of the people while we were heavily burdened with the thoughts of oncoming semester examinations.

Saturday nights were devoted to the meetings, too, as the young folk came and gave their hearts to the Lord. Fifteen stepped out to make confessions and place their trust in Him. Since the Garber Memorial Church has not yet been organized, the young people were baptized by Brother Solomon at the Park Street Church and taken into the membership of that church.

The adults were not as openly responsive as the younger ones, but several made private confessions of a need of deeper fellowship with God. Many reported strength gained through giving heed to the Word of God and His messages. The last night of the services proved that the people were hungry for the Word of the Lord, for they begged for more.

We were sorry that we could not carry on the meetings; for the speaker there was regular Sunday morning preaching to be done at Gretna, moving of household furniture to another address, and semester examinations the week following the conclusion of the meetings. Others had equal obligations so that it was practically impossible to carry on. Brother Holsinger and Brother Solomon hoped that there might be another "non-stop," or indefinite series of meetings in the near future to aid in establishing the church. Brethren, remember this little church in your prayers.

Clarence Stogsdill.

FROM WARSAW, INDIANA TO VINCO, PENNSYLVANIA

You are more than welcome to Fellowship with us every Sunday at the Vinco Brethren Church. The writer voices the sentiments of the Vinco Brethren.

Mrs. Brant and the writer along with Mrs. Joyce K. Saylor and Mrs. D. A. C. Teeter hurried from the General Conference Grounds, Ashland, Ohio, to be in Warsaw August 28th, to fill the Pulpit the last time as regular Pastor. We had accepted the call to serve the Vinco Brethren Church and would move at once. We were reluctant to leave friends of several years, but ties have to be broken time and again in this great business of serving our Lord, and so with some tears and a headache we helped load the "van" and got into the Studebaker and turned our backs upon a wonderful group of Brethren and headed East. We arrived in Vinco on Wednesday afternoon to find the "van" unloaded and the house in good shape. As we reported before, the parsonage had been repainted inside and out, papered up and down, and a new bathtub and fixtures installed—we were again at Home.

I make no report of the Warsaw work, it speaks for itself. The Brethren were very gracious during my two months illness last March and April and I shall always be grateful; I wish to again thank them for their kind considerations and trust they continue to pray for us, as we do for the Warsaw work and their fine new pastor and wife, Rev. and Mrs. E. J. Beekley. Fine reports are coming out of Warsaw and we wish them Godspeed.

The work here at Vinco had been carried on under the capable guidance of Brother C. Y. Gilmer and Brother W. S. Benshoff and we have been endeavoring to carry on in the same fashion. We find another wonderful group of Brethren here and are laboring for the Master daily. We

will attempt to report some of the highlights of the past four months.

A Reception for the Parsonage Family was held at Irwins, a local restaurant with large dining room, on the 30th of September. Several wool blankets and some cash were presented (we haven't needed them yet; thinking of sending them to Charlie Johnson in California). We appreciated these as well as those presented to us when we left Warsaw, they are a constant reminder of friends and friendships treasured.

On Sunday, September 25th, we had the pleasure of Dedicating 13 babies to the Lord. It was a fine sight to see these babies, and parents surrounding the Altar. Rally Day was October 2nd, with the Sunday School presenting the morning program and the pastor preaching in the evening. Both services were to a full house. Our Communion was held October 9th, with 150 in attendance, and proved to be a wonderful service. The following Sunday was "Youth Sunday," with the Young People assisting in the service. The evening service was a "Special Request" program with close to 250 in attendance. The 23rd was FAMILY SUNDAY, with large audiences at both services, the largest family present receiving a gift. The 30th was GUEST SUNDAY with a good morning service and the Sipesville Male Chorus with us in the evening. Every seat and chair was full and a number standing. This was certainly full proof of what the Vinco Brethren could do.

Our Revival Services began November 13th and continued through the 27th, and is still continuing in the church and community. We baptized 12 and received 8 by letter, with several more awaiting baptism at present. We had excellent music each evening with representation from the Second Brethren, the Gideon Male Chorus of the Walnut Grove Brethren, the Benshoff Hill Brethren Male Chorus, and much local talent, musically and otherwise. I might say here that we can be proud of the excellent talent of the Vinco Brethren. Our reorganized Men's Male Chorus sang the last night. We should also report the formation of a Junior Choir of recent date. This group has 30 members and is growing. We had a Christmas Program presented by the Sunday School in the morning and a program of Carols and Candles in the evening.

The laymen are doing a fine work. At Christmas they ministered to a needy family with groceries and cash. A Gospel Team held services for the Raystown Brethren and assisted at several services held by the writer, including Holy Communion. They are backing the Senior Brotherhood in purchasing a Mimeograph Machine for the Church. Our Laymen are working hard to help the work of the church; their personal Contact Program is getting results for both the Laymen and the Church. In a recent meeting a fine young man stepped out for the Lord.

We are again a 100% Brethren Evangelist subscription church. We ask the prayers of the Church at large for our work here.

In His Service,

W. B. Brant, Pastor.

ELKHART, INDIANA, EVANGELISTIC SERVICES

Recently (January 23-February 5) we traveled to Elkhart, Indiana, to hold a two weeks Evangelistic Campaign

with the Brethren there in the First Brethren Church. This is one of the most active and well organized churches we have ever had privilege to work in. The two weeks were entirely enjoyable and passed only too rapidly.

The congregation and pastor, L. V. King, had left nothing undone in preparatory prayer and personal work. The church and the field were ready for any workings of the Spirit that the Lord might direct. The attendance was consistent, large and inspiring every night with many not missing one single night. Rev. Harry Gilbert led the song services throughout the meetings and with his quick wit, fine spirit and much special music from choirs and individuals it would have been difficult not to have been inspired to bring the Gospel at each service.

Our home for the two weeks was with the Harry Gilberts, since the parsonage is now undergoing complete remodeling. We were not only hospitably received here but entertained well and made to feel entirely at home. Many thanks to them.

The committee of Evangelism under the direction of Harold Plank, had charge of pre-prayer services each night and from here much power emanated as we prayed nightly for the many souls under conviction.

We have ministerial relationship of which many may not know, with the pastor, Brother Lester King, since our present pastorate, Smithville, Ohio, called both of us into the ministry. In Brother King the Smithville church has at least one son of whom they can be rightly proud and the Elkhart church the same in their pastor. He not only knows his church well, but the entire city of Elkhart as well. With a prospect list of almost three hundred to reach, there was no time to be wasted in getting to the personal work. It went on constantly and needless to say will continue to go on since our departure from the field. He knew his prospects well and was warmly welcomed into every home. Many, many homes will long remain on our prayer list until we hear they are won and received into the eternal kingdom. Souls were saved, baptised and prayers answered all through the meetings. The Spirit was there!

The Brethren in and around Northern Indiana were friendly and neighborly. Delegations came repeatedly from Brighton, Goshen, Nappanee, New Paris and South Bend. Mother and Dad Grisso attended one Sunday from Mexico, our sister Vada, her family and pastor from LaPorte one night and Mrs. Grisso came from Smithville to be with us in the concluding services on Sunday. Among visiting ministers were Willis Ronk from Goshen, Virgil Meyer from Nappanee with 34 delegates, George Pontius, pastor at North Liberty, Robert Higgins of Loree, I. D. Bowman of Brighton and W. I. Duker, pastor at Milford. As we have often said before, it does one's heart good when Brethren support Brethren with encouragement and prayers in such concentrated effort for souls.

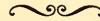
Elkhart has many consecrated, zealous workers as well as excellent homes open to the entertainment of a visiting evangelist. The love offering at the close of the meeting was far more than any effort of ours could be worth and was received with the greatest of appreciation that we can extend to them for their bountiful expression for our humble services rendered.

We wish we could name all those that were so faithful in attending and helping out but among the many we

might mention the faithfulness and fine musicianship of the organist, Fern Gilbert, the senior choir director, Faye Weatherwax and junior choir director, Mrs. Zimmerman.

The Kings are doing a fine work in this church and all the brotherhood should know that beside being loved by all they are diligent, consecrated and tireless in every task that is presented to them in this great field. May the Lord continue to bless them and their church by adding souls daily such as should be saved in such a fruitful place. The very least that we can say for the church, every member and every organization, is that they are "Evangelistic" in every sense of the word. In the times that we are living, what better or what more could be said of any church?

Vernon D. Grisso, Smithville, Ohio.



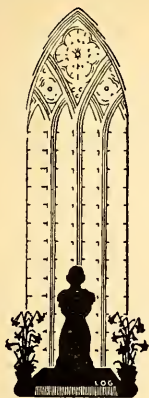
GRETTA BRETHREN CHURCH Bellefontaine, Ohio

When the Scriptures spoke of a "Sabbath days' journey" it didn't mean a distance which we cover every Sunday morning and afternoon. The Gretna Brethren Church is approximately 105 miles from where we live in Ashland. Others have done this before us, and some of our seminary students are, at present, traveling a distance of 75 to 80 miles every Lord's Day to hold services with their congregations; so "commuting" to church is nothing new to Ashland students.

We rise (very slowly, of course) about 5:15 in the morning, poke a piece of toast and a cup of something (we are not sure whether we got it out of the Nescafe or not) down our throats, and after picking up bulletins and other material needed we shove off for Gretna. Usually we enjoy the drive, for we have been blessed with lovely weather most of the Sundays since September 5, 1948. The Lord supplied us with beautiful Ohio scenery which never becomes monotonous to a driver. Around curves and over hills we go to Marion, to Kenton, and Bellefontaine. At last we arrive at the little country church at the crossroads in time for Sunday School—my watch is always five minutes ahead of the big wall clock. We vary our time of beginning Sunday School, for starting at the same time every Sunday might become monotonous—or is that the reason, Gretna? No remarks here!

For many years Gretna has been holding services only every-other-Sunday, but since we have been there (rather, when we first started going) they asked for full-time. Several of our old congregation have dropped out as a result of their moving away, getting married, etc., but we still have the usual number of from 33 to 40 present for church. Within the past few weeks there has been a noticeable hunger for soul-searching messages which will causes the hearer to look within his own life for ways of doing more for his Lord. It is easier to get a few people to make resolutions and re-dedications than it is great masses. This we hope to do here, for we know that this small congregation can be the core of a great work. Pray for us and our work—not just the pastor, but the whole congregation. We are staking our lives on these points: 1. The Bible is the inspired word of God. 2. Christ is the Saviour of the whole world. 3. If people refuse the first two, nothing else will suffice for them. 4. You (We) can do more for God!

Clarence Stogsdill, pastor.



THE

Brethren

E v a n g e l i s t



Wanted -- A Messenger

*The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,
Weighed down with a mighty fear.
He asked for mine, but 'twas busy quite,
With my own affairs, from morn till night.*

*The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet on an errand for Him
To run with gladsome speed.
But I had need of my own that day,
To His gentle beseeching I answered, "Nay."*

*So all that day I used my tongue,
My hands, and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my willful feet went a crooked way.*

*While the dear Lord grieved with His work undone
For lack of a willing heart!
Only through men does He speak to men,
Dumb must He be apart.
I do not know, but I wish today
I had let the Lord Christ have His way.*

—Author Unknown.

THE BRETHREN EVANGELIST

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the last week in December.

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in our church on Friday, April 7th, from 12:00 noon to
3:00 P. M.

Ashland, Ohio. Arrangements are about completed for
the observation of Holy Week in the Park Street Church.
Services will be held on Tuesday through Friday. Guest
speakers will bring the messages on Tuesday and Thurs-
day evenings. The Ashland College Chapel Choir will sing
"The Seven Last Words" on Wednesday evening. On Fri-
day evening the regular Spring Communion will be ob-
served.

The Northeastern Ohio Brethren Youth gathering which
was held in the Ashland Church on Saturday, February
25th, was a great success. In spite of almost zero weather
the youth came from Akron, Smithville, Canton, Louisville,
North Georgetown, Mansfield and Fair Haven. This meet-
ing was labeled "A Day for Germany," with clothing and
things to eat being brought in to be sent to ministers'
families in Germany. Seventy-seven boxes were packed
ready to mail out, which mailing will in all probability
be done before you read this. Eighty-three partook of the
free luncheon at the Church at the noon hour, which was
provided by the two Woman's Missionary societies and
served by the Junior W. M. S. These eighty-three youth
worked hard to get the boxes packed and were ready to
eat at the noon hour. The afternoon was spent in election
of officers, athletic events at the College Gym, and then
installation of new officers and a devotional program back
at the church. The banquet was served in the College din-
ing room, with one hundred and twenty-eight present. A
program followed, the high point of which was motion
pictures of his recent visit to Germany and other countries
of Europe, by Dr. Harold H. Lentz, pastor of the Trinity
Lutheran Church of Ashland, who, by the way is a very
great friend of our Brethren Youth. The dining hall was
beautifully decorated with red, white and blue flowers and
crepe paper. The programs and menu were appropriately
translated into the German by Mrs. M. A. Stuckey, with
the frontis of the program showing a map of Germany
with an inset of the American flag, crossed by a cross, the
work of Betty Rowsey. Phil Lersch of Ashland, a pre-semin-
ary student in the college, was chairman of the commit-
tee arranging the meeting.

Work will soon be started on the decoration and repair
program of the Ashland church, recently authorized by the
Official Board. We will have more to report concerning
this program in the near future.

The Sunday School Board recently voted to give \$100.00
to the Wheeler Hall of Lost Creek, Kentucky, through the
Missionary Board.

Stated requirements have been set up in the Sunday
School for those who desire to attend Young People's
Camp this coming summer.

Akron, Ohio, Firestone Park. Brother J. G. Dodds, pas-
tor, tells us that from January 1st to February 19th there
were nine conversions. Six of these have been baptized and
the other three will be baptized at a later date. The aver-
age attendance the first three Sundays in February was
108. Communion services will be held at the close of the
revival which will be held in the Akron church from March
6th to 19th, with Brother John Byler of Louisville, Ohio,
as the evangelist. The communion date is March 20th.

(Continued on Page 10)

Items of General Interest

Washington, D. C. Brother Fairbanks reports seven bap-
tized and received into the church, as shown in his last
bulletin.

The sum of \$1,494.98 has been turned into the Building
Fund at Washington during the past four months.

St. James, Maryland. Brother Ankrum say that a water
softener has been placed in action in the parsonage base-
ment, and that all that remains to be done to finish the
septic tank drain is the laying of sixty-four feet of tile.

Vinco, Penna. Brother W. B. Brant writes us that on
February 14th they had a "wonderful Laymen's meeting
—twenty-two men out, and as a result there were nine re-
quests for prayer for unsaved friends, and fourteen men
really prayed." He makes this significant remark, "When
your men move, the church has to move."

Johnstown, Penna. Third. We note from Brother Wolfe's
bulletin that the Father and Son Banquet was held on
February 21st.

The W. M. S. had charge of the morning service on Sun-
day, February 19th, Mrs. H. H. Rowe was the guest
speaker.

The first meeting of the Pastor's Class for Church Mem-
bership was held on Friday afternoon, March 3rd, for chil-
dren between the ages of nine and fourteen.

Meyersdale, Penna. Plans are being made for special
services on March 12th. This date marks forty years since
the dedication of the church building, and sixty-nine years
since the congregation was organized.

The annual city-wide Good Friday service will be held



"THIS IS YOUR LIFE"

OVER THE RADIO each week comes a program under the above title. In this program Ralph Edwards brings to the notice of the radio audience, someone who has done something outstanding in his life, usually that which is not ordinarily revealed except as it comes to notice in this program.

A couple of weeks ago he had with him an individual and his wife who had gone down into the very depths of degradation through strong drink. Only sixteen short months ago they had been brought up short with the realization that they had gone to the limits of despair and that surely there was more to life than that which they were displaying. They sought the aid of the Salvation Army. The result of this seeking was made manifest in the conversion and return to life again in normal living. The new life, now found, showed its appreciation by helping others to overcome the evil habit which so often forces men and women to the very depths of sin and shame.

Listening to the recounting of this life and its resultant lifting to new heights—set me to thinking!

If each of us were to be called upon tonight to give an account of our lives what would be the result? Would we merit a searching out that such a radio program would give? Are our lives lived in such a manner that we do for others with no expectation of return for it, and what we have accomplished carried the imprint of love and sympathy?

Let's see how it works out? The four words of the caption can be expressed with the emphasis on each of the words.

1. "THIS is your life!" This is your life as men about you see it. It is the story that would be told concerning you by your next door neighbor, or your closest friend, or your business partner. It is that which would depict your outer life as it is lived before men day by day. It is the life so many times becomes the example or pattern after which other lives are built—either for good or ill. It is like a great motion picture that flashes on the screen of every-day activity and then is gone.

2. "This IS your life!" This is your life as it is actually lived in the innermost recesses of your heart—your thoughts, your urges, your reactions within. It is the life that God sees and of which He makes record in His great account book. This life shows what you are within; what your life is worth intrinsically—whether it is gold or dross. This IS your life!

3. "This is YOUR life!" It is your own life to do with as you please. No one, not even God (and we say it with all reverence) is able to force you to do what you will not to do, because He has created you a free moral agent in order that you may make your own choices and thus bear your own responsibility. It is YOUR life to save or lose. And it should be remembered that it is YOUR life, both here and hereafter.

4. "This is your LIFE!" Life is a peculiar thing. It is

more than merely breathing and being able to move about. Life is spiritual activity—really it is a part of God, loaned to man for all time. We catch a slight glimpse of what life is when we hear Paul say, "In him we live and move and have our being." Or when we read what John wrote, "In him was life, and the life was the light of men." Or when we hear Jesus Himself say, "I am the resurrection and the life."

Yes, this is your life! Yours to use in His service, or to destroy by failure to heed His commands. He would like to praise your life and find value in it (like the radio program) and to be able to say to you, "Well done thou good and faithful servant, thou hast been faithful in a few things, lo, I will make thee ruler over many things: enter thou into the joys of thy Lord." Can you merit it?

Think it over!

Office Gleanings

By The Editor

More Publication Day Offerings

The following additional Publication Day offerings up to and including those received on February 22nd, are listed below:

Glenford, Ohio, Brethren Church	\$20.50
Mexico, Indiana, Brethren Church	49.50
Mrs. Laura Rager Manges, Crawfordsville, Indiana (Roann)	1.00
Gretna, Ohio, Brethren Church (Bellefontaine) ..	54.18
Miss Ruth Benshoff, Grove City, Pa. (Johnstown III)	2.00
St. James, Maryland, Brethren Church	58.10
Brighton, Indiana, Brethren Church	5.00
Gratis, Ohio, Brethren Church	46.00
Milledgeville, Illinois, Junior W. M. S.	10.00

Sunday School Literature

Order time is here for the Sunday School Literature. Have you sent yours in? Last quarter we had considerable trouble in getting the proper literature to the churches because of incomplete information contained in the orders. May we call your attention again to the fact that just saying, "Send me 10 Junior quarterlies, or 8 Primary quarterlies," is not sufficient information that the order can be completed. Since we deal with a number of companies, all of which have such materials, it is necessary to give us the company from which you desire the literature ordered. So please add the name of the company, as "The Standard Publishing Co."; "David Cook"; "Brethren Publishing House—Elgin, Ill." This will expedite your order greatly. Of course we understand when you say "The Brethren Adult Quarterly" and the "Brethren Youth Quarterly" for these are our own. But the main question

(Continued on page 11)

Real Issues and Great Choices

Rev. Dale Welch

(The following article so soul-searching that it will do each member of the Brethren church good to read it. It touches on the vital problems that are facing the church in this day. While it may not apply to our own churches as a whole, and surely does not, it does apply to the general trend of the times as we see them. Read and ponder.)



IT SEEMS THAT THESE tragic days are forcing us to the recognition that, as individuals and institutions, there are real issues confronting us, concerning which we must make a choice. Our failure to recognize these issues indicates an unforgiving stupidity, and, if they be recognized, our failure to make a choice is in itself the most tragic decision that can be made.

A good many sincere and intelligent people are earnestly asking the question today, which becomes incumbent upon us to answer. "Where is God in this disordered and distracted world?" "If the God of the Bible be the God of today, where is He in the face of the wicked tragedy that afflicts this world of our day?" "Where is the ever-present, all-powerful, all-wise God in whom we believe?" There is an answer, and we need to declare it with insight, conviction and holy eloquence.

God is in the world pleading in love that we forsake our wicked ways and do His will. He is leaning over the battlements of heaven, pleading with man to hear His voice, to forsake his sinful ways and establish the vital relationship that ought to prevail between the Creator and the created. This loving Father is not disposed, it seems clear, to do more than plead with us that we enter into His presence and fellowship. He seems clearly to limit Himself by the willingness with which men respond to Him.

But God is not only a God of love, He is also a God of justice and sits today in judgment upon us as individuals and upon the society which we have produced. We need to be reminded of the justice of God and if we keep central this attitude in our thinking, we shall not be likely to assume that God is upon the side of any particular nation in this day of conflict. With genuine humility, all of us ought to examine our hearts and lives in terms of the responsibility which we bear for the world's sorrows, and it would be well if we could always recall that God is sitting in judgment upon us and our day. Yes, of course, He loves us; but with an even justice He appraises our acts and the colossal sins of society of which we are a part.

But we need to be reminded, as do the people who depend on us for leadership, that God is not only a God of love and justice. He is also a God who in a miraculous way has intervened to save man and through him save society. In the person, the ministry, the death and resurrection of Christ, God has dramatically intervened and shown us that what seems at the moment to be a tragedy (as for example the crucifixion on Calvary, became on the resurrection morn, a great victory), and what today seems to be the travail of the world, under the leadership

of a God of love and justice, who can in His own way intervene again in the affairs of men, by this intervention can change things into a victorious triumph for truth and righteousness.

Concerning the issue as to where God is in a distracted and desperate world, we should declare with holy passion, that as He is a God of love and justice, we have faith to believe that He may use man's present desperate plight as the opportunity to win men back from their sin and selfishness into loving obedience to Him and His purpose.

A second great issue which every loyal churchman ought to recognize and face intelligently, is the question of what has happened to the church. It is well known that the church is respectable, complacent, self-satisfied and altogether too often unopposed. There was a day when the church was despised, and when it was opposed, sometimes violently.

It has not been so long ago since the church and its people were considered real enemies by the purveyors of intoxicating beverages. Too often today the saloon keeper—yes, we have them—is a member of the church, and if such is not the case, he numbers among his most loyal patrons a good many people who consider themselves loyal members of the church.

Too largely, it seems, our churches have become weak, uncertain as to their purpose, lifeless, characterized by a deadly respectability and lacking in a sense of their mission. The average congregation seems to be primarily concerned with raising enough to pay the pastor and to keep the property in good repair. There is little deep-seated conviction any longer that "We have a story to tell to the nations." The gospel of salvation and evangelism as respects the whole world has been diluted into a satisfactory and responsible ethic and the church is a society of "good people" who want the blessings of religion to attend them during their moments of exaltation or grief, but are quite content to absent themselves from the church and its divine mission so long as they can clothe themselves in the aura of respectability which attaches to church membership. Is this too caustic an indictment of the church? It is to be hoped that it is, for there are many notable exceptions. Many churches are not merely filled with respectable cliques of good people, but there are all too many that have become complacent, unopposed, lifeless and without a sense of mission.

If this latter class of persons are the samples of our churches today, one of two things will happen in the next twenty-five years. Either the church will experience a genuine revival of religion, led by the real Christian people in the churches, and again take its place as a vigorous institution in the affairs of the world, or it will sink into cowardly complacency from which it cannot hope to be rescued.

It seems clear that the church, as an institution, cannot just drift. It must gird itself and preach the whole Gospel, or sink into inconspicuous uselessness. Just as men must

choose whether they will serve God or Baal, so the church must face the same thing.

The third issue is revealed as we ask the question, "Why does man live so uninterestingly, so weakly, so selfishly, so sinfully, with so much understanding and so little concern?" This is surely an overdrawn indictment. For there are multiplied hundreds whose lives are dominated by conviction, courage and devotion, even unto death. But let us not be deluded for a moment by believing that these exceptions change the character of the indictment.

The great mass of humanity today is living selfishly, weakly, without conviction, uninterestingly, knowing well a great many things that are not important, and above all, without any basic convictions to guide them. These people need to be faced pointedly and dramatically with the question, "How long halt ye between two opinions? if the Lord be God, follow Him; but if Baal, then follow him." It is not unlikely that if we face them with this

question, like the people of Elijah's day, they may answer not a word. But until we face this question, and in thoughtful silence ponder its significance, we shall not be able to reorganize our disordered lives nor to take our place in the distracted world of our day.

In presenting this seemingly pessimistic picture, we only desire to call attention to some real issues that confront us today, and as the subject implies, to say, that only as we have the insight and character to make great choices, shall we be able to face adequately the issues. No, indeed, the situation is not hopeless. The God of love, justice and divine intervention is able and willing to save the church and men when they will make the right choice, and the distracted world of our day will find peace literally and figuratively only as we recognize the issues which confront us and courageously make the kind of choices that it is incumbent upon us to make.

—Selected from "The Presbyterian."

Our Chief Source of Encouragement

Rev. Ernest Minegar

IN HIS BOOK, "Mr. Brittling Sees It Through," the British author, H. G. Wells, puts these words into the mouth of his chief character, "Religion is the first thing, and the last thing, and until a man has found God, he begins at no beginning and works toward no end."

One may have his friends and those to whom he thinks it is necessary to be loyal. He may have all the usual experiences of life, but they fit into no pattern, and they lead us nowhere, without God in our life and mode of living. Without God we are not only lost in the spiritual sense, but we are lost in every other sense. We are at a loss as to know what to make of life, and how to find any meaning in its experiences—what to live for; what to strive for; or what to die for.

We readily see this in the life of Moses, and how he must have longed to see his people freed. Yet his own life needed a revelation of God before he could understand his own place in the fulfillment of his deepest longings. There is no such thing as a call of God being carried through by a person to whom God is not powerfully real. There must be some flaming vision that will fuse the deepest elements of one's conflicting emotions and purposes together, in the white heat of a conviction that God is real.

When God called Moses to go to Egypt and lead His people out of bondage, Moses said, "Who am I, to go to Pharaoh and demand the release of the Israelites?" Perhaps he was now thinking back over those terrible days when he had murdered the slave master, and the attitude that his own people had taken toward him on the following day, when they asked him, "Wilt thou do the same with us?" In remembering all this, there was a doubt in the back of his mind as to the people's willingness to accept him as their leader. He knew that they would ask him the Hebrew name of the Living God. So Moses asked God, saying, "Who shall I say has sent me?" And God

said unto him, "Say, I AM sent me; the God of Abraham, and of Jacob and Isaac, and say unto them, that I will be their God forever, and that they shall worship Me on this mountain."

God's name, "I AM" must mean, to us, that He is the greatest, most powerful reality in our lives; that conviction will be our chiefest source of courage, and when we once are sure that THE GOD who has become so all-powerful and real to us, is also the God who is "in Christ," reconciling the world—and us—to Himself, He becomes our all.

When God told Moses to go to Egypt and bring out His people, Moses was hesitant and reluctant to do as God had bidden him. He offered all kinds of excuses, such as, "I am not eloquent, and I am slow of speech." He seemed unconscious of the promise of God, "Certainly I will be with thee." (Exodus 3:12). Such excuses remind us so much of the same excuses that the pastor and Sunday School Superintendent hear when they call upon some of their members to do some work for the Lord: "I am not prepared today," and, "Someone else is more able than I." With such excuses we fall short in our faith as did Moses, for God said, "Go" and I "will tell thee what to say." He speaks the same to us today. But we do not trust Him enough to let Him tell us what to do or say.

There is no evidence that Moses doubted God's promises, but it does seem clear that he did not see all that it implied. He was struggling to say, "Yes," for he did want to see his people freed from the Egyptian bondage. Yet he saw so many difficulties in his own ability to carry out God's plans that he wanted to know how he could meet them and overcome them, rather than following God's instructions and letting God overcome the difficulties. God answered all his objections in the fourth chapter of Exodus.

This hesitation and the excuses of Moses still run true

today with us. So often we hesitate to do God's will and obey His commands; so often we are called into God's service and we try to beg off just as did Moses. Here is where we lose the greatest blessing, for God wants us to be ever ready and willing to serve Him. If we will only put all our trust in Him, we will quickly find that He will qualify us and make us able to do any job that He may call us to do. For if we are really a believer in Christ, we can say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). In so doing we will find the greatest blessing. Be ready, and when the Lord calls, answer, "Yes, Lord, I am ready. Use me according to Thy purpose, and let Thy will be done in me." With this attitude toward serving God, there will be no obstacle too large, and no job too big; for when we can reach that place where we are completely given over to His will, we have the assurance of God's promise, "Certainly I will be with thee," to back our every effort.

In our Christian life and experience there must be co-ordinated team work, as in a football or basketball team. There are goals to be reached, and each player is depending on the other for cooperation, and as a whole, the players are looking to their captain or coach, as their "chief source of encouragement." A couple that enters upon the sea of matrimony, who look to God as their "Chief Source of Encouragement," will find that happy and blessed will be their home.

So as workers in His Vineyard, we need to keep ourselves in the center of His will, and ready to cooperate with HIM, and to do His will. Moses and Aaron became a team to bring God's people out of Egypt. They depended upon their God as their source of encouragement, and on His promise of "Certainly I will be with thee," to complete the job they were called on to do. We may receive a kind word of encouragement from a friend, a wife or a husband, that will enable us to carry on, but NO encouragement is so satisfying, rich and full as that given to us by our Lord in these comforting words, "And, Lo, I am with you always, even unto the end of the world." (Matthew 28:20.)

—Elkhart, Indiana.

- - BURNING TRUTH - -

By Charles Emory Byers

"—Only I discern

Infinite passion and the pain
Of finite hearts that yearn."

—Robert Browning.

Man's appetite is insatiable. This takes in all things that life has to offer. He always wants more than he can possibly get or use. He has the desire for the satisfaction of an infinite passion with such an inadequate tool as a finite heart. It is like trying to crowd a barrel of water into a quart measure.

Man has a heart too small for his greedy ambition, so his eagerness to seize and hold more than his heart can contain confuses and baffles him. He finds it pains but will not give up the struggle. He has been endowed with an infinite passion and a finite heart that yearns.

There is an indefinable longing in each breast to concentrate "all the breath and the bloom of the year in the bag of one bee"—his own heart. He experiences the passions of love, hate and mercy, of jealousy and pride. He wants to crowd more of each of these in his heart than he possibly can.

He sees the great and limitless forces of nature and man all about him and he despairs of getting enough of them in his heart. It seems so alluring and would be so satisfying if he could.

This burning truth is borne in upon us as we look about and see the struggling mass of humanity. Their capacity is so limited; their desire so great. Man is so filled with eagerness that he uses every means, honorable or otherwise, to crowd the infinite in that finite heart. He always fails yet he always struggles.

In the nobler natures it finds its struggles in the arts, sciences, inventions. Thus such men as Raphael and Angelo and Edison struggle with canvass, chisel and test tube. Dante wrung his heart thru The Divine Comedy, and the blind Milton thru the immortal Paradise Lost.

In the degraded and unscrupulous it struggles in such hearts as Bluebeard and Jesse James and Al Capone. But in all cases it is the same age-old struggle of finite capacity and infinite supply. The finite yearns in pain because these is the infinite to grasp.

This makes human life most interesting but most precarious. It keeps up the everlasting struggle that man is heir to.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
228 Main St., Meyersdale, Pa.

BERLIN, PENNSYLVANIA, C. E.

The Berlin Brethren Young People's Christian Endeavor had a Hallowe'en Party on November 23rd. A swinging Jack-O-lantern was placed outside of the door to tell where the C. E. members were to come. It was held at the church.

The invitations were made and sent by one of the members one evening. They were made from orange paper and a verse was written inside that was found in the C. E. programs.

The church was decorated with streamers from light to light, hanging from the streamers were witches, cats, pumpkins and skeletons. A table was decorated—a pumpkin was in the center of the table surrounded by cabbages, corn, carrots, and potatoes. These served as candle-holders which held orange and black candles.

Games were played. A Jack-O-Lantern held fortunes which everyone enjoyed.

The blessing was said by Rev. Percy Miller before refreshments were served. The refreshments consisted of sandwiches, pickles, pumpkin pie, candy and cider.

Before we went home we sang "Blest Be The Tie That Binds," and closed with a prayer. Everyone that was there had a wonderful time.

Christmas Party

A sleigh ride was planned for our Christmas party, but due to weather conditions we couldn't go. About 9:00 o'clock we went carolling. We came back to the church for our games and refreshments. We had weiners cookies and hot chocolate. There was a grab bag. Everyone present had a good time.

A Gift For Our Sponsor

The Berlin Young People's C. E. gave Miss Geneva Alt-father a three pound box of candy for being so faithful to us. We all would like to say "May God bless her and keep her."

Delores Mosgrave, Secretary-Treasurer.

Spiritual Meditations

Rev. Dyoll Belote

ACCUMULATED RESOURCES

"... with thee is the fountain of life..." Psalm 36:9.

A MISSIONARY tells of an experience in the "back country" of Brazil during the yearly dry season in that country. There had been no rain for months; and the ground, parched by the long exposure to the sun's pitiless rays, was opening up in wide cracks. The grass was scorched and the leaves on the trees were brown and sere. Small creatures panted with thirst, while the birds perched listlessly in the trees, song having left their throats. It looked as if there was no life left anywhere.

Suddenly, in the branch of an old tree, the narrator says, they espied a cluster of orchids, those flowers of rare and exotic beauty. Amazed, and not entirely sure that he was seeing aright, he turned to his guide and inquired. "How can this be?" The guide stopped, and pointing to the plant said, "See the thick leaves and bulblike roots? During the rainy season the plants drank in and stored away a tremendous reservoir of water. Today, with that vast store of accumulated resources they thrive and burst into bloom, while plants around them, without accumulated resources to draw from, wither and die." What a challenge to Christian believers! The Word challenges us to "Lay not up treasures upon earth . . . , but lay up for yourself treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

Wise Christians turn daily to the fountain of life to build up and store away inner spiritual resources. Bible-reading, prayer, meditation, worship, all work mightily toward the storing of spiritual strength and satisfaction, so that we shall have reserves of strength and patience and endurance for the seasons of want, and sudden grief, and spiritual drouth that come to us all at unexpected moments, and which seasons leave us helpless without our store of accumulated resources. And we shall never be able to store sufficient resources by only occasional deposits. Pray, read, worship.

Linwood, Maryland.

Much Loved Couple Celebrate Golden Wedding

Brother Ralph Mills, pastor of the Uniontown-Highland, Pennsylvania Circuit, Brethren Churches, sends us a newspaper account of the celebration of the Golden Wedding Anniversary of Mr. and Mrs. Louis Moore, of Marianna, Pennsylvania, who are faithful members of the Highland Brethren Church. Brother Mills says that these two people are "a great asset to our church, locally and nationally," and that "any word of praise that might be said of them is just a part of that which they so well deserve." The newspaper account, in part, appears below.

"Mr. and Mrs. Louis Moore, Marianna, Pennsylvania, celebrated their Golden Wedding Anniversary on Sunday, February 5th. with their children, grandchildren and great grandchildren, at their home.

"A bountiful dinner was served cafeteria style by the children. The afternoon was spent in singing gospel hymns and enjoying a good old fashioned homecoming. A well-filled purse was presented to Mr. and Mrs. Moore by those present.

"Louis Moore and Catherine Platts were united in marriage on February 7, 1900, by the Rev. L. P. Streater in his home in East Maiden Street, Washington. They have spent the greater part of their married life in West Bethlehem Township.

"To this union were born eight children, two of whom died in childhood. The remaining six children, together with their families were all present. There are twenty-nine grandchildren and nine great grandchildren."

We offer our congratulations to Brother and Sister Moore, and wish for them many more such happy occasions.

OUR MINISTER

Mrs. Ruth Glessner

A minister's life would never be mine,
With its duties so earthly, and yet, so divine.
His wishes and wants are second to others;
He must please every one of his sisters and brothers.

He must always be neat, and always be clean;
His mind be alert and ever so keen.
His manners, his habits and even his choices
Must be in accord with all of our voices.

He must go here and he must go there; . .
In fact, he is wanted almost everywhere.
He must share in your sorrows, and also your joys;
He must mix with your girls, as well as your boys.

The old folks too—he never must shun;
The neighborhood, too—it must surely be won.
He must preach and win sinners, and he must baptize;
And speak words of wisdom, Oh, ever so wise!

A minister I couldn't be
With folks so critical of me.
So, I'll just do my very best
And work at being a Deaconess.

—Canton, Ohio.

Some Facts About The Work At Udell, Iowa

By The Pastor, Rev. W. R. Deeter



THERE HAVE BEEN so many inquiries, and so many people seem to be interested concerning the work at Udell, Iowa, that we herewith present some late pictures of the church and manse.

The church was built way back in the last century, in the country, and was moved to the town of Udell early in the present century. Time leaves its marks, not only in growth and deterioration, materially, but also in the realm of religious life and activity.

Like all churches there have been the "up and down" periods in the life of this church. At one time there were well over on hundred and twenty members. Now there are thirty-eight. However, in the past six and one-half years there has been a marked progress in a number of ways. Let's look over the church building first.

The church building has a new roof; new siding shingles; the inside rejuvenated—floors and walls; an organ, library table, music stand, lights, and oil furnace added—all of which means that nearly \$2,000.00 was expended on these improvements. Visitors comment about the neat appearance of both the inside and outside of the building.

The church lawn consists of one-fourth of a block of land, with trees on two sides. The public school grounds adjoin our property. Just last summer and fall the Lord sent us funds enough to purchase eighty hymn books. Sometimes we marvel at how God works and moves among His people.

Now—the home of the preacher. In all the years prior to our coming, the church had no "church home" for the minister; they had to rent, and some even had to live in the country, or at Centerville, ten miles away. But several years ago the congregation bought a property consisting of seven rooms and six lots, with beautiful shade trees on two sides. The house was repaired and remodeled, till now it is almost modern—closets, cabinets, home water system, lowered ceilings, oil heat, etc. The total cost of all this was nearly \$2,000.00. Thanks to many friends, and with praises to the Lord, the church "owes no man anything."

Now there is a goal ahead—an annex to the church building. We still add to our building fund each month—some day we will have enough for real action. Won't that be grand!

The attendance this winter, so far, has been ahead of former like seasons. During our hospitalization and illness, the laity took care of the morning services, and we had guest speakers in a few Sunday evenings. Rev. Charles Munson, our National Youth Director, being one of them. We are able to assume the pulpit duties now, but cannot be out on the field much. We are gaining strength and hope to be more active by springtime.

We will observe World Day of Prayer at our church. This is a worthy field. We have had a great deal of joy in the work here. The church has had her losses and we have also had gains which are commendable.

It is just thirty-six years ago that we came to this field—then new in the ministry, but full of zeal, and—lacking knowledge. So after two and a half years, it was college for four years—then in pastoral work in Indiana, Ohio, Kansas, Nebraska and Iowa. This period is our "second round" at Udell. Some day we will be "on the shelf," or retire—which latter we would like to do. Then we pray



the Lord that He will raise up a man to take over the work and press onward and upward. The Mission Boards have been so wonderful in helping carry on. With their help we shall be able to realize other goals.

We thank our Brethren and friends in remembering us in prayer through the convalescent days—so many cards and letters—over three hundred of them. We can't answer all of them, so we say, "God bless you all, and in His name."

—Udell, Iowa.

Just one Letter—The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple (Psa. 19:7). "Just one little letter of the alphabet makes all the difference between us now," said a recently converted young woman to an unsaved neighbor who could not understand the great change that had come over her. "You love the world, and I love the Word."—God's Revivalist.

Christ crucified calls for love; Christ exalted calls for faith; Christ returning calls for hope.

Travel Flashes

Dr. Charles A. Bame

Across two Centuries

Quite inadvertently, yesterday, I traveled a distance I never had compassed before. Around the poem by Longfellow, "A Psalm of Life," my mind kept me in ambulant turmoil:

'Lives of great men all remind us,
We can make our lives sublime,
And, departing leave behind us,
Footprints on the sands of time."

Around that sublime thought I had planned to weave the course of my sermon during this Birthday month—the birthday of three of our beloved and heroic presidents. Much disturbed by the treason, deception and lying in high places, just now being revealed, I had contemplated that out of the "red herring era" I'd try to help us to think what good men can do by right living—heroic and suffering leaders like Washington, Lincoln and William Henry Harrison, all of whose birthdays come in the snowy, icy, chilly, slushy month of February. All this to be buttressed by the great fact of the Holy Scriptures that "he hath left us an example that we should follow" after—no, not after—but "in His steps," and that it connotes heroism, suffering, denial and sacrifice. For there is great truth in another verse by Lord Lansdowne:

"Since truth and constancy are vain,
Since neither love nor sense of pain,
Nor force of reason can persuade,
Then let example be obeyed."

Thus I took mental excursion to find a text and uncovered so many that I was lost again in an effort to choose the correct one.

Discovered!

The favored one was from Acts 22:28, where the great Paul compelled the naturalized Roman Lysias, to say, "With a great sum obtained I this freedom," and the proud reply of the Apostle, "But I was free born." But I had used that text but one year before. So, that was out, even though I held to the idea that it was worth repeating, and the other one that perhaps none of my hearers would have ly used it. Of course there was the real heart of the remembered anyway, (or cares less) that I had so recent subject in the saying of the Master, in John 8:36, "If the Son shall make you free, ye shall be free indeed"; and the other by Paul to the Galatians (5:1)—"Stand fast in the liberty wherewith Christ hath made you free." Real Christians contemplate both, much.

Ah! Liberty!

That's the line! Let me discover the origin of liberty and I have found the most compelling secret of life and happiness. For liberty, Christians have been called, Galatians 5:13. We are to stand fast in it—Galatians 5:1. We are to be jealous of it, but to beware lest it become a stumbling block to others—I Cor. 8:9. And if we look into the perfect law of liberty and continue therein, we shall be blest in our deeds—James 1:25.

The Liberty Bell

So, I had entoured to get my inspiration and theme. It was a happy tour and I traveled with the best of holy company. More than once I have stood and pondered at the wonderful bell in Town Hall in Philadelphia and gazed at it in awe and happy entrenchment, fondled with the thought that here was a bell with a purpose; for on it was cast, by an act of the city council, the first great text of the Scriptures on Liberty: "Proclaim liberty throughout all the land and to all the inhabitants thereof." Leviticus 25:10.

Four times they cast that bell in England, and twice in America and always with the inscription that has meant more to the world than any other pronouncement save those of our Lord and the Apostles concerning that other freedom: "If the Son shall make you free, ye shall be free indeed." John 8:36. Strange indeed and almost prophetic that it should have cracked in its final tolling at the death of John Marshall, who laid the foundations of American jurisprudence and whose wise counsel was not always followed by other men who sat in his august place.

Hallowed Be That Example

For lack of space, let me commend Leviticus 25 to all my readers. Even the land was to be free each fifty years and all slaves and prisoners also. What a beginning liberty did have! What an exodus, in most of the world today! Get ready for something, my dear people; this cannot last. With the wickedest nations keeping slavery and creating excuses for the bondage into which they deceptively lead unsuspecting peoples; with the mightiest nations spending one-fourth of their galling taxes (filched by concealing it in hidden taxes) for war and world destruction, we may be sure that catastrophe is ahead to sinners and hypocrites and traitors, all.

The New Testament and America

Biblically, Liberty is almost exclusively a New Testament word. Jesus and Paul were the great apostles of it. Other New Testament writers used it sparingly, if confidently. Isaiah (61:1) made the prophecy and Jesus said at Nazareth, quoting the same, "this day is this Scripture fulfilled in your ears." Luke 4:21. It is Christ who gives liberty and He alone. Only as people, individuals, groups, states, nations, follow Him will liberty eventuate.

Again, "He hath left us an example that we should follow in His steps." I Peter 2:21.

American Documents

In this study I made a new appraisal of the documents of our early history. The first of course, was the "Mayflower Compact," signed November 11, 1620, before landing on our soil, and it began, "In the name of God, Amen." It was a covenant for "the glory of God, and advancement of the Christian faith . . . in the presence of God and of one another . . . covenant and combine ourselves together . . . to enact, constitute and frame such just and equal laws, acts, ordinances, constitutions and offices . . . for the general good of the Colonie." So were they all to 1643, and even the Declaration of Independence acknowledged the Creator as the Endower of inalienable rights, including "life, liberty and the pursuit of happiness."

Earlier documents had used the tem, "Life, liberty and property." Thank God for America. Sure, but let us be sure

that we "follow in His steps" who set us free and do our utmost to persuade others to embrace Him with whom we all have to do, perhaps sooner than we think. His will shall prevail. "All that live Godly in Jesus Christ shall suffer persecution. But evil men shall wax worse and worse, deceiving and being deceived . . . the holy scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Timothy 3:12-17.

Moral

Let Burke, the English author, speak to tell us a final word: "But what is liberty without wisdom, and without virtue? It is the greatest of all possible evils; it is folly, vice, madness, without tuition or restraint?" Or our own great orator, Daniel Webster: "God grant liberty only to those who love it, and are always ready to guard and defend it." Or, Thomas Jefferson, who said, "The God who gave us life, gave us liberty at the same time." Or, dare we ask it now? with Patrick Henry, "Give me liberty or give me death." Oh, with the author of this message, "In Christ Jesus we have both life and liberty."

Items of General Interest

(Continued from Page 2)

Gratis, Ohio. Revival services are now in progress at the Gratis church. Brother Virgil Meyer of Nappanee, Indiana, is the evangelist.

The pastor's study has received some attention, with the installation of a new Duo-Therm Oil heater.

Smithville, Ohio. Plans have been completed for the Union Holy Week services in Smithville, with surrounding churches cooperating, services being held from April 2nd to 7th, with the service in our church on April 5th.

The church recently gave an offering of \$140.00 to the Bible Meditation League, when Dan Falkenberg supplied the pulpit.

Oakville, Indiana. The Oakville congregation recently adopted a new constitution. This constitution has been in the course of drafting for some time by a special committee appointed for the purpose.

Peru, Indiana. The World Day of Prayer was held in our church on Friday, February 24th.

The W. M. S. Public Service was held on Sunday morning, February 19th. Mrs. J. M. Bowman, wife of the Peru pastor, and Second Vice President of the National W. M. S., brought the message on "Opportunities for Service."

Loree, Indiana. The annual W. M. S. Public Service was held on Sunday evening, February 12th. A missionary play, "Converting Dad to Missions," was a special feature of the service.

Sundry improvements are still being made at the Loree church—New rubber tile in the vestibule and on the stairways; another class room added; new kitchen sink and cabinets; numerous wall outlets put in, and a new heater coil. They still keep at it. The work was largely done by the membership.

Brother Higgins reports that there were 116 present at the annual Oyster-Chili supper on February 6th.

Lanark, Illinois. The Junior and Senior Sisterhoods sponsored both the morning and evening services at the Lanark church on Sunday, February 12th, having Rev. Carson Freemont as their guest speaker.

The Senior W. M. S. had charge of the morning service at Lanark on Sunday, February 19th, with Brother D. C. White, Milledgeville pastor, as guest speaker.

Nappanee, Indiana. On Monday night, January 30th, 43 men attended the Laymen's dinner meeting which was served by the W. M. S.

A group of 34 from the Nappanee church attended the Elkhart revival on Thursday evening, February 2nd.

Brother Meyer, Nappanee pastor, says, "It happened! We needed extra chairs. There were 43 in attendance at our midweek service."

While Brother Meyer is absent holding an evangelistic campaign in our Gratis, Ohio, church, (February 27 to March 6) the guest speakers will be: March 5—Miss Janet King of Elkhart, Indiana; March 12—Brother E. M. Riddle.

Goshen, Indiana. We quote from Brother Ronk's Goshen bulletin of January 29th. "The men's brotherhood painted the walls. The stairways, the main hall and the third floor halls certainly look different."

Quoting again from the bulletin of February 5th: "The parsonage committee is busy drawing up perspective sketches for the 'proposed new' parsonage. The lot is narrow but is by far the most desirable location for the minister's home."

Huntington, Indiana. A note from Brother Gilmer reads as follows: "The men's chorus of the Huntington church will give a sacred concert in the home church on Sunday evening, March 5th, at 7:30. One feature of the program will be our seven piece orchestra."

We note that the Intermediate class, taught by Mr. Earl Kreiger, had a record attendance of 18 recently. The Huntington Sunday School has averaged 72 since April 1, 1949.

A Junior Brotherhood was organized on Saturday January 28th. A Senior Brotherhood has been in existence for some time. A special meeting for men and boys was held at the church on Tuesday evening, February 14th, with Brother Carl E. Kreiger speaking on the subject, "Laymen in Bible Times and Our Times."

The Brethren Youth filled the choir loft on Sunday evening, January 29th, with 23 young people present.

Brother Gilmer reports the baptism and reception into the church of two more members which, he says, "makes eight since the middle of December."

South Bend, Indiana. We note from the South Bend bulletin of February 12th that the church is considering the remodeling of the pulpit, the altar and the organ console, which will greatly beautify and make more attractive the worship services of the church.

Milledgeville, Illinois. The Public Service of the Milledgeville W. M. S. was held on Sunday, February 19th, with Dr. L. O. McCartneysmith as the guest speaker.

The Milledgeville church joined with the other churches of the city for the World's Day of Prayer on Friday, February 24th.

Waterloo, Iowa. Word from Brother Spencer Gentle, new Waterloo pastor, tells us that they are "about settled in the parsonage and that the people are making it nice for them." They found the cupboards filled with canned food, and other necessities of life. A reception for the new pastor and family was held on Tuesday evening, February 14th.

The revival is scheduled for March 6th to 19th. These services are to be conducted by Rev. and Mrs. Harry Richer of Peru, Indiana.

Mulvane, Kansas. A card from Brother Wilbur Thomas reads as follows: "Greetings: Everyone doing fine here. The church is still progressing by the help of God and the faithful and loyal members. We are planning on our spring revival for April 2nd through the 16th. Rev. Albert Whitted (a home town boy) of Smithville, Ohio, will be our speaker. We had 82 at Sunday School and 78 for Church on the 12th, with many sick at home with mumps and other causes."

Carleton, Nebraska. Brother Oberholtzer says that the church school has provided an electric clock and has also provided beautiful curtains for the choir rostrum. The bulletin board has been repaired and placed in operation again. A service of dedication for these and the new church carpet was held on January 22nd at the morning hour. A number of repairs were made by the local men. With the new carpet and the repairs all made, the church now presents a fine appearance.

On February 19th the churches of Carleton joined in an observance of "Race Relationship Day." A group of students from McPherson College, consisting of a Samoa boy, a boy from Iran, a girl from Italy, a negro girl, and a 50% American Indian girl, participated in the discussion. A fellowship dinner followed. The service was held in our church.

Manteca, California. The editor received one of the bulletins from the Manteca church and found considerable in it that is worthy to bring to your attention. The bulletin says, "Last Sunday, February 5th, was a great day. Bible School attendance—112. Two confessions and a goodly number at the baptismal services in the afternoon. Another souls made confession at this service. Four were baptized. There were 80 present for the evening service. And at this service two united with the church by relation."

On Tuesday, February 14th, the B. F. C. held a dinner and program, with a free-will offering taken to help the Bereans buy a much needed pump for Camp Berea.

The Mid-week prayer service runs in the neighborhood of thirty-five.

The Manteca Choir gave a musical program at Thornton on February 16th.

Stockton, California. We note that Brother Charles Johnson, Stockton pastor, has been conducting the services during the last three weeks in February at the Juvenile Detention Hall.

Office Gleanings

(Continued from page 3)

is, "Have you sent in your order?" The Youth Quarterlies are already off the press and the Adult Quarterlies in the process of paging. We will be compelled to charge postage on orders for the Brethren Adult Quarterly received after March 10th, for we cannot mail on our weight permit on individual orders sent out after our mailing date of March 15th.



What's Doing in the Churches



LINWOOD, MARYLAND, HAPPENINGS

"Inasmuch as others have taken it in hand to report the status of the work in their bailiwicks, it seemed wise to me to make a like effort." "Procrastination" is said to be, "the thief of time," and that failing has kept me from an earlier exercise of the duty of reporting. So, Evangelist readers, here I come.

While we have not made any startling advances, we may say that we have not been entirely idle. In every congregation there are cycles of activity in the various departments of the work, and just now the Linwood group has a dearth of "teen" and "Senior" aged youth, and church leaders will understand what such a condition means in the work of the Sunday School. The Sunday School maintains an average of a fair percentage of its enrollment in attendance on its sessions, while the attendance at the worship services each Sunday has been gaining slightly during recent weeks. At the January business meeting the pastor received a call for another year of service with the congregation.

Operations and prolonged illness have made their inroads upon the work of the church here. Four major operations and one case of prolonged illness have had their effect upon our work, in the enforced absence from services of those who are directly affected and then upon their families to some extent in caring for the afflicted. Am happy to say that all the operations seem to have been successful, and those who have been faithful attendants are back at their places again. The calls of the various Boards of the denomination have been presented to the people as they have come, and response of some worth has been made in each case. To accelerate the interest in Missions, a Madam Ayako Tokugawa, Japanese student at nearby Western Maryland College, was secured to address the congregation—under the auspices of the W. M. S.—on February 19. We are looking forward to the Easter season and a week of special services, with the pastor leading.

The Annual Homecoming services, last October, brought the Hon. Theodore R. McKeldin, former Mayor of Baltimore, to speak at a Sunday afternoon gathering, and Rev. Freeman Ankrum, from nearby St. James pastorate as the evening speaker. This Annual observance is always a "high light" in the work of this congregation. Mr. McKeldin has spoken at these occasions for more than twenty years, and Brother Ankrum was welcomed as a former pastor of the church here.

The Thanksgiving and Christmas seasons were duly observed. At the Harvest Home gathering, a bit prior to Thanksgiving, the pastor and wife were presented with

(Continued on page 14)



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benishoff, Topic Editor

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Topic for March 19, 1950

EVERY CHRISTIAN WINNING OTHERS

Scripture: 1:40-42, 45-49; Acts 8:26-39

For The Leader

WHAT WAS THE FIRST THING you did after you went forward and accepted Christ as your Saviour? Was it just a "mere incident" in your life like signing up to go to school? Did you feel any different? Did you forget all about it until the time of baptism, and completely about it since? There is the story of Jesus upon His return to heaven met the angel Gabriel. After accounting for His time on earth, Jesus was asked by the angel as to what plans He had for carrying on the work He had started. That is, His plan to continue the gospel message. Jesus is supposed to have told the angel that He had left it in the hands of eleven disciples. To the angel's question of, "What if they fail?" Jesus is supposed to have replied, "I have no other plans." Had the eleven disciples taken the attitude that the great percentage of Church people have taken today, none of us today would ever have heard of Jesus Christ, nor His saving power. We must be concerned about winning others to Christ.

DISCUSSION

1. **HOW MUCH ZEAL?** Our first scripture passage tonight shows what happened when a man found Christ. What did he do? Did he go home, almost ashamed of himself for being such a "sissy" in Church for going forward at the preacher's insistence? Did he try to apologize to his friends, or try to hide the fact that he had "joined the church?" No, Andrew, the man in question, after finding Jesus and accepting Him, went first and found his brother Simon Peter. But did he suggest that he would be a better man if he would come to church? No! He said, "We have found the Messiah." Yes, Peter, we have found the Saviour. But that is not all Andrew did. He brought his brother to Jesus. How much zeal do we have when it comes to winning others to Jesus Christ? Do you possess the zeal that Andrew had? If you do, your church will top all Brethren Churches in new converts this year!

2. **CONVINCING THE HESITANT.** It is not always easy to just speak to a person about Christ and expect them to go 100% for Christ. We must pray a lot about them and be patient with them. But not to the point where they rather expect us to ask them, but not to "push" the question. That is fatal. When Philip was speaking to Nathanael we find the candidate hesitant. Nathanael tried to question Philip about this Jesus. Philip knew it was useless to argue or try to convince. So he told Nathanael to "come and see." Yes, come and see Jesus, the Saviour among men, on the cross, in the tomb, and on the resurrection morn. When people are hesitant, what should we do? Tell them to "Come and see." But how can they see Jesus now? He's in heaven. Ah, yes, but we have His written

word. "Come and see, and read to them the Holy Scriptures. Here's where a fair knowledge of scripture helps us in our personal work. And remember, too, that there can be no argument with scripture. That is your surest weapon."

3. **FOLLOWING THE LEADING OF THE LORD.** So much of our failure in winning others to Christ comes not alone from our inactivity, but in the wrong methods when we do act. Winning a soul to Christ is not just going up to a person and speaking to him just because you promised yourself to speak to a lost soul each day. Bear in mind that we are the gospel carriers for Jesus Christ. Bear also in mind that the Holy Spirit is back of soul winning work. There are no souls actually won to Christ. The Spirit has spoken first to the soul and convicted him of his sin, and of his need of Christ. Our part comes in being the actual "word" messenger to him. First, though, we must pray for the Spirit's leading. In praying for an individual, bear in mind that we can prevail upon the Spirit to convict that person of sin. Thus we must pray much for him and for the Spirit's leading. Next we must be ready to follow the Spirit's leading. Philip, we note in Acts 8:26, heeded the angel of the Lord. When he followed in the will of God he was successful as a soul winner. Close communication with Him, prayer, zeal and concern for the lost will put us on the road to intercept many lost souls.

4. **ARE THERE MORE?** We once heard a man make the statement to the effect that he didn't know where they were going to get new members for his church. The people who were going to church already belonged to some church in the town. And those who weren't going, just weren't church-minded. So, in view of such a statement we could well ask ourselves if there are more people to join our churches! That is silly to even give it a second thought. Of course, there are more. Countless thousands, yes, millions of people are yet without Christ. Our neighbors, school chums, other members of our families. Don't ever let anyone hear you ask the question, "Are there more?" Our job is to patiently win them.

5. **MAN HOURS AVAILABLE.** Isn't it true that when you want some clean-up job, supper, etc., done at the church you can get people to devote days and days of time to it? The place looks spick and span as a result. But, put on a soul-winning, visitation campaign, and nobody but the preacher has any time to help. Of what value is a spic and span church if souls are dirty? If we are willing to spend days and days cleaning up the material church, should we not be just as willing to devote days and days to seeking the lost for Christ? The business of the church is winning the lost to Christ. All that is material round about us, the church, its equipment, etc., will eventually return to dust and be lost. But a soul saved for eternity will shine forever. So, young and old, alike, let's be sure we are making our hours available to our Pastor and church for the purpose of winning others to Christ.

A good, helpful sermon on Sunday acts like a shoe horn, it eases one into the mold for the pathway ahead. It soothes the inner lining and comforts the soul.

Tests show that a temperature of 68 degrees fahrenheit is most conducive to mental activity.

Prayer Meeting Studies

By C. Y. Gilmer



COWARDS IN THE PULPIT

Afraid to warn the wayward youth,
Afraid to preach the burning truth,
Afraid to cross man's crooked path
Lest he should stir the devil's wrath:
Afraid to preach against the wrong
Because it's practiced by the throng:
Afraid to preach in thunder tones
Against the wicked on their thrones.

So many compromise today
For pulpits large and lots of pay;
For praise of men, both great and small,
Though God may frown upon it all;
Yes, compromise with Satan's fleet
That they may live on easy street,
While souls are going down to Hell
Where they in agony shall dwell.

O pulpit coward, turn unto God
And go the path our Saviour trod,
Lest you should lose your precious soul
And fail to reach the heav'nly goal,
Along with those you failed to win
From paths of wickedness and sin,
To Christ Who died to set men free
From sin and all its misery!

—Walter E. Eisenhour.

PREACHING A DIVINE NOMINATION

Scripture: Acts 20:26, 27; 1 Peter 3:14-16

THE OFFICE OF PREACHING is a divine appointment (2 Tim. 1:11; Rom. 1:10). Its preparation should be steeped in prayer (Acts 1:13, 14). It should be Holy Spirit empowered (Acts 1:8; Psa. 62:11). As an ambassador the preacher is told by the Word of God what to preach (Jonah 3:2; Matt. 28:18-20). His preaching theme should be Christ and Him crucified (1 Cor. 2:2). It is a ministry of reconciliation and persuasion (2 Cor. 5:18, 19, 20).

Herein is a great responsibility: "like people, like priest" (Isa. 24:2). The minister is bidden to preach the whole counsel of God (2 Tim. 4:1-5; Acts 20:20, 24, 26, 27). Otherwise, he could not count himself innocent of the blood of the lost and the ruin of mistaught and untaught believers. All Scripture must be taught because all Scripture is "profitable" (2 Tim. 3:16, 17).

While the preacher should be brotherly in his attitude toward all men, he must please his Lord rather than man (Acts 4:19, 20). He must be willing even to displease men if necessary in order to please God (James 4:4). John the Baptist preached plainly at the price of his life, preferring to please God rather than Herodias. In Galatians Paul

withstood the Judaizers. Paul was rough with Elymas the sorcerer (Acts 13:8-12). He withstood Peter to his face (Gal. 2:11-14).

It is easy to neglect unpopular subjects such as baptism, feet washing, woman's place in the church (1 Tim. 2:11, 12; 1 Cor. 14:34, 35), bobbed hair (1 Cor. 11:1-16), woman's submission to her husband (Eph. 5:22, 24; 1 Peter 3:1, 2), modest attire (1 Peter 3:3, 4; 1 Tim. 2:9, 10), the blood atonement, eternal punishment of impenitent sinners, repentance, sin, worldliness, etc. Blessed is the preached who refuses to cut the corners of his conscience in order to fit into modern thinking (Luke 6:26)! Forgetful of self, the preacher is promised a great reward for being persecuted (Luke 6:22, 23; 2 Tim. 2:12; 3:12). The world's true benefactors have a price to pay (1 Cor. 4:9, 10; 2 Cor. 3:12). Pray for all God's ministering servants!



Comments on the Lesson by the Editor

Lesson for March 19, 1950

THE FAITH THAT SUSTAINS THE CHURCH

Lesson: Acts 26:19-23; Rom. 5:1-8; Heb. 12:1-2

WHEN JOHN WROTE his first epistle to the churches he did it to encourage them in their advancement in spiritual things. This letter was a general epistle and was meant for all Christians then and those to come after them. In the fifth chapter of this lesson, verses 4 and 5, we find these words: "For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

These verses, although they are not included in our lesson text, seem to give us the basis of the "faith that has always sustained the church," and always will sustain it. Coupled with these verses we can well link the words written by St. Paul, as he says to his spiritual son, Timothy, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (The words of the Golden Text for today.)

We would do well to note that Paul does not say, "I know about him whom I have believed," but he says, "I know whom I have believed." In other words he has become so well acquainted with his Lord, that he is able to say, "I know Him." We all know about Him, but do we really know Him?

Paul had a genuine faith. He was one that really "believed God." What is it that keeps the church going today? Is it a mere feeling that it is the right thing to do to "belong" to some church—to have one's name on the church roll? About the only church roll that amounts to much anyway, is the one kept by the "Recording Angel" who sees all our thoughts and deeds and marks down, not al-

ways the overt act, but the intent of the heart. The recording secretary of the church may have your name and mine written in bold letters on the page in the church's record that tells of our membership in the congregation. But if that's the only place it is written—well, what's the profit?

When Paul writes to the Romans, as recorded in our lesson text, he says, "Therefore, being justified by faith . . ." When we come to that word, "therefore," it is quite essential to look backward and see from whence the conclusion about to be stated. Beginning at Abraham (in chapter 4) Paul shows that faith is an essential quality of life. Because Abraham "believed God" it was imputed to him for righteousness, and Paul concludes his argument (4:23-25) with these words, "Now it was not written for his sake alone, that it was imputed to him; but for us also, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification."

"Justified by faith," Paul says, "gives peace with God" through Jesus Christ. It is that peace that the church seeks for—the peace that passes human understanding. It is that faith that keeps the church going, sustaining it in its every act and purpose; being persecuted at times by the world, but coming out unscathed, because of that undying faith embodied in the members of the church.

Now read the last two verses of the lesson—Hebrews 12:1-2—lay aside the weight and sin, and with patience press toward the goal, always remembering that the prize at the end of the race is to be found with Him, who gave His all to sustain and order His church.

NEWS FROM OUR CHURCHES

(Continued from page 11)

a fine gift of food—canned goods, fruit, vegetables, etc., etc., etc., so that there has been plenty of viands on the pantry shelves ever since. And at Christmas time the pastor was presented with a generous "purse," so that the relations between pastor and people can scarcely be less than pleasant.

The W. M. S. is not large in numbers, but carries on the projects of the organization in due order. The Bible study and Mission study books are being reviewed, and some local interest in the Mission Study was aroused by the appearance of Madam Toguwa on February nineteenth, giving facts about Japanese life and customs and exhibiting some of the dress of Japanese women, showing the exquisite needle-work of Japanese seamstresses. Madam Tokugawa stressed the new freedom that Japanese women are enjoying under American occupation and the new laws that have been established. Our women are very fortunate to have been able to secure the speaker for the first engagement that she has filled since coming to the United States last September.

We have attempted to observe all the "Holy Days" of the year as they have appeared in their turn. Joined again, in a Community D. V. B. S. at nearby New Windsor during the summer, and then quite recently cooperated in a Leadership Training School with the neighboring congregations of the Church of the Brethren.

We enjoy very fine fellowship with these brethren. Our communion service last fall was becomingly spiritual and well attended. The Young Married People's class of the Sunday School purchased a duplicating machine for the use of the church, and the pastor is making a valiant effort to master the manipulation of the "critter" so that he can produce Bulletins that will be readable as well as presentable in appearance. The people are looking for the Bulletins each Sunday. The Easter season is fast approaching, and after that the summer schedule is soon upon us again, with the D. V. B. S., Children's Day, District Conference, and sandwiched in between them all vacations. So the year rolls around, with each month presenting its problems. Linwood craves your prayers, that we shall prove true to our trust, and "labor till the Master comes." Dyoll Belote.

CARLETON, NEBRASKA

Perhaps there are some who are wondering what the church in Carleton is doing. We cannot claim to have achieved much that is unusual or wonderful, but we can testify to continued endeavor and the blessing of God thereon. "Satan has hindered us" in ordinary ways and with difficulties peculiar to local conditions and circumstance, but we are encouraged with the assurance that "God's grace is sufficient" and that "we can do all things through Christ, who strengtheneth us." We know that nothing is achieved without sacrifice and effort. Therefore, trusting in God for help and guidance, we patiently and persistently press forward, realizing that our Lord is more concerned about our faithfulness than the results of our endeavors. Some progress has been made, especially in spiritual growth, which gives promise of a deeper interest, better attendance, more willing and active service and more generous giving.

Our Rally Day and Home Coming were combined and observed with a forenoon and afternoon service, with a delightful co-operative dinner and fellowship at noon. We had no guest speaker, but the services were well attended.

Our autumn love-feast and communion service was preceded by one week of preparatory services, conducted by the pastor. During the week two former pastors of this group, Miss Emma Aboud and W. R. Deeter, with his wife, happened to be visiting in this vicinity. Yielding to our entreaties, each of them gave us an inspiring and helpful message. The love-feast on the Lord's Day evening was a joyous occasion.

Union Thanksgiving Day services were held in our church, the pastor of the Church of the Brethren delivering the sermon. Special Christmas services were also observed in season.

One of our very fine young ladies, Miss Naomi Dudgeon, was married Jan. 15, with a very impressive church wedding. The bridegroom was Mr. Allen E. Betty, a former resident of Carleton and a schoolmate of the bride, a very fine young man.

An achievement, which has cheered our hearts very much and rejoiced many others in this community, is our recent purchase of new and beautiful carpet for the sanctuary of the church, which now covers the pulpit rostrum, the choir loft, the aisles and one of our class rooms. The

entire cost of the carpet and the labor required to lay it was \$560, which has been paid in full. The initial gift of \$200.00 was made by brother John W. Miller before his decease in December, 1947. Other gifts and funds were added occasionally and when the final solicitation was made in January the necessary amount was soon raised. An impressive dedication service was held January 22, which included the dedication of a new electric clock.

Laying the carpet required some repairs and other preparations. Snow that had blown into the attic had melted and released some of the ceiling plaster. A group of our church men built a scaffold and replaced the plaster. When it had dried another brother and his wife repapered it and others gave the sanctuary a thorough cleaning. The parsonage also needed repair. A leak in the parsonage roof had released plaster in the ceiling of the dining room, which our men repaired. Also, removing the old wainscoting and the crumbled plaster beneath it, they replastered the walls. When all had dried, a group of our women came and repapered the dining room and cleaned both the kitchen and dining room and laundered the curtains. It was all a fine expression of deep and sincere interest.

Our Laymens Organization, which was organized last April, is still going, but not too strong. Our W. M. S. and S. M. M. are flourishing and striving to meet their goals. Our church school attendance has kept up quite well, especially in the Children's and Young People's departments, but we have had especially favorable weather and roads this winter. Continue to pray for us.

H. M. Oberholtzer, pastor.

NEW LEBANON, OHIO

Greetings to all:

Already having a good start in the New Year, with many plans in our minds to be carried out, may we not fail to look back over the past year and see what God has done for us. I am sure we each have many blessings to count.

God has been good to us in many ways. He has carried us safely through the past year. All praise and glory goes to Him, who doeth all things well. May it be that in His will the year 1950 may be a happy and prosperous one.

The past year has been an active one, both for the Church and Sunday School, as well as for all other organizations of the church. All departments are holding their own, and even making progress. The Children's Department has done exceptionally well, with not much sickness. Our favorable weather has added to the attendance.

Our Christmas program was given on Sunday evening, December 25th. Also on the morning of the same day a candle light service was given by the Sunday School and Church. Sunday evening services are not attended as they should be. Seems that most people feel one service a day is sufficient. Therefore other things take the place of worship.

Rally Day was held in October, the Guest Speaker being Rev. C. C. Grisso, a former pastor of New Lebanon. Needless to say, the presence of both Rev. and Mrs. Grisso was much enjoyed. Meeting old friends revives the fellowship and may God bless their labors wherever they may be.

The Laymen have been reorganized and ready to go to work. The Woman's Missionary Society is also an active group.

Our minds are now turned to the evangelistic meetings which will be held the first two weeks in March. Rev. E. J. Black of our Bryan, Ohio, church will be the evangelist. Cottage prayer meetings are being held in preparation for these meetings. May we solicit your prayers in behalf of the work at New Lebanon, and especially for the unsaved and indifferent ones of the community. We are trusting that great things may be done for the Lord.

Anna Cashour, Cor.

WATERLOO, IOWA

Rev. and Mrs. Spencer Gentle and family arrived in Waterloo, Iowa, on January 31st, and are now nicely settled in the parsonage.

On February 5th, Rev. Gentle was installed as pastor of our church by Rev. George T. Ronk of Cedar Rapids, Iowa, who preached the morning sermon.

On Tuesday evening, February 14th, the congregation held a reception for our new pastor and family in the church parlors. Various departments of the church and Sunday School welcomed them and gave them the time of the meetings and the officers of the various organizations. Following this a program was given. A love offering was presented to the Gentles. A kitchen shower of groceries had been held previously, and was in the parsonage when they arrived.

After being without a resident pastor for three months, we are very happy to have the Gentles here. With everyone working together we are hoping to accomplish God's will.

Mrs. Earl Klingaman, Co. Sec.

WEST ALEXANDRIA, OHIO

We of the West Alexandria, Ohio, Brethren Church, wish to report.

The Lord has been blessing the work here in every way. The average Sunday School attendance stays around the one hundred mark, with the morning worship attendance about eighty, and the evening service around forty. The prayer meeting attendance shows about twenty-five each week. We count this good, and we are also happy to see new faces in our congregation from Sunday to Sunday.

We are also happy to report our Youth Group on the march for the Lord, with about fifteen active members. This group has as their project, a Solovox for the church piano. And may I say that they are really working at it. This group has two meetings a month, on the first and third Wednesdays.

The West Alexandria church also has a church basketball team, which has won three out of the four games played at this writing.

Notice concerning the error in the announcement in the Evangelist with reference to our revival dates was made recently. Brother Floyd Sibert held our meeting, a report of which will soon be made. The meeting began on February 12th and closed on February 26th.

H. R. Garland, pastor.

Ashland College News Letter

By Arthur Petit

Plans for May Day on May 20 are going forward at Ashland College, with the committee headed by Miss Mildred Furry, Dean of Women, meeting regularly. Several students are preparing a pageant for presentation to the queen who has not yet been chosen. The fact that the 1949 queen, now Mrs. Dallas Gardner, withdrew from college last spring makes it necessary to elect a senior to crown this year's queen.

The committee is proceeding with plans to have a reunion of the May queens this year with each former queen an honorary attendant to the 1950 queen. This will be in addition to the regular queen. The last preceding reunion was in 1935.

The honor roll for the first semester of 1949-1950 has been released. A number of students known to Brethren churches are listed. They include: Stanford Amstutz, Smithville; Carolyn Bixler, Ashland; Dana Hamel, Conemaugh, Pa.; Jean Heck, Hagerstown, Md.; Lyle Lichtenberger, Elkhart, Ind.; John Lindower, Ashland; Margaret Neighbors, Oak Hill, W. Va.; Joseph Schultz, Berlin, Pa.; Lavenia Stoffer, Homeworth, Ohio; Robert Stoffer, Homeworth; Gerald Wissinger, Falls City, Nebr.; Doris Hart, Washington, D. C.; Helen Shank, St. James, Md.; Robert Adams, Conemaugh, Pa.; Harold Barnett, Lost Creek, Ky.; Muriel Boardman, Ashland; Lois Coleman, Milledgeville, Ill.; Donovan Garber, Mansfield; Lowell Gardner, Nappanee, Ind.; Doris Gilbert, West Alexandria, Ohio; Doris Guenther, New Lebanon, Ohio; Joanne Hanna, Milledgeville, Ill.; Hazel Anne Linn, Ashland; Margery Long, Orrville, Ohio; LaVonne Maust, Waterloo, Iowa; Mildred Moore, Marianna, Pa.; Joanne Selby, Dayton, Ohio; Lewis Smith, Elkhart, Ind.; Charlene Tracy, Twelve Mile, Ind.; and George Schamel, St. James, Md.

A self-pitying self is a pitiable self.



BAKER. Mary L. Baker, daughter of Aaron and Sarah Ellen Moss, was born in Grant County, Indiana, and passed to her reward in North Manchester, Indiana. She was the mother of five sons. Her husband, Elmer Baker, passed on two years ago. She was a long-time member of the North Manchester Church. She loved her church, befriended her neighbor, and heard the call of the Master unafraid. Services by the undersigned.

Charles A. Bame.

ELLIOTT. Mrs. Hannh Hufford Elliott, daughter of the late David and Susannah Grable Hufford, was born August 12, 1870, in Washington County, Penna., and passed away on February 8, 1950 at the home of her daughter, Mrs. Hazel Proudly of Pittsburgh, Penna. Twice married, she leaves one daughter and one son, Theodore Briggs; two sisters, a brother, six grandchildren, and two great grandchildren. She united with the Highland, Penna., Brethren church in 1894. Funeral services were held in Pittsburgh.

Mrs. Mildred M. Dague.



CRANE-KIDWELL. On Friday evening, February 3, 1950, Miss Ida Mae Crane, daughter of Mr. and Mrs. James Crane of Picardy, Md., and Glenn H. Kidwell, son of Mr. and Mrs. Marshall Kidwell of Paw Paw, W. Va., were united in marriage by the undersigned, using the single ring ceremony, in the First Brethren Church of Cumberland, Maryland.

Bruce C. Shanholtz.

WEIMER-BRANT. We had the privilege and pleasure of uniting in marriage, Lawrence L. Brant and Hazel Jean Weimer, at the Vinco, Penna., Brethren Church, on Saturday, December 24, 1949. The groom is the son of Fred W. Brant, well known Layman and Boys' Brotherhood worker of Berlin, Penna., and the younger brother of the undersigned. We pray God's richest blessing to rest on this couple.

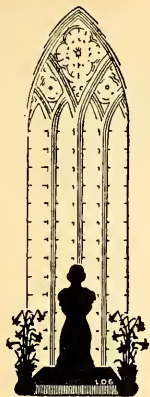
W. B. Brant.

BALTZER-WOLFE. Miss Jean Louise Baltzer, daughter of Mr. and Mrs. Burton B. Baltzer of Oakland, Penna., became the bride of the Rev. D. Richard Wolfe, pastor of the Third Brethren Church of Johnstown, Penna., on Tuesday evening, February 14, 1950, the ceremony being performed in the Homestead Avenue Evangelical United Brethren Church. Rev. W. G. Hawk, D.D., pastor of the church, performed the double ring ceremony by candlelight.

Mrs. Paul Meredith was matron of honor and Ralph L. Wolfe, was his brother's best man. The Ushers were Paul Meredith, Danny Lee Wolfe, brother of the groom, and Burton B. Baltzer, Jr., brother of the bride.

A reception was held in the church social rooms. The couple will reside in the Brethren parsonage, 186 Spring Street, after their return from the honeymoon.

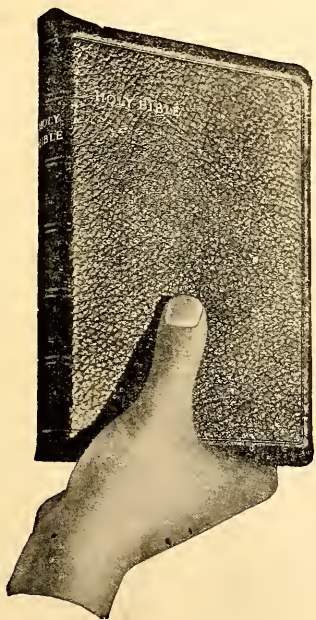
Mrs. Wolfe is a graduate of Dale High School and Windber Hospital School of Nursing. Rev. Wolfe, a son of Mr. and Mrs. Omer J. Wolfe of South Bend, Indiana, is a graduate of Ashland College and Seminary. He became pastor of the Johnstown Third Church somewhat over a year ago.



THE

Brethren

Evangelist



The Lenten Season

Elizabeth Read

Let me keep Lent;
Let me not kneel and pray,
Forget some trifle every day,
Fast . . . and take sacrament . . .
And then
Lend tongue to slander, hold ancient
grudge, deny
The very Lord whom I would glorify.
Let me keep Lent;
Let my heart grow in grace,
Let thy light shine till my illumined face
Shall be a testament
Read by all men
That hate is buried, self crucified—new
• born
The spirit that shall rise on Easter morn.

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Items of General Interest

Washington, D. C. Brother Clarence S. Fairbanks, Washington pastor, reports the recent reception of six new members into the church.

The Laymen's League, which serves its regular turn at the Central Union Mission, had charge again last week, with Brother Guy Tamkin as the speaker.

Brother Fairbanks says that during the month of March a greater emphasis is being laid on their evening services, with Youth Night, Missionary Night, and Laymen's Night being stressed.

St. James, Maryland. The Laymen of the St. James church were the guests of the Boys' Brotherhood on Monday night, February 27th, at which time Brother James Ault, pastor of our Hagerstown Church, was the guest speaker.

On Friday night, March 3rd, the 4H boys were host to the 4H girls at the church. There was recreation and refreshments.

We are sorry to learn of the automobile accident which befell Miss Mary Alice Ankrum, daughter of Brother and Sister Freeman Ankrum, on Tuesday night, February 21st. An X-ray showed an injury to three vertebrae. The accident hospitalized her for at least ten days in the Uniontown, Pennsylvania, Hospital. Brother Ankrum says that the specialist assures them she will be back to her normal health in about two months.

Johnstown, Penna., III. Brother D. R. Wolfe, pastor, announces special Easter services from April 3rd to 6th. The services will conclude with their Communion service.

Berlin, Penna. Brother Robert Hoffman, who was re-

cently installed as pastor of the North Georgetown, Ohio, Brethren Church, (succeeding Brother Spencer Gentle, who recently became the pastor of our Waterloo, Iowa, Church) is a product of the Berlin church, as is also his wife, the former Rae Musser. Berlin has furnished many workers in the field of the ministry and Christian work.

We learn from Brother Percy Miller's Berlin bulletin that the dates of the Pennsylvania District Camps were recently set by the District Sunday School Board, as it met on Saturday, February 4th. The dates are as follows:

Young People's Camp—July 2-9

Junior Camp—July 9-14

Union Sunday evening Lenten services are being held in Berlin. Brother Miller was the speaker on Sunday evening, March 5th, his subject being, "The Compass of the Cross." This service was held in the Lutheran Church.

Meyersdale, Penna. Brother W. S. Benshoff announces that Brother Willis E. Ronk, pastor of our Goshen, Indiana, Church, will be the guest speaker at Meyersdale on Sunday, March 12th. Brother Ronk served as pastor of this congregation from 1927 to 1935.

We note that the fund for the new carpet, which project was sponsored by the Bethany Bible Class of the Sunday School, is nearing completion. March 5th saw the first service in the Sanctuary since the completion of their redecoration program.

Pittsburgh, Penna. The Pittsburgh Church has planned a reconstruction program which will cover a three year period, at an estimated cost of about \$4,500.00. Recently tile was donated for the church kitchen floor. One by one they will find these items in their reconstruction program checked off.

On March 19th at the evening hour, a program will be rendered at the Pittsburgh church by the Saturday Evening Men's Chorus from the Rankin Christian Center, a Negro Choir with a fine reputation for good music.

Evangelistic services are scheduled for April 2 to 9, with the choir rendering their Easter Cantata on the evening of Easter Sunday.

New Lebanon, Ohio. Evangelistic services at the New Lebanon church, with Brother E. J. Black, of Bryan, Ohio, as evangelist, have been postponed because of coal shortage.

A goal of an attendance of fifty has been set for the regular prayer meeting services at New Lebanon. Brother Berkshire is working to this end.

A delegation from the New Lebanon church attended the revival services at West Alexandria on Friday evening, February 24th.

Louisville, Ohio. The Sisterhood presented their Public Program on Sunday evening, February 26th.

Brother John Byler says that there were three car loads of young people from the Louisville Youth Organization who attended the Northeastern Ohio Brethren Youth Rally at Ashland on Saturday, February 25th.

We quote from the Louisville bulletin of February 25th, "The church and Sunday school want to thank Mrs. Eshelman and her brother for the fine upholstering on the chairs in the front of the church. The chairs were purchased with a contribution from President William McKinley."

(Continued on Page 10)



THE QUIET HOUR

DURING LENT more than at any other time or season of the year, it seems that the thoughts of Christian people the world over, are turned toward prayer and the reading of the Word. While there is some reason for this stressing of the idea of the Hour spent with the Lord in Prayer and Study, each day, yet the Christian should be so steeped in the very elements of such a life that it ought only be thought of as a deepening of the application of principles already in constant effect. This is realized by every one who has tried it out, for

There's a satisfying power
To those who will but spend one hour
In quiet thought and meditation,
Seeking to gain inspiration
At the feet of Jesus.

If Jesus thought much was to be gained by a quiet hour spent with the Father, it ought to point His followers to the same kind of relationship.

How much we can gain by a study of Jesus' prayer life. Is it so strange to read that "in the morning, rising up a great while before it was day, He went out and departed into a solitary place and there prayed" (Mark 1:3), or does it make us marvel at the time He spent in prayer? In Luke 6:12 it is written, "And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God." Some things need to be prayed for for a long time; some only need to be referred to the Father for His solution.

R. A. Torrey once said, "Nights of prayer to God are followed by days of power to men." There are no set rules as to the length of prayers, or about what we should pray. Some prayers are long when they are short; and some are short when they are long.

But prayer should be such a part of the individual that he should feel that he is always in the presence of God; that he can contact God in every crisis of his life without having to go on a long search for Him; that he can lift up his soul in prayerful thanksgiving and praise, without any preliminary explanation of the cause of the appreciative expression.

We need to be so steeped in the language of the Word that we can meet every temptation as did Jesus in the wilderness, by being able to use the "Sword of the Spirit, which is the word of God," with telling effect. There is no temptation that can stand in the face of even one "it is written."

Prayer can make the busy life seem less busy—not that it lengthens the hours of the day, but that it makes possible the better accomplishment of the tasks in hand, because the soul is calmed and the mind better alerted to do the duties of the day.

In the stressing problems of His last days on earth, Jesus knew how to meet them, for He told His disciples to "sit here while I go yonder and pray." Jesus was trium-

phant on Calvary the next day because He had already won the battle in the Garden of Gethsemane on His knees.

Yes, prayer and the study of the Word will solve many problems that, on the surface, seem utterly incapable of solution. This has been tried and has been proven. Don't you think it would be worth while to

Think it over!

Office Gleanings

By The Editor

Additional Publication Day Offerings

Five more churches have sent in their Publication Day Offerings since our last report. Several others have come in in addition to the above five, but since they have not been tabulated and turned to the business office we are holding them for our next report. The following have been properly credited:

Milford, Ind. Brethren Church and Sunday School	\$59.51
Highland, Penna., Brethren Church and Sunday School (Mariana)	23.25
Maurertown, Virginia, Brethren Church	7.00
Huntington, Indiana, Brethren Church	19.00
Linwood, Maryland, Brethren Church	22.00

The above report brings the number of churches sending in their church offerings to a total of 52 for the denomination, divided by districts as follows: Southeastern—7; Pennsylvania—13; Ohio—12; Indiana—14; Central—2; Mid-West—3; Northern California—1. This means that just less than one-half of our churches have sent in their offerings, since we carry 108 churches on our lists, as reported by General Conference records.

If the remaining churches will do as well as those which have reported we feel that we will be able to reach our goal of \$5,000.00. Let's get the offerings in to the Publishing house as soon as possible.

Another Help for Program Builders

We have received for review, a brand new book, "52 Short Devotional Programs for Youth and Adults," by Kathryn Knos, published by The Standard Publishing Company. We have found it one of the most helpful books to be found in the preparation of either special adult or youth services.

It contains programs for each of the special days of the year, and carries many special features, such as, short pageants, poems, helps on suggested themes and scripture selections. There are also many seed thoughts which are most valuable to program builders. This book of 216 pages, sells for \$1.75, and is well worth the price. Order from The Brethren Publishing Company, Ashland, Ohio.



The Mission of the Prophet

THE UNIVERSAL ENGLISH DICTIONARY defines the Prophet as, "a person inspired and directed by God to announce His will to men."

As such the Prophet is a man of original insight. He is an authority, a source. He does not quote precedents. Fancy a group of men looking out over a landscape. They see a winding stream crossed by a rustic bridge. Close at hand are beautiful meadow lands. Beyond this is a forest and in the background a mountain. The farmer says to his friend, "What an opportunity for successful agriculture." The artist thinks to himself, "How charming, I must put that scene on canvass," while the lover feels that under a moonlit sky it is a place to stir the tenderest emotions. The lumberman looks at the forest and thinks of it in terms of building, while the geologist wonders what treasures may be hidden away in the towering mountain. Each has viewed the rural scene from the standpoint of his own personality and has found a Truth which especially appealed to him. Each finding was original.

The Hebrew Prophets came from varied spheres of life. Elisha was a prosperous farmer; Amos, a shepherd of Judea; Isaiah, a citizen of Jerusalem; Micah, a Judean Villager; Jeremiah, a youth from an ancient family, and Ezekiel, a priest of the temple.

The unifying characteristic of this group is that to each there came an overmastering conviction that through him God had something special to say to His people and that he must declare it. Each, under Divine inspiration, saw for himself what God had revealed to him.

The Prophet also exalts the moral and spiritual above the formal, the ceremonial and institutional.

Listen to God as He speaks to His chosen people through the keen eyed Isaiah, "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble to me; I am weary to bear them." Then follows, "Come now let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." Here the prophet was pleading for spiritual life as over against the mere ceremonial.

Then turn to Micah, where he says, "Will the Lord be

pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" Then the prophet defines religion by saying, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God?" Here again we have the spiritual exalted above the ceremonial. The institutional tends to stiffen into that which cramps and hinders the development of life. How true this was in the Pharisees of Christ's day. Ceremony had largely smothered out the life that belonged to Judaism at its best. Thus Christ the greatest of the prophets, by denouncing Pharisaic formalism, teaches that form is valuable only as it ministers to spiritual life.

The prophet is likewise the voice of the national genius. The flower of its development. We are led to inquire, "What is genius?" It may be thought of as a remarkable aptitude for some special pursuit. Lowell puts it well when he says, "Talent is that which is in a man's power; genius is that in whose power a man is," which is only another way of saying that the proper command and use of one's power may be classed as talent, but a genius is one under the power of some controlling passion. Such was Bacon in the realm of philosophy; Newton in the study of gravitation; Shakespeare in his dramas; Milton in his poetry, and Handel in his music. So the Prophets were obsessed with their message. They were under the compelling power of a great conviction that led them out from the narrowly national to world-wide application of principles. In this way they were more forthtellers than foretellers. In the days of Samuel, schools of the prophets were instituted, in which young men were trained in the law, in music and sacred poetry to fit them as public teachers of religion. They were as well, ardent patriots.

The root and stem of a plant each have their necessary function, but it is the flower that commands attention, as the climax of its growth. So in the Prophets we find Old Testament Hebrew life at its best. Paul in enumerating the gifts, offices, and power of the church, places Prophets next in rank to the Apostles.

The Prophet was a messenger but not an administrator, and as the Christian church became more highly organized, the essentials of the prophetic office were embodied in that of the minister. The genuine Prophet always emphasizes truth which deals with the ultimate intention of life, truth which affirms that life is a great thing; a glorious entity with a career beyond itself, and not something which falls to the earth and stays there; but having God over it as a protecting and guiding Providence. This means God's entrance into the unceasing contention between soul and sense, between spirit and flesh, between goodness and appetite, between time and eternity. The

Prophet pronounces the doom of a wrong order and proclaims the promise of a new and better day. That was what Joel and Amos did. But the hope for better things must be based upon a true repentance.

Hosea's exhortation is very touching and beautiful. "Come and let us return unto the Lord, for he hath torn and he will heal us, he hath smitten and he will bind us up." A consideration of the Hebrew Messianic hope does not come within our present purpose. In the days of Christ, people protested on the laissez faire basis.

Let a man go out into the world today with a passion for righteousness and a determination to see it applied to the social, business and political life of our time and he is met with decided opposition.

John Wesley, the Prophet of Methodism, had to contend with mobs, intent on personal violence, but he would not be turned aside from his mission. The Prophets have always been persecuted when they made a clarion call for reformation. The prophetic note is needed today.

A minister was once accused of being a different man in the pulpit than he was out of it. The accusation drew this reply, "That is the effect on the man in the pew. I know he is listening sharply to hear if what I say is what he wants to hear. I have to pay attention to him, because if he hears that with which he cannot agree, he will cut

down his contribution. I might endure that for myself and even for my family, but there is the whole work of the church to suffer, both home and foreign missions; there are many persons besides myself involved."

True, this seems to be a problem, but is he solving it aright? Surely the average intelligent and devout layman who sits in the pew and remembers that his minister is the ambassador of God, would not assume the responsibility of thus handicapping his church and God's Prophet by any such attitude.

A man from the street recently dropped in to hear an outstanding preacher, and upon coming from that service said, "That man speaks with Authority," which meant that the minister concerned felt sure that he had a message from God and that he had delivered it with unction and also a note of certainty. There was reality about it. If the church is to maintain her place as the conscience and moral haven of our civilization and thus speed the establishment of Christ's kingdom, the modern prophet must be clear visioned, courageous and uncompromising for God.

The True Prophet is still "a person, inspired and directed by God, to announce His will to men." He is God's Man.

—D. E. Martin.

Thirteen Revival Essentials

IN THIS TIME OF REVIVALS it is well to look over the relationships that exist and the essentials necessary in the conduct of such meetings. Too often these are forgotten or neglected until the meetings are almost upon us, then in the hurry and bustle of preparation, there are some of these essentials that are not made use of.

These thirteen essentials should be kept in mind, not only in the preparation time, but throughout the entire course of the meetings.

1. A spirit that is holy. This of course, not only means that all should be under the guidance of THE Holy Spirit, but that there should exist within the individuals a holy spirit—a spirit that will motivate all activities, and that will realize that the work must be undertaken solely for the glory of God.

2. There must be a forbearing spirit. Not a spirit of criticism concerning those who are absent. Neither should fault be found with those in attendance. Be thankful for those that do come, and never scold sinners.

3. There must be a praying spirit. Prayer is the force that makes for genuine revival. Remember that "Satan flees from the weakest saint upon his knees." Pray often and in secret. Do not grudge the time spent in prayer, nor grow weary in your intercession for those who are without Christ in their hearts.

4. There must be a working spirit. This is the spirit that will send you out after the man who needs you the most. It will prepare you for the message each night. It will fill you with energy, push, fire, and zeal.

5. There must be a self-denying spirit. Deny yourself all things—yes, everything that will hinder you or divert your mind from the one work of the day and hour. Fasting will help—for when one fasts he is brought to the place where, when hunger comes, he will realize the reason for his fasting and will be forced to his knees in prayer.

6. There must be a burdened spirit. Someone has said, "Only when Zion travails are souls born into the kingdom." Men must want men to be born again, and want it enough to do something about it.

7. There must be a persevering spirit. Set your stakes and stay by them. Never give up. Remember that God is NEVER defeated. It may not come as you desire, but it will be answered in God's own way. As God never gives up, man should follow in His train.

8. There must be a trusting spirit. God must be taken at His word. Take hold on His promises, comply with the conditions, and then expect the fulfillment of those promises, not alone in your own life, but in the lives of those for whom you pray.

9. There must be a bold spirit. Sin should always be described as sin in its worst form. Call things by their right names. Do not gloss over sin for the sake of making friends. Tell the truth. Set forth the great doctrines of sin, punishment, regeneration, and clean living following the change that must come. Seek to so speak that men may be pricked in their hearts and say, like those who listened to the sermon of Peter, "Men and brethren, what shall we do?" Do not flinch. Do not cringe. Do not com-

promise. Have holy confidence in what you set forth as your message, whether it be from pulpit or pew. So declare it that men will believe that you believe it. You are God's ambassador. Deliver the message He gave you. Let Him have the opportunity to use His own power in the message.

10. There must be a persuasive spirit. Beg, exhort, entreat, with every aid and device at your command. Study to find a way to the sinner's heart. Hold Jesus up as the mighty Saviour. Persuade your fellow-man to accept Him. Do not argue, nor do not waste time where there is no conviction. Do not try to do the work of the Holy Spirit, which work is to bring conviction to men. But exhort and persuade.

11. There must be a loving spirit. Look at your fellow-man as you do at your own brother. Love him as your own brother. See how sin and degradation have injured and defaced him. He is a wreck because of being overcome by the devil. Think of his end if he is not rescued from his terrible plight. Help him up and out of the slough of despair. Remember that he is blind and cannot see. Be eyes to him. Be a new will to him. Go to any straits to show him that you love him.

12. There must be a praiseful spirit. Praise the Lord for the victory that is to be. Shout the victory cry before you can see the end. Above all things else we must remember that it is God that deserves the praise, not man. Remember that Jesus said, "Without me ye can do nothing."

13. Over and above all, one must have The Holy Spirit. It is He that leads and guides and admonishes. It is He that takes our prayers and translates them into the language of God. His presence is the most important factor of all.

Read these thirteen essentials again and see that not one of them can be neglected. All must be found in the congregation, both as individuals and collectively.

Travel Flashes

Dr. Charles A. Bame

Land, Ice or Sea?

The northern half of Indiana is a land of variety, change and interest. Of course native Hoosiers believe that one needs not to halve the state to say the same things; but it is not too true as to all of the points above made. Traveling from Indianapolis north, one passes so many lakes, bogs, sand hills, small clumps of trees and, of course, over the famous Wabash River, which has made the headlines many times in this strange winter—or was it winter?

Four times our Wabash (only four squares away from where I sit) has become angry and uncontrollable; for, while the course has been straightened through our city, it has gone far out of its banks, caused as many as thirty families to move out of their engulfed houses and what one man told me was worse, he had to move thirty rabbits every time to save their lives and his boy's investment.

Famous in song, story and legend, this river is not always something to sing about. But what is? Who is? How else would we have ever evolved the proverb: "Take the bitter with the sweet," or believe "in this world ye shall have tribulation!"

And that's what these families have to do and what we all have to do in the affairs of life; for who would have thought that we would so soon be sorry that the great discovery of the release of the power of the atom bomb would backfire with a world full of fear? Even the discoverers seem to run from their discovery as they resign from places of prominence and great salaries.

"Fear Itself"

The late F. D. Roosevelt made himself famous with his "straw" flung to a fearful world that "the only thing we have to fear is fear itself." But that did not still the basic "fear itself." Faith is the only offset for fear and we do not originate it or hatch it out or work it up. It must come from some basic grounded courage that comes only when we have found security, safety and peace in the Giver of it. Romans 10:17; Ephesians 6:16; Hebrews 2:4.

Revivals!

Ah! this subject is the outbreak of stirring revivals and confessions of sins of all kinds and sorts in various places in our country. The explanation that satisfies is that they come—not from sources one expected—the play-minded, sinful parents who have flung faith to the discard and recklessly given us a generation of confused youth, horrible, devastating outlook for peace that has had to youth, from the youth themselves who are facing the most horrible, devastating outlook for peace that has had to be faced by any generation since the inexplicable times of the tyrants and warlords. In other words, they face the possibility of being "blown to atoms" if or when the next war comes and they are not so blind that they believe they can be saved from eternal wrath, but by "getting right with God" while it is yet day. Acts 2:38; Hebrews 2:3; 1 Peter 1:5, 9. That is the best explanation I have yet heard; and it is a bright spot in a darkened world.

Lost!

Were you ever really lost? I was. When but a youngster, less than a mile from my home with my older and bigger, stronger brother. We went fishing to grandmother's woods. We were in sight of both her and grandfather Bame's farm and buildings. I could see them and my brother argued and plead with me to straighten up; but I could not. I was lost and lost for sure! I can feel it yet in my heart. I cried and pleaded until brother took me back past all the landmarks into mother's bosom. "I was lost, but now am found." I could well have sung then with mother. We never cast a line either, that day.

Lost Again!

We were traveling on a foggy day and had taken a by-pass around one of our cities. We drove and drove and were getting nowhere; all was strange, dismal and foggy. We argued and wondered and finally, to make sure we were not going wrong, we got our compass and it showed that we were going exactly the wrong direction. We had the travelers' bible (compass) but I would not believe it. Then, strange as it really is, we stopped a man (an entire

stranger) and asked him which way we were going. And the compass was right! It was plain unbelief, no less than they who have the Bible and do not go by it or even try to find out what it says. Psalm 119:105.

A Thief!

Who? I? Would you believe it? Now don't quit reading until I tell you the how of it. We had traveled across a distance of sixty-five miles of this diversified part of our Indiana and got about all the kinds of weather, as well as landscape and had finished a fine repast in one of the nicest places to eat of which I know. I had worn my newest overcoat and, coming out of the dining room, had not been as careful as I should have been. We got into our car to get nearer the place we had traveled to see, to find a place to park our car. I got out, and so did Lady Bame; locked the car and put my keys into the pocket of the gray overcoat and, of all things, it had slash pockets and mine had not! There were keys already in the pocket to a car that was not my own; they were from another city. It was not my coat!!!

Now What?

It was the noon hour and now, we were six blocks away, traffic terrific. I decided that the quickest way was to run back to the place, rather than try to risk stoplights, policemen, and who or what not, with our car. But they were long, long blocks. How would I find the owner of the coat so near like mine and where? Would he have the policeman after me and a reward offered for the man who had taken his coat with his gloves and auto keys? Even if he were ordinarily kind and considerate, would he be that way when he found the man who had what was not his own? How many things one conjures up in a time like that.

Finally I arrived back and as I approached the rack where we had hung our coats, a man said softly, "I believe I am the man you are looking for." Meekly I said with a kindly look, "I hope so." "Well," he said, "I do not blame you, for I had your coat on and was out on the street before I knew it was not my own. This one had straight pockets, and my keys were not here, and I expected you to be back soon. It's all right." Ah, me! What a sweet, welcome, lovely word was that!

"It's All Right"

Some time we'll be short at another judgment unless we have gotten "right also" before it is too late. Who makes no mistakes? Who can boast what none have been able to claim before, as he faces the Judge of all the earth? Had I not rushed back to face the other fellow, consequences might have been sadly worse. It is to be so at the last one we meet. Mark 16:15, 16. If we are to hear His "well done," we must "fix it up" with Him when He want it done. We must face the fact that we are sinners and become "saved by grace." Romans 10:9, 10. NOW! Hebrews 3:13. "If we confess our sin he is faithful and just to forgive our sin and to cleanse us from all unrighteousness." I John 1:9. If we are ashamed of Him, He'll be ashamed of us; Mark 8:38. If we deny Him. He'll deny us. Matthew. 10:33. Face up now!

—Wabash, Indiana.

Resolutions Recently Passed By The National Temperance Council

Forasmuch as there is widespread confusion concerning the actual meaning of "Temperance," and

Whereas, the American people, despite a slight decrease in alcohol sales last year, are still consuming 132% more of beer and 400% more of hard liquor, per capita, than during the early period of repeal; and

Whereas, many of the great TV and radio chains will undoubtedly accelerate the 40% crime increase through the glamorous use of suggestive wet dramas; and

Whereas, The Temperance Forces of America are now convinced that victory over the evils of alcohol must be obtained through creative Christian action, Now, Therefore

Be It Resolved, by the members of the National Temperance and Prohibitive Council,

First: That we and all of our cooperating agencies, unequivocally take our stand for total abstinence, and declare this to be the true definition of Temperance;

Second: That while we welcome the full and fair revelations of science on the actions of alcohol in the human body, we charge our people to remember that the scientific and physiological aspects of this narcotic drug must be interpreted in the light of their ethical and moral effects upon men and society;

Third: That we request all denominations to agree upon some annual day of commitment, when the people of every faith shall be challenged to take this high ground of personal total abstinence;

Fourth: That we heartily commend those States and Colleges which are establishing Departments of Alcohol Education, and urge that a systematic plan of education be adopted in all the Public Schools of America, thus using every possible means of so impressing the facts of alcohol upon the consciousness of men that our youth may be enlisted in new adventures of wholesome living;

Fifth: That we heartily commend the rapidly increasing number of courageous Ministers whose congregations are receiving fearless and positive presentations of Truth concerning the Christian's attitude and action toward alcohol.

Sixth: That we encourage every participating member of the National Temperance and Prohibition Council to renew emphasis upon the importance of, preparation for, and effective follow-up of World's Temperance Sunday.

C. R. Hooton, Chairman
Edward B. Dunford.

The rapture is the "blessed hope" of the Church, full of the sweetest comfort.

For I have sorrowed, and I understand
To speak the freeing word; how sure the hand
Must move if it would give true sympathy,
And I know silence often can release
The tension in the heart and bring it peace.

Mother and Son On A. C. Honor Roll

Both are members of the North Georgetown Church



Mrs. Paul Stoffer and Her Son, Robert

Courtesy "The Ashland Collegian"

Like mother, like son. It is unusual for a mother and son to be enrolled in the same college, but when both study for an entire semester and are awarded all "A" grades for the period, it is most unusual.

Mrs. Paul Stoffer and her son, Robert, of Homeworth, Ohio, are both on the highest honor roll with the best possible grades at Ashland College the first semester of this year. They are the third and fourth respectively of their families to matriculate at Ashland.

Upon his graduation from Alliance High School in 1945, Robert started his education at Ashland. A series of events including a term in the Army delayed his education. Meanwhile his father was fatally injured in an accident in an Alliance industrial plant.

Mrs. Stoffer, upon the death of her husband, returned to her original vocation, teaching, attending college in summers. This fall she accepted the position of house mother of the Senior House and enrolled for a full course in elementary education.

All this leads to the point of the story. Both Mrs. Stoffer and her son are "tops" as scholars. Robert is looking forward to graduate study in science next year, while his mother has one more year to qualify for the degree of bachelor of science in education. Ellen and Tom, Mrs. Stoffer's older children, were also honor students at Ashland.

THE DATE OF GENERAL CONFERENCE

Many people are beginning to wonder and enquire concerning the date of General Conference. Conference will be held as usual at Ashland, Ohio, on the Ashland College Campus. The dates are August 21 to 27. This will be the last full week in August. The date is set at each conference time.

Clarence S. Fairbanks, Executive Secretary.

Have you sent in your
Offerings for:
White Gift
Publication Day
Benevolences

» » » Our Poet's Corner « « «

Man's Inglorious Seat

H. A. Gossard

"Humble yourselves in the sight of the Lord, and He will lift you up." James 4:10.

* * *

The thrones from which all foul contagions rise
And float from mind to mind with ill effect
Will, when the Sovereign Ruler of the skies
Takes charge by right, end while the kings object.

That used by kings as power will pass away;
That called a throne will be but wood and stone;
That which was seated there will be but clay
That held the soul so long to evil prone.

When God rules not within the human heart,
Oppression is the act from man to man.
When man lets God direct, then every part
Becomes a blessing in each human plan.

If INHUMANITY from man to man
Were made a foe by each, and unto each,
HUMILITY would work a noble plan
To drive the devil out, so God could teach.

—Lanark, Illinois.

Our Challenge

Mrs. Elmer Ebbinghouse

When our boys fought and died,
In their battle with greed,
We hoped that our land
From its chains would be freed.

But have we forgotten
Our heroes so soon,
That we let greed enthral us
And threaten our homes?

Let's gird on the armor
For right, while it's time;
And work with our might
For the things that are fine.

Then, when over yonder
Our boys we shall see,
We'll be worthy their tribute—
"You didn't fail me."

So with God's assistance
Let us work, watch and pray;
'Till our country at last
From greed is set free.

—North Manchester, Indiana.

- - BURNING TRUTH - -

By Charles Emory Byers

Strength is born of struggle; faith of doubt;
Of discord law, and freedom of oppression;
We hail from Pisga with exulting shout
The Promised Land below us bright with sun
Ere toil and blood have earned us the procession.

—Bayard Taylor.

NO SPECTACLE is more pitiful than that of a weakling. Every weakling gains that unenviable status by inaction and pure laziness. Likewise it is action and struggle that make a man strong and capable. With the successful accomplishment of each succeeding task he becomes stronger and more confident that he can do the next better and with greater ease. Thus the burning truth that strength is born of struggle.

This is true in all walks of life. Whole species of plants and animals have gained their ascendancy over others because of constant struggle. The eye and talons of the eagle, the tooth and claw of the tiger, the strength and agility of the stag, are a few examples of this law.

In man it expresses itself in countless ways. Demosthenes, the Greek, stuttered when he was a child, but by a masterful struggle he overcame his defective speech and became the world's greatest orator, as well as a mighty power in Greek society. Henry Ford struggled in a barn, too poor to pay his rent, on his gas engine and automobile. His struggle rewarded him to such an extent that he has blessed all America and taught his name to half the globe. The story of Henry Ford offers a close parallel to a man who preceded him on the American industrial stage, Andrew Carnegie.

The burning truth is that every man who really has succeeded at anything has struggled for that success. If he got it in any other way it is not really his. When a man attains his goal by struggle he has a double reward: He has possession of the thing sought and greater strength for still higher goals.

It is an unfailing law of life that exercise of a physical or mental endowment strengthens it. The right arm of the blacksmith after ten years of labor is tremendously more capable of greater tasks during the next ten years. It is likewise true in the mental world. Memory and reasoning powers are increased by struggles in those directions.

This truth carries other suggestions: Man works up to faith through a struggle with doubt, he makes his laws through a series of vexing discords, and he is driven to freedom by unbearable oppression.

Thus man is destined to gain a higher plane through a series of struggles that make him a strong and capable creature.

One glittering blade of divine truth is mightier than all the weapons of darkness.

If God tells you to reckon, He pledges Himself to make the reckoning good.

Items of General Interest

(Continued from Page 2)

Bryan, Ohio. The Bryan Laymen are again on the move—plans are made for a monthly calling campaign, when the men will go out two by two to win prospective members and call upon those who are irregular in attendance at church.

Brother Black says a new thirty gallon gas water heater was recently installed in the Bryan parsonage.

Brother Black also says that February 12th marked the first anniversary of the church broadcast which is sent out over the Defiance, Ohio, station, and known as the Gospel Radio Hour. The cost has been advances about five dollars per Sunday over the original contract.

Gratis, Ohio. We note that the song leader for the Gratis evangelistic campaign is Dennis A. Snell, son of Mr. and Mrs. George Snell of West Alexandria, Ohio. He is also assisting in personal work, having engaged in such work in Chicago. Brother V. E. Meyer is the evangelist. The meetings will close on Sunday, March 12th. Brother Crick says that the Methodist pastor has been very kind in co-operating in the advertising campaign for the revival. Word just received says that the meeting has gotten off to a good start with five confessions.

North Georgetown, Ohio. Brother Robert Hoffman, student pastor of the North Georgetown church, proudly announces that of the five students in Ashland College attaining a straight "A" average in the past semester, two of them, Lovina and Robert Stoffer, are from the North Georgetown Brethren Church. (Their pictures and the story appear elsewhere in the *Evangelist*.)

Dayton, Ohio. Brother S. M. Whettstone, Dayton pastor, says, "An even fifty young people attended the 6:15 to 8:15 service on Sunday evening, February 19th."

Akron, Ohio, Firestone Park. Revival services are now in progress at the Firestone Park Church, having begun on Monday evening, March 6th, with Brother John Byler as evangelist. Brother Byler also is giving excellent talks to the children.

Brother J. G. Dodds, pastor of the Akron Church, writes the editor that "There were three converts on Sunday evening, February 26th. This brings the total to twelve for January and February. There were 112 in Sunday School on the 26th."

Brother Dodds also said that his son, "Gil," will leave the United States on March 19th, for a month's evangelistic tour of Korea and Japan. He asks your prayers for him in this work.

The Father and Son Banquet was held on Friday night, March 3rd, with Mr. W. H. Hisey, Instructor of Supervisory Training Groups in the Goodyear plants, as guest speaker.

Ashland, Ohio. Brother H. H. Rowsey, Ashland pastor, received an additional six people into the Ashland church on Wednesday evening, March 1st.

The redecoration program of the church has had its beginning with the plastering of the places that needed patching before the painting program was begun. It is hoped that the program will be rapidly brought to an early completion.

Dean M. A. Stuckey spoke to a large and appreciative audience on Sunday evening, February 26th, when he gave many of his experiences in his recent trip to Europe. He dwelt on the relation of the present trends to the Christian program and gave a most comprehensive picture of the present situation. It is to be hoped in the near future he will be able to continue his most interesting lecture, for he did not have time to go into all the details his audience would have liked so much to hear. He is much in demand for lectures at the present time, but has promised us to share some of his experiences with the readers of *The Evangelist* as soon as time permits.

The Women of the two Missionary Societies engaged in their regular day Hospital sewing on Thursday, March 9th.

Warsaw, Indiana. Warsaw is still striving for that 200 mark in attendance at Sunday School. Every effort is being put forth. Brother Beekley says that their enrollment on the books shows very many over that number and so—why not?

Elkhart, Indiana. We note from Brother King's recent bulletin that they have received a letter from their daughter, Jane Byler, in Argentina, in which she says, "I am feeling much better and have gained five pounds. Strength seems to be coming back." We all rejoice at this good news. Continue your prayers for her complete recovery.

Brother King reports the addition of eleven members since his last report. He is teaching the subject, "The New Testament: Its Content and Value," in the Union Leadership Training School at Elkhart.

South Bend, Indiana. The Senior Sisterhood met at the church on Sunday afternoon, February 19th, from which place they went to several Nursing Homes to sing for the residents there. This is a very fine thing to do.

Loree, Indiana. Brother Robert Higgins, Loree pastor, was hospitalized from February 18 to 21—he calls it just a "short stay." Hope you are all O. K. by this time, Brother Robert.

He announces future events at Loree as follows: March 19th—Class No. 8 of the Sunday School presents a play, "Peace Be Unto This Home," at the Bunker Hill Methodist Church, a return exchange; Week of Triumph—April 2 to 9 at the Loree Church; Easter Cantata by the Choir—April 9th; Daily Vacation Bible School—May 28th to June 11th.

Thirty-two men from the Loree Laymen's Organization were in attendance at the District Laymen's Rally. In all there were 133 present.

Nappanee, Indiana. We quote from the Nappanee bulletin of February 26th: "Have you seen the new floor in the basement? This gray marbled asphalt tile floor adds much to the beauty and serviceableness of the church. Our thanks are due to Mr. U. J. Shively, who took the responsibility for raising the money for this project, and to Mr. Devon Richmond who, with the help of the Laymen, laid the floor."

Milledgeville, Illinois. Brother D. C. White announces the evangelistic services at Milledgeville to begin on Sunday, March 19th, with Brother Floyd Sibert, pastor of our Pleasant Hill, Ohio, Brethren Church as evangelist.

The Sisterhoods were in charge of the morning wor-

ship services on Sunday, March 5th, with Dr. Flexman as their guest speaker.

Lanark, Illinois. Just as we were about to go to press, word came to us that Dr. L. O. McCartneysmith has been very ill with bronchial pneumonia, and that Mrs. McCartneysmith is suffering with Virus Flu. The pulpit has been filled by Elder Joe Piesen of the Church of the Brethren. Pray that these two may soon be recovered of their illnesses.

Spiritual Meditations

Rev. Dyoell Belote

AWAITING GOD'S TIME

"Who can stretch forth his hand against the Lord's anointed, and be guiltless?" I Samuel 26:9.

ONE OF THE HARDEST LESSONS in the school of life is that of patience. The problem in the lesson is that of how far we may be able to help along God's plan for our lives, and when it is best for us to wait until the divine plans come to include us.

In the story concerning David, from which our text is taken, David had already been informed that he was to succeed Saul to the throne of his nation; and here was an opportunity to hasten matters—destroy Saul and seize the throne. Shall he do that or wait, or what shall he do?

There was one wise and safe thing to do, and David did it. Knowing he is to come to the kingship, he can get ready to fill the place. We can always try to prepare ourselves for the largest position God may call us to fill or the largest thing He may call us to do, although we may not seek the position or crave the honor.

It is said that a cinder in the path along which the king was traveling asked a good fairy to put it in the king's crown, because he was of the same family. (Seeking to bask in reflected glory). But the king's servants brushed the cinder away as a bit of dirt. If the cinder had asked the fairy to make him a diamond like his brother, the courtiers would have gathered him out of the dust and presented him to the king for a place beside his brother.

Youth tends to impatience, and to want to inaugurate for the task they seek to perform. James and John desired life's plans before they have fully prepared themselves places of importance in Christ's kingdom, but He told them that prepared places were for prepared people. Being in places of honor and trust somewhere is not nearly as important as being fit to be there when the time comes. Patience and preparation do it.

—Linwood, Maryland.

The spirit of holiness is not a joy killer, but a joy factory.

Somehow we feel that God has a particularly warm spot for His children who are as sheep—meek and lowly.

Bits of Brethren History

By Harrie C. Funderberg

JONATHAN MYERS, JR.

Jonathan Myers, Jr., was born January 10, 1833 in Putnam County, Indiana, and, with his parents, moved to Iowa in 1851. He was married in 1856, and in 1857 both he and his wife joined the church and were baptized in the Des Moines River by his father. On April 3, 1859, with many friends, they started across the plains to make their home in California. They had a very pleasant trip, arriving at Sacramento on October 3rd, being five months on the road. In November he went to Gilroy to visit Elder George Wolfe who had come to the coast two years earlier. He returned and located at Lathrop. Two years later Elder Wolfe moved and settled two miles south of Lathrop. They soon arranged to hold meetings and organized what is now called the Lathrop Church. At the Camp Meeting in 1863 he was called to the ministry. Two years later he was advanced to the second degree, and was ordained to the Elder-ship in 1869. Elder Myers preached at almost every Brethren Church in California at various times. He baptized and took into the church more than one hundred members.

Brother John Noe, whom Francis Myers baptized near Eddyville, Iowa, moved to California in 1865 and settled near Salmon Creek, Humboldt County, in 1879. He wrote for someone to come and hold a protracted meeting. Brother Jonathan Myers and his wife left home in Oakland on October 22, 1879 and soon began a meeting at Salmon Creek, near where Brother Noe lived. He preached steadily for five weeks at Port Keynon, baptizing seventeen persons, and found two members, J. W. Croley and wife, thus giving them nineteen members. He organized them into a church and held communion with them before returning. Twenty-one partook at the supper.

On August 15, 1880, he with Brother S. H. Bashor, went to Humbolt to attend a Camp Meeting. Brother Bashor did the preaching for eight days. At the close of the meeting, Brother Myers baptized twelve applicants. From here Brother Bashor went to Springville and preached a week, baptizing four. Brother Myers went to Salmon Creek, held a week's meeting and baptized seven.

While pastor at Humbolt Brother Myers baptized thirty-six. Trouble developed in that church later that caused it to break up. He located in Pasadena finally, where he engaged in business. His wife was an invalid for many years and died in 1898.

A MISSIONARY'S EQUIPMENT

A life yielded to God and controlled by His Spirit.
A restful trust in God for the supply of all needs.
A sympathetic spirit and a willingness to take a lowly place.
Tact in dealing with men and adaptability toward circumstances.

Zeal in service and steadfastness in discouragement.
Love for communion with God and for the study of His Word.

Some experience and blessing in the Lord's work at home.
A healthy body and a vigorous mind. —Hudson Taylor.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benschoff, Topic Editor

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Topic for March 26, 1950

EVANGELIZE THROUGH CHURCH VOCATIONS

Scripture: Romans 10:9-15; Ephesians 4:8, 11, 12

For The Leader

THIS IS THE LAST in a series of four C. E. Topics devoted to the subject of Evangelism as the greatest work of the world. It is great because, through it, if done properly, we bring lost souls to the living Saviour. It is important because, through it, we bring new workers, members and talent into our churches. Direct result of this, of course, is a growing church. And a growing church is the one we like to belong to. This fine result, a growing church, does not just happen. It comes because we meet the conditions. We must, ourselves, be workers in the Church. Thus our subject tonight. Through special activities, and jobs in the church, we can make our church grow. From the Pastor on through to the Janitor and Pianist, each one of the officers has a "church vocation" which they can use to win others to Christ. Will you do your part? Then we have some suggestions for you tonight.

DISCUSSION

1. **PAUL'S LAMENT.** In our Roman scripture tonight we have the way of salvation pictured by Paul. Confession of the Lord Jesus; belief that He is risen from the dead. He also shows that with the heart man believeth, and with the mouth confession is made unto salvation. He even goes so far as to show that everyone is eligible to receive the gospel, stating that whosoever shall call upon the name of the Lord shall be saved. But then comes the lament. He asks how they shall call on Him in whom they have not believed, or how shall they believe in Him of whom they have not heard? Also Paul laments the fact that they have not heard because they have not had anyone to take them the message. It all sums up to this, how shall they believe in Christ unto salvation when no one has taken the story of Christ to them?

2. **HAVING NOT BEEN SENT.** Paul raises another thought in asking how shall they preach when they have not been sent. We do not presume to be adding to scriptures, but we ask, "How shall they be sent when they are not willing to go?" The Brethren Church right now has the best opportunities for Christian work it has ever had. Right now, though, there is a shortage of workers. Right now there should be 100 High School seniors, good Christian Brethren young people who should be willing to enter Ashland next fall and train for some phase of Christian work in our Denomination. That rate could continue for five years without a let-up, and we still would need workers. We must truly prepare now for our future as the Brethren Church.

3. **SOME ADVANTAGES.** As it stands now, the average Brethren young man, a High School graduate this year, or in the next several years, will always have a job. If he is capable, sincere, and called of the Lord, he will

never have to look for a pastorate during his active lifetime, after he has received his training at Ashland. The field is just as wide for young women. Ashland needs more and more Brethren men and women to fill the ever-expanding need for professors and workers. The Mission Board, the Publication Company, the Brethren Homes, to name a few, are constantly in need of good Christian Brethren workers. The pay may not be as high as in some other jobs, but you will be among your friends, working in the church you love and for the Lord you profess to serve.

4. **COME ON, YOUNG PEOPLE.** We are speaking now to that 100 High School young people of Brethren faith we mentioned earlier. Maybe there's more, maybe a few less. But one or two in this local Society, or that one, now getting ready to graduate. Is it going to be a 5 and 10 cent store job? Is it going to be a secretarial job in some small office? Seriously now, give heed to the call of your Lord to greater things in His service. Brethren Youth, Sisterhood, Brotherhood and Christian Endeavor have all been working to one end. That is, to get you to think seriously of training yourself for higher Christian service in the Brethren Church. Are our efforts going to be wasted? Or are you going to prayerfully seek the leading of God for your life? One hundred of you entering Ashland next fall; 60 of you graduating in four years, as Christian teachers in public schools, pre-sems, pre-sem's wives, candidates for clerical positions in our Brethren institutions, etc. Three years later, 10 fine young ministers, each with a fine wife, ready for our mission fields, home mission pastorates, and pastorates. If you don't go, will there be just nine? If nine others don't go, will there be any? See how important it is that YOU give heed to the call of the Lord.

5. **PROGRESSIVE CHRISTIAN ADVANCEMENT.** The field is unlimited. We could use trained ministers, their wives, missionaries, office workers, teachers, etc., in great numbers right now. But we are thinking ahead a few years. When you College Freshmen next fall graduate, from college, and the "ten young men" in 7 years from our Seminary, what then, Simply this, that the next year after that, and the year after that, etc., we can continue placing young ministers, wives, office workers, college professors, mission and publication workers, faster than they will be available. After all, what other field promises the job security today that Christian service does? After all, if you have kept yourself a clean young person, following the rules of God for your life, and shunned the filthy evils of modern youth, why shouldn't you continue to live for God, using your talents and services for Him. God needs you, the Brethren Church needs you. And if you are inclined to think the "pay" doesn't add up to other occupations, think on two things. First, very few jobs around the country are very secure right now. After years of training in a secular field you may find yourself without a job. Christian work is not that way, nor will it be in your lifetime. You'll always have a job if you measure up. Second thing to think on is that every act of Christian service you do has a reward in heaven. This life, with its allurements is but a fleeting moment of time. Eternity is endless. Better to have your "pay" awaiting you up there, taking a little less of it here. Get this viewpoint, and we feel sure you will add your name to those who this day would not change their Christian work for any other job.

Prayer Meeting Studies

By C. Y. Gilmer



THE HOLY BOOK

I open it, my fingers trace the lines
That Wesley's, Moody's, Spurgeon's eyes have scanned.
Beneath my fingertips a promise shines,
A diamond unearthed by my seeking hand,
A gem that countless saints have touched before
And left among this jewel casket's store.

I searched as one who searches long for gold,
And oh, what gleaming nuggets I unearthed.
All that my seeking heart and hands can hold
I gather, and I know their precious worth,
And strange, the vein has never failed, though men
Have mined its channel since the world began.

The Holy Book, that gives its wealth unpriced
To every seeker after God and Christ.

—Grace Noll Crowell.

THE HOLY BIBLE

Scripture: John 5:39; 2 Tim. 3:16, 17; Psa. 119:9-12; 97:10-14; Heb. 4:12; Deut. 11:18-21.

Hymn: "Break Thou the Bread of Life"

Prayers

Seed Thoughts for Discussion:

SATAN IS FOR the letter of the Bible, but not the Spirit (2 Cor. 3:6). It is not the Word alone, but the Word preached in the power of the Spirit that brings results (1 Cor. 2:1-5). The context of Isaiah 55:11 shows that the Lord was speaking of prophecy when he said, "My Word . . . shall not return unto Me void." "What I prophesy I bring to pass." Even orthodox preaching without power will bring no results. Not the Word alone, but the preached Word in the power of the Spirit will bring results (1 Cor. 1:21).

Every Christian should read his Bible and also hear it read (Rev. 1:3). Our Bible reading is never finished—we are to keep on reading. The Bible is uninteresting only to uninterested people. Every one should memorize choice portions of the Bible (Psa. 119:11). The blessed man will meditate in the Scripture day and night (Psa. 1). Without our delight in the Word of God the Spirit will not work. God's Word is a delight to those who love it (Psa. 119:97, 103; Jer. 15:16).

There is something fundamentally wrong with the church member who does not enjoy God's Word. Bunyan wrote in the fly leaf of his Bible: "This Book will keep you from sin; sin will keep you from this Book." Beware of any heart opposition that keeps one from the Bible and from attendance in God's house (John 3:21, 22).

The Word of God is most effective and powerful (Heb.

4:12). It will give us faith (Rom. 10:17). It gives assurance of salvation (John 5:24). The Word abiding in us gives us the knowledge of God's will. It enables us to pray according to His will and get our prayers answered (John 15:7). Praying with a closed Bible is an abomination (Prov. 28:9).



Comments on the Lesson by the Editor

Lesson for March 26, 1950

THE CHURCH IN ROME

Lesson: Romans 1:1, 7-12; Acts 28:14b-15, 30, 31.

THE LETTER which Paul wrote to the church in Rome was penned some time before he made his fateful journey to the Capital of the Roman Empire. Therefore he did not have a speaking knowledge with the people, and we cannot expect the close personal feeling that is found in his letters to the churches with which he had so much to do in their establishment. Consequently, when he introduced himself in the opening verses (1-7) he is setting forth the reasons for his authoritative statements in the letter which is to follow. He was first a servant, then an apostle by the will of God, then a messenger sent to the churches.

We can, therefore, expect him to very definitely set forth the tenets of the Gospel which he has been called upon to preach. In order that they may fully understand his mission and have no mistaken version of what he is already doing, he says, in 1:16, "I am not ashamed of the Gospel of Christ" (the Gospel which he is preaching) and I am giving it to "the Jew first, and also the Greek." They, no doubt, had heard of Paul's missionary tour and of the admission of the Gentiles into the church. And, since the membership of the church at Rome must have been made up of dispersed Christian Jews, and, mayhap political Jewish prisoners, they may have wondered at what seemed to them as a departure from the "traditions of the fathers." Hence, the desire in the mind of Paul to set them right in their thinking.

When we examine verses 11 and 12 of this first chapter, we see that he had a purpose to go to visit the Roman church, in order that by his personal contact with them he might, first, "impart some spiritual gift" to them, that is, to make them understand the full significance of the Holy Spirit's operation in their lives. Second, that he might see them firmly "established" in the faith. And third, that he himself might "be comforted" (assured of their acceptance of the entire plan of God for His Church) "together with them" in mutual faith.

Isn't that exactly what the minister of any church, if he be a true minister of the Gospel, desires in his congregation?

When Paul wrote these words he was not at all sure he would ever get to Rome, for, according to Romans 1:13,

he had "oftentimes purposed" to go to them, but he had been "hitherto let" (that is, hindered) that he might have some "fruitage" among them as among "other Gentiles."

Space forbids us to go further into this, but our closing verses in Acts 22, tell us that he has made the trip to Rome (however, as a prisoner) and that the letter he had written had evidently borne the desired "fruit" even in his absence. For we read that "the brethren . . . came to meet us . . . whom when Paul saw, he thanked God and took courage." He was there, not as he would have desired, free to go where he pleased, but there as the messenger God told him he would be.

He fulfilled God's plan, and, though there were difficulties encountered (and in what work of the Lord do we not find them?) he "received all who came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

It is always thus with men, if they put their trust in God and obey His commands and follow His plans and purposes.

I Had a Talk With General MacArthur

Eric M. North, Secretary, American Bible Society

I WAS IN TOKYO for a few days early in November. Through arrangements made by the kindness of Pacific Theater Chaplain Ivan L. Bennett, I had a very interesting half hour with General Douglas MacArthur. After we passed the military guard and waited for three brigadier generals to finish a conference with him, his aide, Colonel Bunker, ushered us in to the general's office. After greetings and as soon as we were seated the general turned to me and said, "Well, Dr. North, how is the distribution of the Scriptures going in Japan?"

As we have known and as the conversation revealed, General MacArthur has been more than interested; he has been deeply concerned for the widespread distribution of the Scriptures in Japan. I was glad to report to him that from the end of the war the American Bible Society and the Japan Bible Society, working together, had distributed approximately 4,000,000 Scriptures in four years. The general immediately said that he had proposed a goal of ten million Scriptures in two years even though he knew it was impossible, and that in shipping 4,000,000 we had done more than he really thought could be done. I told him that the plan was to distribute 3,000,000 in 1950 and 5,000,000 more in 1951. He commended this program warmly and urged that we press on as rapidly as possible to a goal of 30,000,000 Scriptures. He remarked that he had had reports that Scriptures were being read even in remote fishing villages.

In the remainder of the conversation, which passed to more general considerations, it was clear that General MacArthur believes that Japan greatly needs a new spiritual foundation and that the present is the opportunity to provide it, and that the Bible is of very great importance in helping to lay that foundation.

SPECIAL NOTICE

CONCERNING GENERAL CONFERENCE INFORMATION

All persons wishing information relative to the 1950 General Conference Program should write to the Executive Secretary, Rev. Clarence S. Fairbanks, 4805 Silver Hill Road, S. E., Washington 20, D. C.

The above notice is published at the urgent request of John F. Locke, Chairman of the Executive Committee of the conference, who says that to avoid delay, you should act in accordance with this notice.

Tragedy, tumult and trouble on every hand are the results of forgetting God and opposing His truth.

Following Jesus, implies doing business on Jesus' principles.

God is especially indebted to help a church that will strive to carry out His vision in missions.

Worldliness is human activity with God left out. It aims at success and not at holiness.



What's Doing
in the
Churches



BURLINGTON, INDIANA

Our past reports on the Burlington Church have been few, but it does not necessarily mean that the work of the church has not gone forward. We are working in our seventh year here with the good people of Burlington. We have seen the church grow much spiritually as well as in membership. In 1945 the Burlington-Cambria circuit was disbanded and the people at Burlington called the pastor for full time service. The attendance has increased steadily over the years until the past year we had an average attendance of 123. Our record attendance was 176 on Homecoming this year. This is very gratifying, since the church has a membership of 150 at the present time.

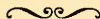
Many improvements have been made on the church building, as well as the parsonage. The church has installed a new oil furnace, redecorated the entire church, purchased dark-shades for the children's department to facilitate the use of filmstrips and slides in the department. The Homemakers Class purchased fluorescent lighting for the entire basement, and Mr. and Mrs. Wright Hendrix gave rubber stair covering for the inside steps.

Late in the summer of 1948, the congregation purchased a Wurlitzer Electronic organ, which adds much to the worship services. This past fall the church replaced the old piano with a new Kimball piano. Two years ago Mrs. Clyde Polk and immediate family gave the church new pulpit furniture in memory of Willis Polk. The W. M. S. later bought the altar table to complement the pulpit furniture. To date the building and equipment of the church are the finest.

Much has been done at the parsonage, too. A much needed modernization program was started in 1944, with the installation of a bathroom. The W. M. S. has been the force for so many things being done at the parsonage. They bought new shades, an electric water heater, inlaid linoleum for the kitchen and bath, new light fixtures and the wallpaper for redecorating. The church has just completed a program of remodeling that is much appreciated by the pastor and his family. This includes converting a downstairs room into a much needed bedroom and the residing of the house and replacing of electrical wiring which had become a fire hazard. Many other things not mentioned, have been added from time to time for the up-keep of the church properties.

The membership of the church has grown steadily during this pastorate. Since Thanksgiving thirteen new members have been added to the church. The future of the Burlington Church is one of hope and continued spiritual growth. The W. M. S. has been sponsoring a Junior Choir under the direction of Mrs. James Harrell. This choir has a membership of about eighteen members and the W. M. S. has helped provide robes for the entire group. The men have recently organized a Laymen's Organization and we hope to be able to report at a later date, some of the projects of this worthwhile organization.

Wayne E. Swihart, pastor.

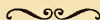


CARLETON, NEBRASKA

We had a great service February 19 in recognition of Race Relations Day. It was a union service held in the Brethren church—the Church of the Brethren, the Methodists and the Brethren co-operating. The main feature was a discussion of the subject of "Race Relations" by a group of five students—two men and three ladies—an Italian, an Iranian, a native of the Samoa Islands, an American Negro and an American Indian, from McPherson, Kansas. Each was introduced by Prof. Raymond Flory and each discussed the subject very intelligently from the viewpoint of his race or nationality.

The sanctuary and an adjacent room were filled to capacity with attentive listeners. A delightful pot-luck fellowship dinner followed the service. After the dinner the student group entertained with an interesting and somewhat humorous program of songs, readings and stunts.

H. M. Oberholtzer, pastor.



THE ELKHART, INDIANA, REVIVAL

It was the happy privilege of the Elkhart Church to hold a Revival Campaign with Rev. Vernon D. Grisso of Smithville, Ohio, as the evangelist. It was indeed a happy two weeks and passed by all too soon. Brother Grisso was a

wonderful helper to the pastor in the many calls made in the homes of the prospects and shut-ins. In each home a testimony was given that we believe will yet bear fruit.

Brother Grisso also gave us wonderful messages each evening and over the two Sundays. He has a way of presenting the truth of the Word in just a little different way than most ministers. His sermons were well thought out and effectively presented. The Elkhart church greatly appreciated his messages.

Mrs. Grisso was with us for the last Sunday, as a visitor, and we were glad to have her with us, even for that short time. It was necessary for us to take one day off and travel to the Brethren Home at Flora, on business. We took a Saturday for this trip.

Brother Grisso has already mentioned the various pastors and churches that attended, along with his father and sister also. We were indeed grateful for their help and encouragement.

Besides the strengthening of the church, and the good contacts made for the future, there were five baptized and received into membership the first Sunday, and six the second Sunday. Two older ladies made confession the last Sunday evening and are yet to be baptized. We believe there will be others from time to time. Five were younger children and the rest were adults.

Again we say "Thank you, Brother Grisso, and Come again."

Rev. Harry Gilbert did a splendid piece of work in leading the singing. Others mentioned in Rev. Grisso's article in the Evangelist also contributed to the success of the meetings. Mr. and Mrs. Robert Bailey, and five children who were under school age, were present for every service. They had to depend on bus service, but their faithfulness, I am sure, put many others to shame.

Extensive remodeling is taking place at the parsonage. The inside is now completed and the work on the outside will be finished as soon as the weather permits. We are grateful for this addition and it will add greatly to the enjoyment of the pastor and his family. The church is contemplating an addition to the church building in the rear of the present edifice, but definite plans have not yet been approved.

Our attendance for the first six months was considerably higher than last year, but the past few Sundays, because of the heavy snow and bad weather, it has fallen down a bit. We are, however, looking forward to a new zeal and spirit leading up to Easter.

Pray for our work here that we may be worthy of the great opportunity confronting us day by day.

L. V. King, pastor.



PITTSBURGH, PENNA., ANNIVERSARY

It was our great pleasure to share with the Pittsburgh Brethren Church in the celebration of their Sixtieth Anniversary. I was with them for their fortieth and left only a year before their fiftieth, and hope to be with them on their seventieth. Of course modesty would forbid me inviting myself, but it was a real joy to spend a couple of days with people you had served for ten years in a ministry of joy and sorrow, of birth and death, of baptism and betrothal, of homes begun and homes dissolved, of life in

its glory and life in the shadows. In fact there is no relation in life quite so intimate and tender, and especially in the crises of life, as that of the pastor and his people. However eloquent the preaching of the gospel may be delivered, it will become "sounding brass" if the preacher's heart is not overflowing with love for his people and for all mankind. "As Thou hast sent me into the world, even so have I sent them into the world," is the earnest prayer of Christ that His ministers must go forth in fervent love and sacrifice.

Eleven years make many changes in a congregation—Cradle Roll members are in high school; Little Beginners and Primaries are finishing high school, in college or working, some married; and Juniors and Intermediates of eleven years ago, now with a family. This is interesting and joyous. The chairman of the Anniversary Committee was Malcolm Hobbs, one of our Junior boys. However, the vacant pews bring sadness, sacred memories with words of praise for those faithful members, who were so diligent some twenty years ago, and through our years of service with them.

No church ever had a more faithful group of good business men who directed the business of the church and filled various offices than I. C. Wilcox, A. C. Bartley, Frank McMaster, Joseph Hoffman, (a superb organist), Fred Stalker, S. N. Wilcox, E. C. Wilcox, John Walker, Earl Stalker and others, who were faithful in attendance—all have departed to be with the Lord. Also Mike Wagoner and Paul Halpine, both younger deacons, prematurely called home to Heaven.

Mr. J. A. Rishel is the only one left of the Trustee Board serving our time. Mr. C. M. Garland has served as church secretary for thirty years and of Sunday School also, and I doubt if another Brethren church has records as efficiently kept. Mr. Clyde Garland, Moderator, Senior Deacon, and for many years Sunday School Superintendent, is still active as his health permits. Mrs. Mary Diamond Collett, for many years treasurer of the church, was unable to attend the services. The Bole families, charter members of the church were represented by Mr. Harry Bole, who was one of the first baptized, then a boy of nine years. Elder Dan Bole, being the leader of the group, organized the church. A son, I. Callen Bole, now lives in Youngstown, Ohio, but was not present. The Dave Bole family was represented by Dr. Allison, a brother of Mrs. Dave Bole, who also were charter members. Dr. Allison and Harry Bole being the only two whose affiliation with the church dated back the sixty years. Several of the Rau families were active in the church twenty years ago, and are still active in carrying on the work of the church.

We had the privilege of preaching the two Sunday sermons and to share in the fellowship banquet on Monday evening. These services were well attended and the spirit was very delightful. We did not "reminisce" too much, for we wanted to preach a gospel sermon, but our minds did take in twenty years of church history. We found one hundred and thirty-eight active members in 1929, and after almost ten years of labor, we had more than doubled the active membership. There was not one reason, so far as the pastor relation was concerned, why we should leave; but we had some personal and family interests that seemed to be sufficient cause for us to go farther west. But we still love the church and the people there, and rejoice in their success and grieve at their loss.

Many things enter into the growth of a church. There is death, removal, offenses, marrying away, etc., so that the continual flow of new members is essential to maintain the strength of the church. The Pittsburgh church has suffered from some of these things, but their spirit is encouraging and with their new pastor and wife, Rev. and Mrs. Alvin Grumbling, they seem to be starting out nicely.

We were shown every courtesy. Rev. Milton Robinson, who is now working in the city, gives his heart-support. We were entertained in the Robinson home one evening, and the J. A. Rishel home the rest of the time. We are grateful for the privilege of sharing in this anniversary and exhorted them to faithfully support their young pastor and encourage him, but let him be the leader for which they called and are paying him for his time. He is set apart as a man of God. Honor him as such.

We bespeak for the Pittsburgh church a period of growth and increased strength and shall remember them in our prayers.

Claud Studebaker, South Bend, Indiana.

They Do Creep In!!!

Our attention has been called to the "scrambled" bit of material that somehow slipped past the proof reading of the page proofs of the Evangelist of February 25th. We do not know just how this happened, but we certainly do apologize to Brother Robert Holsinger for having "messed" up his fine report of the work of the Garber Memorial Church, which is sponsored by the Park Street Church. Where the report is continued from page 11 to page 14 there seems to be a transposition of several lines, which did away with the sense of the report up to a certain place. In order that it may rest well in your minds, we are giving you the thirteen lines as they should have been on page 14, column 1, and the first 11 lines at the top of page 14, column 2.

(continued from page 11)

Gospel Team of the College. A group of workers went up and down the streets distributing handbills, and extending a personal invitation for the people to come. This preparation, together with the powerful messages of our Evangelist, Rev. Clarence Stogsdill, and the prayers of many friends, resulted in a very successful two weeks of services. We are much indebted to the Men's Gospel Team for their support.

Different College students very graciously gave of their time and talents in leading the singing and providing special music. This added much to the services, and was greatly appreciated.

A number of adults and children from the community, many who had not attended the church before, were faithful in coming night after night. . . .

(Now get out your other Evangelist and read this report again, taking note of the correction of the errors. The above takes you to the middle of line 2, in the second column of page 14.)

We feel very sorry for this transposition and trust that such will not occur again soon. Editor.

The Brethren Evangelist

An Easter Vision



Faith of Easter

He arose!

*They pierced His hands and feet
Under the noonday heat;
They hung Him on a cross:
The world knew not its loss;
They laid Him in a tomb:
Hope vanished in the gloom.
But Life is lord of death,
Hate could not still Love's breath . . .
He arose!*

He arose!

*And darkness turned to day,
Faith walked a blithesome way,
Joy came to bide with men,
Hope filled all hearts again.
Two men who saw Him die
Saw shadows fill the sky—
Then, sudden, Christ was there
Speaking His words of cheer . . .
He arose!*

—by Thomas Curtis Clark.

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March 18, 1950

*"He shall be
like Him,
for we shall
see Him
as He is."*

THE BRETHREN EVANGELIST

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the last week in December.

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The

Field Secretary

Travels

Masontown, Pa. welcomed the Missionary Secretary into their pulpit for the day, February 5th. It was a very successful day too. The weather was good. The attendance was very good, both morning and evening, and not the least, a very hospitable country home with "the Kings" was provided. This church is without a pastor but in spite of this, they are carrying the program in an unusual way. It is very exceptional in these days to hear of such a prayer meeting group as this church maintains, with no pastor. Masontown is in the very heart of the coal industry. So many people were without work. It is our earnest prayer that a pastor-minister may soon hear the call to this church. The Brethren Church does not have in it a finer parsonage in which to domicile the minister and family. Here is an excellent field.

Muncie, Indiana—The 19th of February was the anniversary, (the first) since the building of the new church. The former pastor—the Reverend E. D. Burnworth—was the morning speaker. He had not been well but was used to preach a powerful sermon on this occasion. He and Mrs. Burnworth now reside in Eaton, Indiana.

After a social hour at noon with a sumptuous dinner—the afternoon service was conducted. The musicians, choir and the Building Committee were all represented in the Anniversary Service. The Missionary Secretary was the speaker. The Reverend and Mrs. Chester Zimmerman are in charge of this church and also both are doing some special training at Ball State Teacher's College.

Oakville, Indiana—The evening of the same day was spent with the Oakville Brethren. This afforded their pastor, Henry Bates, the opportunity to return to Ashland on the afternoon train. Mr. Walter Sollars served as chairman, a representative of the W. M. S. conducted devotions, including a special vocal duet. It was my delight to speak for this enthusiastic audience. Their entire offering was turned over to the Secretary to be applied on the Wheeler Home.

The day following, I spent more than an hour with the Burnworths, then to Loree (south of Peru) where I found the church folks getting ready for the Southern District Laymen's meeting and their pastor, Mr. Higgins, in the hospital at Peru. Of course, I drove directly to see the sick preacher, who at that time was much better. After a lengthy conference with the Bowmans at Peru, I returned to the Laymen's meeting.

Loree, Indiana—This fine country church did their part nobly. After a most delectable supper or banquet, with all that hungry men could wish for, even to decorations and music, a very unusual program was conducted. Besides business and music, a panel discussion was very ably directed by Mr. Kenneth Stout, a school superintendent. The discussion covered questions on Ashland College and Seminary, Publishing interests, Home and Foreign Missions, Shipshewana, etc. A series of questions had been prepared to direct the discussion but any person had the right at any point to interrupt with a question. Your Secretary was glad to make some contribution to the discussion. The whole program was arranged to give all the information possible on any part of our church program.

One half of the offering was voted for new tables in the rooms at the Wheeler Home.

Leaving the cozy, comfortable home of the Zerbe's the following morning, I met the elements in their fury; a two hour delay in Huntington due to ice; rain, wind, snow and slush, all day. It was winter weather without question, but thanks to this mechanized age for giving us so many gadgets on our cars to bring comfort, ease and protection in such weather.

After such a trip, it was not difficult to remain at the office for several days to plan and prepare the publicity material for our Foreign Missionary Offering at Easter-tide.

The last call of the month came from Canton, Ohio, where I showed a film on South American missionary activity. There was a very good evening attendance and keen interest. The Prof. Edwin Boardman of Ashland College preaches for the Canton Church and has been well received. During the picture he spoke on the problems of South America. He and his wife spent a period of time there a number of years ago.

In a closing word, allow me to remind every reader that we are rapidly approaching that period when we especially think of our Lord's death on Calvary's Cross and His Resurrection. What a message!—"His atoning death for Sin and His Resurrection"—what a Hope!

Because of our never-failing love and appreciation for His sacrifice, will we not be willing to even sacrifice, that our churches may present our largest missionary offering? The missionary advance in the Brethren Church will be in proportion to our Faith and our Giving.

E. M. R.

The Christian Church Is Unique

by Dr. W. D. Furry



There are two ways in which the New Testament reveals to us the ideal of the Church. The one is historical and is best illustrated in the second chapter of the Acts and forty-second verse. In this passage we see the Church in its beginning days, the days of its splendid prime, when the memory of Jesus was yet vivid and the gift of the Spirit new. Beginnings may not always be perfect, but there is always something instructive and inspiring about them and something authoritative as well. To a Roman Catholic the doctrine of the Church is in a very real sense the only doctrine of Christianity, and if any person is right in his conception of the nature and authority of the Church, he cannot be wrong about anything else. Protestants, however, give the Church a wholly different place in their thought and practice.

The second way of presenting the ideal Church in the New Testament is doctrinal and is best illustrated in Paul's Epistle to the Ephesians. Here the Church is presented as the combined manifestation of the Incarnation of God in Jesus Christ. The Church is His body, the fulness of Him who filleth all things. Our Lord speaks of "My Church" which is one of the few things to which our Lord laid any claim. The New Testament speaks of "Christ and the Church," the "Church of God," and the "Church of the Living God." God is the Creator and Preserver of the Church. It (the Church) lives, moves and has its being in God. Apart from the Divine life that sustains it, the Church would be, as all other institutions are, an institution in time and with time would pass away. The Church has power only because the power of God is in it. It has unity because the one God is in it. It has peace when the God of Peace is within it. It has unity because God alone gives it life. The Church is "the body of Christ," in and through which Christ is made visible to the world. Christ is the Head of the Body, the Church. Without the quickening power of His Spirit, the Church would be an organization but not an organism. The Church as the Body of Christ is filled with His fulness—the new humanity in which all the enmities and divisions of the old are transcended—the glorious bride of Christ without spot or wrinkle or any such thing.

The Church an Abiding Reality

Our more recent literature has been tragically lacking in the recognition that the Church, apart from God, has no abiding reality. We will not succeed with the work of

the Church finance, Church extension or Church unity by reflecting the opinions and judgments of our age, nor will we see the arrival of the "Church glorious," until we openly acknowledge that all things in the Church are of God. The visible Church of tomorrow will not be as the Church of today, and that denomination will have most to contribute that has held most consistently and gladly and purely the doctrine of the New Testament Church. Whatever the Church of tomorrow will be, if it is true to the commitments of the New Testament, will take into its faith and order, values for which the people called Brethren have stood for, throughout their history. For this purpose it is useful at the present moment in the history of the Church to examine the charter under which the Church carries forward the Christian task of manifesting Christ to the whole world.

The True Church

The Brethren Church is a true Church. It is necessary to emphasize this today. It is a Church. It is not a sect or club or association. It was not instituted by men. It is a divine fellowship. When we speak of the Church, we mean Christ and the Church, for wherever He is, the Church is. The Church is nothing apart from Christ. We continue to sing with ever increasing fervor—

The Church's one foundation
Is Jesus Christ her Lord,
She is His new creation,
By water and the word.

From heaven He came and bought Her
To be His holy bride;
With His own blood He bought Her
And for Her life He died.

Our Inheritance.

Whatever we make of it, the Christian Church stands out as one of the most significant factors in human society for nineteen centuries. It has seen one civilization after another overwhelmed and rise again, and has itself been the center about which it arose. Every phase of life is touched by some relation with the Church. All history is full of it. We cannot get away from it, however much we renounce it. But we are not thinking of renouncing it.

We today are coming to realize that the Church means more than we have grasped; but means—all that it means—is most difficult to understand. For the story of the Church is broken, full of cross threads and unevennesses; there are forward movements and relapses; in piety and devotion, even in morality, there are records of incredible grandeur and unintelligible dullness and failure. When one surveys the Church and its history fairly and calmly, what does it mean? Or has confusion a meaning?

We turn back to the Founder of the Church and we get a curious hint that He foresaw more or less clearly what its story would be. What may we today learn from the way in which Christianity, developed and in less than four centuries, dominated the ancient world?

Dean Sperry of the Harvard Divinity School in a "must book" for every preacher, entitled "Jesus, Then and Now," asks two questions: How much of the Jesus of History survives in the Christ of the creeds today? What has happened to Christianity that so little of the original dynamic that possessed the early Christians remains? And then sets himself to answer a question which concerns all of us associated in even the most humble position, "How can we recover it?" The purpose of the book as defined by the dean is "to make evident to the leaders of our Churches the profound changes in the world's and the Church's view of Jesus which have taken place in nineteen centuries, and to indicate what may be done—what we as Brethren may do—to recover the original power of the Church. The book is a most challenging and impressive plea for a more conscientious consideration of the life and teachings of Jesus, touching the nature, and purpose of the Church which is His Body and we the members thereof.

The Church is Unique

God, whose 'Counsel standeth forever,' who would not give mankind up, created a new center for humanity by becoming incarnate Himself in a man of that race of Israel, which had become so disappointing to Him. This man Jesus, living in the midst of sinful humanity and subject

to all its temptations, lived the kind of life that God meant all men to live. He gathered about Him a dozen plain, unlearned men to make a beginning with them, even though they scarcely understood Him at all. He came to His own who could not receive Him but who got Him condemned to death. Even His chosen disciples deserted Him. He Himself was now all that was left of the "faithful remnant" of the "People of God" and He died on a cross, forsaken and alone.

But God's purpose was not thus to be defeated. God had not given up man. A short time later in that same city of Jerusalem in which Jesus was condemned and crucified, the most wonderful fellowship the world has ever known was born. It was made up of those disciples of Jesus, scattered by His death but reunited by His resurrection, and a host of others living in the warmest and closest fellowship and increasing in numbers every day and hour: the Church of Christ—the New people of God, the new Israel, the Ecclesia, the Body of Christ, the Church.

Thus the Church became the nucleus of a new humanity. Its Spirit is the Spirit of Divine Love—not only toward its own members, but toward all men—It—the Church—is interested not only in men's souls, but in all that concerns their bodies too, their material and social welfare. It will transcend all barriers of class and race and nation, all are sinners and all can be saved. This new and universal community was created by what God did in Jesus Christ and through it God draws other men into it and thus saves the world. It is the Body of Christ, the Church, God's instrument of reconciliation throughout all the ages. And to that end the unchanging function of the Church is to proclaim by the Word and the sacraments, and by its whole life the message of what God has done in Jesus Christ. It is the Church and it is only the Church that can tell the story—that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us—the Church—the Word of Reconciliation.

—Ashland Seminary.

Wheeler Home Fund

Lulu Snellenberger	\$ 5.00
Manteca Brethren Church	15.00
Pennsylvania District Laymen	23.50
Lucille Crawford	1.00
Oakville Brethren Church	14.77
Ashland Sunday School	100.00
Primary Dept.—Denver Church	10.00
Mr. & Mrs. Dale Flora	5.00
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Mr. & Mrs. Calvin Lehman	15.00
Lois Jean Wertz	5.00
Mr. & Mrs. Walter Wertz	10.00

Lay Not Up For Yourself Treasures

by J. M. Bowman

Jesus made the above statement and suggested that we lay up treasures in heaven. His illustration of rust, moths and thieves indicate the insecurity of putting our trust in material things. Many people, even so-called Christians, place too much trust in accumulating an estate, often neglecting to give God His share. We rob God and thus rob ourselves of untold blessings. It is not wrong for a man to make money providing he takes God into partnership. Can you say, "God runs my business?" Is He consulted in all your financial affairs? The Scriptures say that "the love of money is the root of many evils." The love of it, grasping for it, making it the central desire of our lives, is the root of all evil. Take God into your business and watch the results.

Bert Wilson wrote a remarkable book on stewardship entitled, "The Christian and His Money Problem." Put into practice, his suggestions would make over the stewardship of most Brethren people. Some of his ideas are the basis of this article. "God is in the money-making business with men. He expects them to use their money-making talents not simply for themselves but for His glory. This brings upon the farmer, the manufacturer, the banker and laborer a new motive for money-making . . . a purpose which sanctifies every business transaction . . . Men should Christianize all the processes of money-making, money-saving, and money-spending; that the Kingdom of God should come not only into a man's heart and into the church, but into the every day realm of business.

Jesus was the Creator of the universe as the Agent of the Father. We individuals develop industry from His resources. God supplies the raw materials as well as sunshine and rain; we could have nothing without Him. Money is needed for shelter, food and clothing, education, business, recreation, government and religion. God's share must come from the increase for it all belongs to Him; He permits us to manage it and to give Him back a fair share. Do we? Elaine Jarvis makes an amusing statement in *Coronet* magazine as follows under the title:

"STILL IN THE RUNNING"

"I am twenty-five cents.

I am not on speaking terms with the butcher.

I am too small to buy a quart of ice cream.

I am not large enough to purchase a box of candy.

I am too small to buy a ticket to a movie.

I am hardly fit for a tip, but believe me, when I go to church on Sunday, I am considered some money!"

In order not to be in the class which lays up treasures on earth, how much should a Christian put aside to honor his Lord? The starting point ought to be about 10% for the average Christian. In reality, there is no statement in the New Testament that the law of the tithe is to be carried on as such by the Christian Church, yet God's principle of stewardship and liberality never changes. With the great task of evangelizing the world, we should realize that the tithing principle was revised upward, not downward. Do you believe that the apostles or the thousands of converts in the early church gave less than 10%? Every reason for liberality which existed before Pentecost existed after, making the Chris-

tian obligation to God greater than the Jewish. We are to give as God prospers us. Start really giving and see what happens. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver . . . and He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing and increase the fruits of your righteousness; ye being enriched in everything unto all liberality which worketh through us thanksgiving to God."

Generous giving has two ends, one that reaches afar and the other that reaches back into the life of the individual. It increases church attendance, provides cash in advance for paying church bills making a good reputation for the church in the community and will supply the needs of missions and other benevolent organizations of the Church. Young native students can be sent to Bible School in Argentina for slightly more than two hundred dollars a year for tuition, room and board. Churches up here should sponsor one or more of these young students who will eventually become missionaries and preachers. Church buildings as well as a Brethren Bible School are needed very much in Argentina. We are definitely hindered in giving the Gospel to a desperate world because our Brethren people are satisfied in giving less than one cent a day for missions. Somebody is laying up treasures on earth. We are going forth conquering and to conquer the world for Christ by giving a one cent postage stamp per day for the greatest cause in the world. Postage stamp giving will never evangelize the world. Most well-to-do Christians do not begin to give anywhere near 10% to the Lord. To illustrate, years ago, I knew a deacon and trustee who was worth more than one hundred thousand dollars and lived in a thirty thousand dollar mansion. He gave eighty dollars a year to the Church and bragged about it, while a young teacher in the same church making twelve hundred dollars gave one hundred and twenty. This young woman gave to other good causes as well. We should not live by bread alone; by lack of education and silence on the subject of stewardship, the church has created the tightwad. Covetousness is one of the worst of sins mentioned in God's Word.

Stewardship of intangible values is just as important as that of money. We should be good stewards of personal influence. Our influence must be on the right side. Our time also is important for time is money; we owe the Lord a fair amount of our time in definite service. Stewardship of habits or example is important, as well as of attitude. The Christian's attitude should ever be one of encouragement and not that of a cynical critic. Constructive criticism, however, is in order. Then there is stewardship of prayer, and also of our entire life.

Blessings of partnership with God can be taught early to children. Fortunes are often left to children who are spend-thrifts. "What shall it profit a man if he makes a million dollars and the money ruins his child?" The Brethren Church needs to awaken to God's plan in order to accomplish God's purpose in giving. Christ gave His life for you, what have you given to Him? Are you merely laying up treasures on earth? Pastor of Peru Church

Rosario, Argentina,
South America

ARGENTINA

Dear Brethren,

We praise God with all our hearts and we rejoice for all we have been able to do in His name during the past year. Now we are nearing Easter, we are happy in remembering our beloved Brethren of the Churches in the U. S. and remind them that Evangelism Work is in our hearts, and we feel one in Christ Jesus.

We press on with renewed vision of prosperity, depending on the promises of God for a great future. We are awaiting the coming of the Lord soon, but if He delays in coming, we expect to continue working for Him actively and to win souls in this great harvest field.

We rejoiced the last year to welcome the arrival of Rev. Robert O. Byler and family, and this year past to welcome Miss June Byler. With the coming of these dear Brethren we have a greater co-operation and help in seeing in the near future, many churches established. Our field is extensive and thousands of souls still do not know the Grace of God that bringeth salvation.

We thank our beloved Ainscough, of the Nazarene Church, for the article "On Argentina" which we are sure will interest all our dear Brethren in the U. S.

Sunday Schools—Our Sunday schools are increasing in attendance and interest all over in all our mission field. We have a very good percentage of increase and a spirit of revival not only among the teachers but also in the members of the different congregations.

The young people, light, playful, restless in character and experience, are gradually taking their place in the church. They are becoming more serious, prudent and consecrated, gradually occupying places of responsibility.

They are co-operating actively and willingly in the Lord's Vineyard. We see a growing necessity for a better Bible preparation for each one of them and they feel the same. For that reason some of them study in Seminary, but of another denomination in Rosario or Buenos Aires. Unfortunately there is a small group and we need more help so that a larger number of young people be prepared in each church.

The lack of workers obliges the young people to take an active part in the mission work and they do it enthusiastically according to their knowledge. They bring precious fruit, but they could do more if they had better preparation.

In their spare time some of our workers and the young people have done scouting work in different new towns where the gospel is not known, for example Victoria city, Province Entre Rios, with 27,000 inhabitants, good schools, high schools, hospitals and many factories, etc., where Bros. Jose Varela and Francisco Fiorenza evangelized with the object of establishing permanent work, and our Executive Committee appointed Brother Jose Varela as worker for that town.

Then we have Maria Teresa with about 4,000 inhabitants, not far from Colon, and Bombal with 5,500 inhabitants, near Villa Constitucion, province of Santa Fe. There is also another town called Wheelright, which is near Colon. We have had street meetings and tent meetings with a marvelous success, personal work from house to house, with Bibles, Gospel portions and tracts, inviting the people to our services and talking to them of salvation.

Our young people co-operate actively in the "Youth for Christ movement" which is very active, having celebrated meetings in the American and English schools, and recently we had the visit of two leaders, Mr. Mewill Dunlop and W. White from the U. S. in their trips among many nations of South America. At the end of the meeting that they had, they invited the young people to accept Christ and also to renew their consecration. Great numbers of young people did so and they were very happy in that fellowship.

The different societies of the Christian Endeavor in our country also co-operate under the leadership of President Jose Varela, of our Brethren Church of Rosario—Our Cordoba Society has won the shield for 1948-1949. This is made of brass with the names of the winner engraved and is given to the society that has been most active.

We have had several district Conferences in various cities, e. j., San Nicolas, Villa Constitucion, Rosario and Buenos Aires. At Colon the meeting was suspended owing to the heavy rains. We finished the year with the General Convention in Buenos Aires in November. All our Churches sent representatives, the best in number was from Gerli, B. A.

We are praying the Lord to bless these good Brethren in Gerli, and that they might soon have their own building. May God keep them faithful in spite of their difficulties.

Many of our young people are now in the Summer Camp in Sierras de Cordoba, where our dear brethren of the Brethren Church have made possible to have fine studies and nice time for the youth.

We are glad to know that the eyes of the Lord are upon those who call unto Him and that His hands are extended to bless.

We are also glad that our dear brethren in the EE. UU. are praying for us here in South America, and sacrificing that this work may prosper.

We pray God to bless and compensate each member personally, Oh! many thanks dear Brethren, for the Unspeakable Gift.

Always sincerely in our Lord and Saviour,
Adolfo Zeche, Superintendent.

TESTIMONY OF THE SEMINARIST—F. P. FIORENZA

Every time that I have the opportunity of giving my testimony, I feel a new confirmation of our Lord's Spirit in my heart, that encourages and comforts me to do so, giving Him the glory and honour of it.

I thank God because from my youth I know Christ as my Saviour, and because He has taken me from darkness, into marvellous light, regenerating, adopting and freeing my soul, and cleaning and filling my heart with His Holy Spirit. To obtain this Divine Grace I have had to leave many things which once I thought were necessary for life, but God has supplied this with His richness in glory in Jesus Christ; and today, my soul over-pours with joy and thankfulness.

NEWS

Before knowing the Gospel of Immortality, I lived a life full of wrongs. Before I was fourteen years of age and till I completed sixteen, I worked as a singer in an orchestra, in feasts and dances, having the opportunity of knowing the world well. But, at the same time, I received a great and terrible disillusion, as nothing of it could satisfy my soul, except Jesus Christ. "He looketh upon men, and if any say, 'I have sinned and perverted that which was right and it profited me not,' He will deliver his soul from going into the pit and his life shall see the light." Job 33:27-28.

From the world I gathered sadness, pain, anxiety and illness, and thus I went to Him and He received me, healed my wounds and gave me a new life. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Proverbs 10:22. At the dedication of the Church of Rosario, I accepted Christ. Then the Lord called me to His service in a marvellous way, and a short time after I had the privilege of being able to prepare myself in Biblical Institute of the Nazarene. Before the year ended, I left my last job in a commercial establishment, to dedicate myself entirely to the service of our Lord. "For the commandment is a lamp, and the law is light and reproofs of instruction are the way of life." Proverbs 6:23.

Many were the trials and temptations, but the Divine Grace never failed to fight for me, and my soul enjoyed victory.

My first work was the colportage, my school of practice, where I first sadly noticed the necessity of Christ in the hearts of the inhabitants of my country. Ignorance, superstition, fanaticism and indifference occupied the place which the Saviour of the world ought to have; this, awoke in me an unexplainable love for those lost souls, and since then, I have decided, in my heart and before God, that, with His help, I would not rest till I saw my fellow-beings enjoy the perfect Salvation, which we only find in Jesus Christ. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3:16. Ever since, I have had the immense pleasure of visiting different towns, numerous homes and of giving the testimony of what Christ has done with my life.

I am thankful to our dear Brethren Church to do so, in this privilege. One of my last experiences was when Our Saviour confirmed his calling me to preach the Gospel powerfully, He spoke to my soul comforting me in my insufficiency and promising that he would give me "a mouth and wisdom, which all adversaries shall not be able to gainsay nor resist." Luke 21:15. The Lord is keeping his promise and I feel His blessings upon me and a great responsibility before God and my fellow-beings.

In my studies I obtain rich experiences, and the high spiritual levelness of my teachers helps me to live highly, near God.

I thank our Master because without deserving even the humblest gift, I owe Him everything: perfect peace, communion, happiness and rest in Christ. Thus my greatest aim is to serve, honor, praise and love Him every minute of the life which He has given me.

—South America.

The Argentine (A Nazarene Minister)

by Thomas Ainscough—Missionary

The Argentine is the most cosmopolitan nation of South America, with a mixture of about twenty-five different nationalities. Italian customs and spaghetti prevail in one home, while next door a Spanish family sings its Andalusian songs, or plays the castanets. On the other side one may find a Syrio-Libanese. Of course, like his ancestor, the Phoenician, he is in the drapery business.

These worthy Asiatics play their trade regardless of what is happening around them. They are to be found in every town and village. Their only pastime seems to be meeting with their co-nationals in a cafe and drinking coffee brewed in Turkish style, or filling the place with heavy smoke and gabbling over the card table. Their wives, one wife to each husband, devote their whole time to the welfare of their homes, usually very tidy, with the inevitable brightly colored carpets hanging on the walls. They speak Arabic continually, switching off only when they address "a customer" in Spanish.

Our second-hand furniture dealer is, of course, a Jew. He is an assiduous worker. His children figure amongst the best students of the land. Perseverance mixed with keen perception has made them a very progressive element. They are not greatly appreciated, and in some cases detested. This is due probably to the contrast between them and their less industrious neighbor, who in most cases are satisfied with a living wage and the least hours of work possible. "Our friend" the Jew is to be found occupying chairs in all the Universities. Very rarely does he mix in politics. The Jews I have met who take part in politics are all Socialists.

Our grocer and green-grocer is generally Italian or Spaniard. The short, stout man sitting on a low stool repairing our footwear answers our questions in Spanish, but with a decided Sicilian accent. He is very happy today because he can send and receive news from his relatives in Sicily. The milkman, with his boina, in shirt sleeves, striped cotton trousers held up by a broad belt to which is attached a purse, is as his boina betrays, a Basque. He is hefty, rosy-cheeked, agile in his cloth slippers; he jumps into his cart while his horse is on the run. But who is that long, lean figure with a pipe between his teeth and a book under his arm? He seems to be continually scanning the horizon. If we approach him, he will answer us with an unmistakable accent, and with a courtesy which identifies all Britishers here. The Argentine says that the British is "cerrado" (closed in). This is because he speaks English in preference to Spanish, and frequents the company of his fellow nationals.

He does not become native like the Latin immigrant. He is a die-hard or rather the die-hard of the community. Nevertheless, his exemplary conduct, steady go-ahead spirit, his habitual minding his own business nature is recognized and respected.

From this universal conglomeration the Government is endeavoring to form the National Spirit, and they are doing it successfully. These different peoples so diverse in their tongues and customs, form an ideal League of Nations in a single community. Inter-marriage has done much to break down the walls of prejudice. The children are, as well as the young people, ardent patriots, and show little or no interest in the lands of their parents.



Argentine Commission



Three Argentine Boys

THE AFRICAN PROGRAM

Garkida, Nigeria—Leper Colony

Dr. Howard Bosler and Two Nurses

(Miss Veda Liskey from Brethren Church in Bethlehem, Va.)

Many Outposts—1485 Leper patients

Sunday Schools—Churches

300 Children in Elementary Schools

Great Program of Industry

N E E D E D

Doctors — Nurses — Teachers — Preachers



Youth Leaders—Maria Teresa

NEW CHURCH—VILLA CONSTI

NEW CHURCH—GERLI

NEW BUILDING—for Bible Train

ALSO: Support for our missionaries and

More workers—Nurses—Doctors

ALSO: Support for our missionary nu

Money and clothing needed—thous

BRETHREN MISSIONARY GIFT

Sunday will determine the scope o



Sunday School—Villa Con.



The Zeche Family
Supt. of Brethren Missions



SION

School

ative leaders.

Miss Veda Liskey, in Nigeria.
s suffering.

AND PLEDGES ON EASTER
our service in this needy world.

BRETHREN PROGRAM IN S. A.

Six Established Congregations

A number of Outposts

Organized Sunday Schools

Organized Sisterhoods

Summer Camps

Christian Endeavor Groups

Evangelistic Tent Campaigns

Church Paper—"Testigo Fiel"



Azncena Martin—Ben Herrera Bible Students



Cordoba convert with Susan and David Byler

ARGENTINE ITEMS - CORDOBA

We must confess to a negligence in the sending of news from our work here, but it has not been due to lack of news or lack of interest, but solely to the lack of time. Our pastor is carrying double work and our workers are also hard-working people. Some of them are still studying in the university or other schools. Personally, I am working long hours on the books which should be finished before it is too late.

The month of January is the month of our summer camp and many of our young people were there. The attendance was large, the weather good, and the Bible classes very helpful. Brother Krieger, pastor of the Evangelical Union Church in San Nicolas, was the principal teacher, but was ably seconded by brother Andenmatten and Dr. Busse, who lives across the river from the camp. Norman Romanenghi directed the physical culture and his mother the culinary department. Brother Lense of the Free Brethren, was treasurer and Sister Kugler also contributed much.

There was a large attendance from Rosario and Cordoba, but our young people from the more distant points were unable to come. The young peoples' camp was followed by the family camp, in which parents and children can attend together. That is still in session this week, and there are missionaries of the Nazarene Church who may stay on longer. We can now put up our signboard with name and number of concessions we have from the government for the use of the site for our "campamento."

This year we had considerable expense in providing a supply of light mattresses for the beds, a new roof and oil stove for the kitchen, and a cement deposit for water for drinking and cooking. We also have a beautiful large new boat, which cost some four hundred pesos for the materials, including an aluminum covered bottom. The work was donated by several of our young men and Brother Lense, who is our next door neighbor here.

For lack of funds to meet the greatly increasing prices of printing we have had to issue our church paper, "Testigo Fiel," in mimeograph form. Mrs. Grace Farre, who has been editor for several years, has, on account of her health, been obliged to give up the work, and Norman Romanenghi has been chosen to be editor. He has finished his year of military service in the air department but hopes to take a course in the University.

The tent used in the summer camp will now be available for one or more tent campaigns in the suburbs of the city, and we are praying much that we may be guided to the proper location, and also that the way may be open to care for a new work once it is established. Prices for rent or for building have advanced to prohibitive heights and we may be obliged to avail ourselves of the open air and the limited accommodations of the small houses in which nearly all our members live. If we could have bought properties ten years ago when prices were only a fourth to a tenth of what they are now, we would not have this problem now. But the Lord knows our needs and we are confident that they will be supplied.

In regard to our proposed seminary or workers "training school," we hoped to begin work in March, but the way is not entirely open. Sister Byler is ill and was ordered by the doctor to take a complete rest in the high Sierras, where she is now with her husband, while his sister, June Byler and one of our church girls here, are taking care of the children. Pray that sister Byler may soon be restored to perfect health. Amibecosis is one of the prevalent diseases in South America, especially in the tropical countries.

We have the manuscripts for several texts for the Bible school ready, but have no means with which to print them, and no means of paying the students who work as assistant pastors in order to take the courses. Our school year begins in March instead of September.

Last night we celebrated our monthly Lord's supper, which is always an occasion of great spiritual uplift. When the weather is not too cold we have it under the paradise trees in the back yard, surrounded by the walls of the neighboring houses.

An opportunity has come to purchase a vacant lot only a block away for \$2500, which is cheap at current prices, but we have only \$400 in our building fund.

Brother Andenmatten must rest some weeks under medical treatment, but our young preachers will take care of the meetings. We have been planning for an evangelistic campaign during the month of March. In some way or other the Lord will provide.

Sincerely,

C. F. Yoder, Cordoba, Argentina.

Editor's note: This letter written February 4, 1950.

CHURCH DEDICATION—CAMERON, W. VA.

Sunday, April 23rd, the new church building at Cameron, W. Va. will be dedicated with appropriate services. There will be special services throughout the day. The Reverend Arthur R. Baer has been the pastor for the past seven years. Mr. Baer has served his congregation not only as pastor but as contractor through this long period of building. They were greatly hampered at many points because of a lack of materials, and for a last blow, waiting months for the pews to arrive, but their zeal for a new church never weakened.

The Reverend George H. Jones of Johnstown,

Pa., will be one of the speakers for the day. The General Secretary of the Missionary Board of Ashland will deliver the dedicatory sermon. Miss Nadine Burley, music student at Ashland College, will return to her home church to make a special contribution in the music for the dedication program.

The program is not complete at this writing, but it is expected that other Pennsylvania ministers and church leaders will be recognized in the program.

The Secretary of Missions will remain in Cameron for two weeks of special evangelistic services.

Grounded and Settled

by William S. Crick



"... if ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel." Col. 1:23.

As we plan and pray for a revival of the Lord's work here in the Miami, Valley, southwestern Ohio, we become increasingly aware of two major withdrawals, one of active families moving out of the community, and the other of erstwhile members who have shifted their allegiance from the church. However, these situations are present, we believe, both in urban and rural communities, and affect churches of all faiths.

Shifting Families

We had come to take for granted the flux of Church families as we sought them out in larger cities, but to find this situation paralleled in this rural area has amazed us. Even in the comparatively brief period of our pastorate here, less than two years, the removal of families has brought definite losses in worshippers and workers. Distributed over decades, the total loss can prove fatal. Of course, newcomers are "prospects," but it requires time and patience to implant convictions, foster dependability and develop usefulness. Families who have replaced the departing "faithful" are seldom capable of filling their place.

Economic conditions, of course, are largely responsible for family shifting, and over these the Church has no control. Possibly, the most the Church can do, is to endeavor to "keep track" of families, and individuals, who move away with a view to seeing them unite with a Church in their new area. This is a service which our Missionary Board is in a position to render. If a systematic "follow up" had been maintained through the years, our denomination could have salvaged many shifting Brethren for itself, and if not, for the larger interests of the Kingdom of God.

Shifting Allegiances

But the graver problem posed by one-time Church members, is the shift of their allegiance from the Church of their youth, to less worthy affiliations. For the purpose of consideration, let us suggest three possible destinies of ungrounded and unsettled members.

We may point first, to those who "desire to be rich, who have fallen into temptation, into a snare, and into many senseless and hurtful desires that plunge men into ruin and destruction." (1 Tim. 6:6-10 RSV). This description includes, we believe, not only those who have become lost to the Church because of their mad quest for riches, but also those who plunged into those indulgences and excesses which riches foster. Like the Prodigal Son, how unsatisfying they must find the "far country" to be! Unless they "come to themselves" and return to their first love, their soul hunger may become so perverted that they relish the "husks!"

Adventurers

In the second group, we may include those who have sought security and "an experience" by espousing false and oftentimes blasphemous teachings of left wing religious sects and cults. Not being grounded and settled in their knowledge and beliefs, they do not discern the errors of false teachers who presume to call themselves "Christian," and profess to "interpret" the Scriptures, but do so "with an axe to grind!" One can not help but feel that, had they studied the truth taught by their Church, as they devour uninspired "explanations"; and had they been the crusaders for recruits to the church of their youth, as they become for false systems, they would have saved both themselves, and, to a great extent, the Church which they have deserted. While Satan is no delusion, he is the arch deceiver!

Lastly, there are those—and their number is legion—who have become neither greedy for riches and what they will provide, nor gone adventuring in manifold delusion. This category "neglected so great salvation" and, failing to "give more earnest heed to the things they were hearing," imperceptibly drifted away! (Heb. 2:1). They neglected corporate worship and service, they experienced no rejoicing in the Lord, and they came to ignore all opportunities for witnessing and for service, naturally, they came to feel the Church had no value for them. They came to regard their church loyalties like the boy did his bedtime prayer. He was observed by his mother, one cold night, to hurry into bed, not taking time to say his prayer. She asked: "Aren't you afraid to go to sleep without saying your prayer?" "Yes," the lad admitted, "but I'm going to take a chance tonight!" When nothing adverse "happened" when they "took a chance," they came to doubt the value of all religious practices.

The Prescribed "Remedy"

What can be done to stabilize and foster members, and entire families, so they will not become unsettled, and indifferent? The answer lies both with the Church and with the individual.

The Church as a whole, and members individually, should "endeavor to keep the unity of the spirit in the bond of peace." (Eph. 4:3) Members who have insufficient "foundation" and a tendency to vacillate, become easily "discouraged" by the fault-finding and petty bickering, practiced by too many so-called "pillar members!" Christians may bear one another's burdens, rather than add to another's already too heavy burden! We can "consider one another to provoke you to love and good works." We can be "kind to one another, tenderhearted, forgiving one another even as God, for Christ's sake, has forgiven us!" How the morale of the Church would rise if these

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NEWS

From the Christian World



Missionaries—in Burma have suffered many losses because of disturbances there. One missionary writes: "I left my station to attend a conference in Rangoon months ago, and have not been able to get back since, on account of the trouble in the area. I had brought only a suitcase, expecting to be gone but ten days. Through one of our converts, who is an official, soldiers were sent to get some of my things. The house had been looted and everything taken."

Missionary Crisis—Dr. Garman in "The Voice" tells of the crisis which has arisen in fundamental foreign missions, that places the entire work in jeopardy. The World Council of Churches operating through the International Missionary Council of North American Conference of Foreign Missions and national councils being set up in various countries, is trying to gain a totalitarian and monopolistic control of the missionary situation throughout the world. Missionaries will not be received in many countries without the approval of the World Council.

This is a matter of great seriousness for the cause of the true Gospel testimony. Outstanding men of God are working to break down this subtle plan, but they need the prayers of all true believers. Church leaders should keep it before their people as a matter for prayer.—Prophecy Magazine.

Medical missionaries are greatly needed. By combining a medical knowledge with the knowledge of the Scriptures, many a person has proved to be a valuable servant to Christ. Why not serve God by thus gaining an approach through the hearts of men with the miracles of medicine and going on from there, save not only lives from physical death, but souls from eternal death? This, indeed, is a great "church vocation!"

American Bible Society Sends Bibles to Japan—Dr. Eric M. North, secretary in charge of the foreign work of the American Bible Society, has just returned from a conference in Tokyo with the Japan Bible Society.

Dr. North reported, in an interview with General MacArthur, that 4,000,000 copies of the Scriptures have already been supplied to the Japan Bible Society by the American people, working through the American Bible Society, since the end of the war.

Three million more copies will be furnished during 1950, it is planned. General MacArthur stated, according to Dr. North, that thirty million Scriptures will be needed to fill the eventual needs of Japan.

The Japan Bible Society under whose direction the Scriptures are being distributed, is developing a system of colportage. The work has been divided into "counties," and is under the leadership of a co-leader who in turn secures volunteer helpers. Visits are made from house to house and to all schools.

The Center of Great Need—The figures on refugees are:

12 million in Germany	2 million in Pakistan
$\frac{1}{2}$ million in Greece	5 million in Korea
700,000 in Palestine	Millions more in China

The word refugee means no country, no home, no job. Since 99.9% of us Americans never saw a refugee it is impossible for us to comprehend the distress under which these people exist. If every church member could see how thankful these unwanted people are for our relief we would not stop to ask about church credit before we give.

Norway's project to raise a memorial in Israel to the twenty-seven Jewish refugee children killed in a plane crash near Oslo has become an international exchange of goodwill. In a national drive Norwegians have already received guarantees for eighteen of the thirty buildings they are contributing to a pioneer farm colony in Israel. The Israeli Federation of Labor, knowing of the shortage of citrus fruits in Norway, is shipping 1,000 cases of oranges to Norwegian school children.

BELGIAN CONGO

Miss Viola Walker, of the Unevangelized Fields' Mission, gives in the quarterly magazine, *Light and Life*, an account of her recent visit to Pigmy territory in the Belgian Congo. She writes:

"This time, those whom we have always had to seek, sought us, in eight visits at strange, inopportune times. Eight welcome opportunities to renew the teaching of Jesus Christ! The little visitors were of the group first contacted on that never-to-be-forgotten day of their chief's death years ago. This time the little widow, Selua, confessed Jesus as her Saviour, our first Pigmy believer."

For each visit to the messenger of her new-found King thereafter, she carefully washed herself and her little family.

In her poverty she brought gifts of palm nuts wrapped in leaves. These evidences of the Holy Spirit's working in the wild, timid heart so touched the motherly Bantu Christian woman with me that she brought one of her own bright "dotis" and wrapped around this new little sister in Christ. Selua was almost overcome with delight, but soon gave her precious possession to a sadly disfigured woman in her tribe, to comfort her heart and hide her misery.

We followed the pigmies to a new forest camp in the green depths of the jungle and received a welcome from all. Selua's face shone with pleasure. When questioned as to her love for the Saviour, she confided that the habit of smoking had been broken by His power. Under the great trees along the river bank, twenty pigmies gathered to hear of Jesus Christ once more.

To The Land Of Israel

"By any logic, the creation of the State of Israel was not possible. It was born through a will stronger than reason, and grew through suffering greater than human beings are expected to endure. We began on the bare hill-sides under the hostile eyes of armed Arabs. Now we have the land and we have the arms. The new immigrants will suffer somewhat, but the new state needs them—and they need Israel."

This is a direct quote from an official high in the Israeli government, and truer words were never spoken. Israel has been reborn! A squalling, fighting babe a year and a half ago, struggling to keep body (the land) and soul (the people) together, today she is making strident growth, overflowing her cities and blossoming out with new settlements. A veritable John Bunyan, Israel has done what many considered the impossible. Now she is opening her arms wide to claim every homeless Jew her own, and even cutting a few teeth on power politics.

At the present time no one is able to determine the exact census of Israel because of the hundreds of thousands of immigrants arriving from Europe and other parts of the world. With an expected increase of some 200,000 during 1949, Israel's population should number some 850,000 by the first of 1950. Statisticians expect the population to increase to 3,000,000 within the next ten years.

Israel is stretching its economy to the utmost in order to maintain unrestricted immigration. Premier David Ben-Gurion has instituted an austerity program that includes food rationing and channeling of luxury goods entirely into export markets. The high cost of living is the prime topic of conversation in the sidewalk cafes of cosmopolitan Tel Aviv and over the land, together with the immense over-all economic problem of how to make Israel a more self-supporting country, and still not restrict immigration of the half million Jews in eastern and southern Europe who are waiting their turn to come to Israel, and the thousands of Jews in Arab countries from Yemen

to Morocco, a large majority of whom are also hoping to join the mass emigration to the Promised Land.

Ship after ship waits in turn at the docks for space to discharge its eager passengers. Each ship is unloaded hurriedly to make room for the next to stretch its gang-plank to the shore. Passengers are hustled off the ship and through the initial formalities and sent on to reception centers.

These camps and hospitals—for the most part temporary tent cities—are set around Haifa and Tel Aviv, principal port cities. These accommodate a rapidly flowing stream of some 30,000 immigrants. Here they are given their citizenship papers, identification cards, etc. In a few moments time the newcomers are full-fledged citizens of Israel.

From the reception centers every effort is made to establish the new citizens as quickly as possible, generally in a thriving agricultural settlement, where they are integrated into the pattern of life followed by about 30% of Israel's population. Many would like to live in cities, but they are overcrowded and it is difficult for a new immigrant to find work. Tel Aviv, for instance, is a boom town of 340,000 short on living space, foodstuffs and all manner of commodities and supplies.

This is a land of the future, of growing cities like Haifa, with its busy port and oil refinery; Tel Aviv, the mushroom city of bright modernity; Jerusalem, wide streets and new buildings spreading over the hillsides. Most important of all is the people, Jews from all over the world, who are converging in a unanimous drive toward one goal, the building up of the State of Israel.

The new State of Israel presents to us as a Christian Society a few and far-reaching field of missionary endeavors. The Jews are returning to the land of their fathers, but they are returning in unbelief, even as atheists and agnostics. We are thankful that we can proclaim to them the love of God in Christ Jesus by word and deed. —The Palestine.

(Continued from page 11)

directions were but followed! The fellowship of believers can, and should be a great stabilizing factor.

The Member's Responsibility

The admonition of our text proves that the individual believer has definite responsibilities to live up to, that he may continue "grounded and settled." He must remember, in gratitude and humility, the tragic life from which he was redeemed: "You were once estranged and hostile in mind, doing evil deeds." He ought to love the One who saved him: "Christ has now reconciled you in His body of flesh by His death!" He ought to appreciate the fact that Christ has done all this "in order to present you holy and blameless and irreproachable before Him!"

But, and this is the acid test, he must be aware that all these blessings remain his, IF he continues—"if you continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel."

Conclusion

We have probed the condition of instability, listed some of the kinds of "drifters," decried the ingratitude evidenced by disloyalty, diagnosed some of the causes, and prescribed some prophylactics.

In conclusion, let us rejoice and take heart because of the vast percentage of members who are "grounded and settled," who have not bowed their knees to the Baal vacillation. This noble majority are established upon the foundation, Christ Jesus! Their heads are not turned when blessings of prosperity and success rain down upon their lives. They withstand the winds of adversity, criticism and uncertainty. Their lives are not undermined by the floods of emotion, self-pity and doubt! They stand! Let us continue in the faith, grounded and settled.

Pastor of Gratis Brethren Church.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 2, 1950

A POSITIVE PROGRAM FOR SUNDAY

Scripture: Psalms 118:24, 25; Mark 2:27; Exodus 20:8-11

For The Leader

SUNDAY MEANS SOMETHING to the Christian. At least, it should! The old Jewish Sabbath was on the seventh day of the week. Christ fulfilled the law, and made it of non-effect upon the Christian. Christ rose from the grave and death on the morning of the first day of the week, thus signifying for the Christian the beginning of a new day, a new life. Right at the first of the week, He arose. Right on the first day of the week, we gather together to sing praises unto His holy name. Each week as we observe the Lord's Day, we show again our faith in the resurrection of our Lord and Saviour Jesus Christ. The day on which we commemorate an event so vital to our eternal hope should really mean something to us. It is the day of the week, of all others, in which we testify to the eternal saving hope of the Christ. So, as Christians, we must have a positive program for this very sacred day. It is to be hoped that we have not gone so far in desecration of the Sabbath that we cannot bring it back to its original purpose.

DISCUSSION

1. WHY A SPECIAL DAY FOR WORSHIP? Could not we get along all right with just our daily devotions without a special day for worship, such as Sunday? Well, many people seem to be trying it, but they are not getting away with it. They are slowly starving themselves to a spiritual death. Jesus tells us that the Sabbath was made for man, not man for the Sabbath. In other words, God knew that man needed a day of spiritual recuperation each week. So He set aside one whole day for worship and rest. Consistently throughout history, when that day has been carefully observed, peace and prosperity has accompanied it. But when that day has been disregarded in its real sense, troubles have arisen. It has been true in nations, in individuals.

2. THE PURPOSE OF SUNDAY. We are to remember it and keep it holy. We are to do our work on the other six days. So, that leaves us with a day that is different. What to do during that day! Nothing is more boring than doing nothing. Many people are just content to sleep and act lazy on Sunday. That is, at least until after church time. There is no reason why the average person cannot get up, and be in Sunday School on time, and remain until after church. No reason at all why they cannot return for the evening services. The day is designed for worship and Christian instruction. We should get up with that thought in mind. We should prepare our hearts through prayer and meditation while getting ready and going to the church. If we have met God face to face, we have attained the purpose of the day.

3. OUR CONDUCT ON THAT DAY. Being a minister, we note the actions of people as they come to church, while they are in church, and afterwards. We listen to what they talk about before and after services. To far too many of our people in our churches, the actual service is a boring hour between their conversations about the weather, crops, and industrial conditions, etc. Some even talk right through the services. Other people are always late for services. No matter when a service would be announced as starting, some would always be late. If they were always that late for their daily work, they'd get fired. Then why be late for a service in God's holy house? Others will "satisfy" their obligations to their Church by attending a Sunday School service, or even "slip" in for church (a little late, and rush right out like a kid leaving school) and then spend the rest of the day in unbecoming conduct. It is not for us to say what we dare do, nor dare not do on Sunday. Bear in mind, though, that a lot of the things people have recently started accepting as "all right" on Sunday, have not drawn those people closer to God. Every act on the Lord's Day should be governed by one question. "Will doing this break my fellowship and communion of worship with God today?" If it does, then it is not fit conduct for Sunday.

4. SPENDING A SUNDAY WISELY. There are always the duties of getting meals and doing up the necessary work. Staying home from services to slave over a company dinner is a sin! We have yet to hear of any company who starved to death waiting for dinner that had to be prepared after everybody came home from church. Major preparations can be made on Saturday. The children of Israel laid up a double supply of manna on the day before the Sabbath so that they would not have to prepare on the day of rest. Most certainly, all members of the family, well and capable, should arrive in the church in plenty of time for services. They should enter into the spirit of the services as God wants them to do, leaving outside all irreverent and unnecessary talk. From then on until the evening hours of holy worship, the day can be spent in reading, sleeping, visiting, walking, motoring, etc. Personally we think the best way to spend Sunday afternoons is to visit with other Christian folks; something which few Christians take the time to do at all any more. As an alternative we would suggest that by foot, or otherwise, we get out to view the wonders of God revealed in the beautiful country in which we live. Here we too can worship God. Above all, we should anticipate the worship of the evening hour. Let there be none of us who begin the day with God and end it with the Devil. Close the Lord's Day on a high note of spiritual praise in the temple of the Lord.

QUESTIONS

Make a list of things you consider all right for the Lord's Day. Also make a list of things you would consider all right on other days of the week, but not on Sunday.

How would you spend your Sunday?

Will your children go to school? What a stupid question! Certainly, all children of school age will go to school. But what about Sunday school?—Wynton Window, Columbus.

Prayer Meeting Studies

By C. Y. Gilmer



A CITIZEN OF TWO COUNTRIES

Scripture: Hebrews 11:8-10; 13-16.

Hymn: "This World Is Not My Home"

Prayers

Seed Thoughts for Discussion:

IN THE NEW TESTAMENT Christians are called saints (Phil. 1:1). All who have been separated from sin unto God are saints (1 Cor. 1:2). As those who have a life in Christ, we are saints (Eph. 2:19). We have an interest in two widely separated countries (Col. 1:12). Read Philippians 3:20. The word "conversation" in the King James' version means "Citizenship." Being "in Christ" we are citizens of His heavenly kingdom. Residing in the United States we have a citizenship by birth or naturalization. It took the "new birth" to make us of the heavenly realm (John 3:3). Jesus taught us how to harmonize our citizenship in two worlds (Matt. 22:16-21). We have obligations to Caesar, and also to God.

Paul was arrested for being an ambassador for God, and took advantage of his Roman citizenship (Acts 22:24-28). We must learn to live as citizens of two countries, earth and Heaven. Jesus taught us that we cannot live in two countries in the same way at the same time (Matt. 6:19-24). We can live in two worlds, but we cannot live for two worlds. For which are we living—God or mammon? In lieu of the brevity of this life and the endless cycles of eternity our main concern should be for the next world (Col. 3:1-4). Like Paul, we work for a living but our business is winning souls.

Because Paul was rich toward God he had plenty in the midst of earthly poverty (Phil. 4:10-13; 15-18). Paul, the aged, had very few earthly possessions (2 Tim. 4:13). But having God, he had all (Phil. 4:19). When we have nothing that the world counts wealth we can truly pray, "Give us this day our daily bread." Many saints and missionaries have had to live "a hand-to-mouth existence"—"from God's hand to my mouth" as the children of Israel in the wilderness.

Paul the prisoner enjoyed the greatest of freedom and joy in Christ (Phil. 1:3, 4; Acts 16:25). In death he had life that is life indeed (2 Tim. 4:6-8). Paul knew how to die because he knew how to live (Acts 23:1; 24:16).

"The great Apostle called himself

'The prisoner of the Lord';

He was not held by Roman chains

Nor kept in Caesar's ward;

Constrained by love alone,

By cords of kindness bound,

The bondsman of the living Christ

True liberty he found."

—Annie Johnson Flint.

The "tent" of our bodies suggests our pilgrim charac-

ter (2 Cor. 5:1). Our nearness to God makes us strangers to this world (2 Cor. 5:6-8). Our strangership to this world is the true remedy for worldliness (Phil. 3:7-14). Fighting the good fight of faith, we have no carnal weapon (2 Cor. 10:4, 5). Christ as the food of His people cannot be enjoyed if this world is allowed to take His place (1 John 2:15-17).



Comments on the Lesson by the Editor

Lesson for April 2, 1950

THE CHURCH SUFFERING AND TRIUMPHANT

Lesson: 1 Peter 4:12-13; Rev. 7:9-17

IN THE HISTORICAL book of the New Testament—the Acts—and in the Epistles written in the time of the early church, we find the church suffering under persecution, but meeting such persecution with a steadfastness that, while amazing, yet it was only the natural thing that followed for those who "knew the Lord." In the Revelation we find the prophecy of the ultimate triumph of the church. Therefore it is not strange that we speak of the "Church Militant," and the "Church Triumphant."

The church must always expect to suffer persecution at the hands of sinful men. Peter sensed it when he wrote the verses in our printed text. "Do not think it strange," he says, "that fiery trials will come. Christ suffered, and we must also be partakers in His suffering. Otherwise we cannot be partakers of His glory."

The warning should come to us that only as men depend on the strength that comes from Christ, can they hope to overcome. It is written, "This is the victory that overcometh the world, even our faith."

It is a great satisfaction to the Christian to be able to look beyond his sufferings, both mental and physical, to the power and glory and peace that is promised to those who are steadfast in the faith.

That the church has been at its best when undergoing persecution, with its martyrs suffering physical pain and even death, has been proven historically. We need only to cite the great persecution of Nero. The writer of Hebrews puts it down in the following words (Hebrews 11:35-38): "... Others were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; ... they wandered in deserts, and in mountains, and in dens and caves of the earth."

Then, as if to give his readers a better picture, one that would speak of the ultimate triumph of the church, he says, (verses 39 and 40): "And all these, having obtained a good report through faith, received not the promise (that of the final triumph): God having provided some better thing for us, that they without us should not be made perfect."

Our Church Shares A Ministry



It is impossible for any one congregation to do the Lord's work alone. From the very beginning until now local congregations have been bounded together as a Church. Together we have proclaimed the riches of Christ and ministered to mankind in His behalf.

Now—more than for many years—we have become more alive and aroused to our responsibility for the missionary program. One congregation cannot maintain a college, care for the aged, establish new churches, or carry on an aggressive work in foreign fields but a church consisting of a hundred or more congregations, with confirmed and loyal members, becomes a powerful instrument in the hands of God.

Each year, therefore, every Brethren congregation is requested and challenged to assume a share of the financial responsibility for the promotion of an aggressive missionary program.

The ministry of our church stirs our hearts and we look forward to increasing opportunities for service in the days to come.

Who can estimate the value of our Church's ministry? What is it worth to have our church holding aloft the cross of Christ in any community, in Argentina, in Africa, among the Jews?

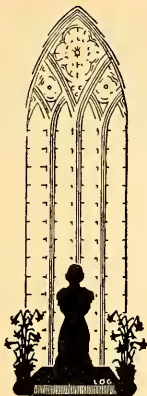
How much does our Church cost? "Christ loved the Church and gave himself for it." It cost Him His life upon the cross. Our Lord paid the full price. Many valiant souls down through the centuries have died for the faith, and our twentieth century is rapidly adding new names to the long list of Christian martyrs.

Our ministry cannot be measured in dollars and cents. Yet there is a close relation between the offerings that we place at the altar each week as an expression of our love and gratitude to God and the effectiveness of our church's program.

It is no secret—for many in church circles—the one obstacle that hinders an enlarged missionary program is the lack of funds. Our offerings to God are the evidences of the sincerity of our faith. Increasing numbers of our people are finding that the Biblical tithe (10% of income) is an excellent, guiding principle of personal giving.

How much is our church worth? It is worth the full surrender of ourselves to Christ so that He may use us to carry out His Will. It is worth our undivided loyalty and deepest love.

**Help Your Church To Share In Our Greatest
Missionary Offering, April 9, 1950**



THE

Brethren

Evangelist



Ten Things I Would Do If I Were A Layman

Strive to live an upright, consistent, Christ-like life.

Witness in my conduct the power of Christianity.

Visit the sick and strangers in the community; know and greet each person in my Sunday School Class and Church if possible.

Be a Christ-like producer of the spirit of harmony, not a pious fraud.

Help the Pastor make his services outstanding, helpful and inspiring.

Call on the Pastor often to help him with my interest and ideas.

Find what I could do best and then so do it that others would want to join me in it.

Offer my services without being asked.

If talented, dedicate my talents under the proper direction.

Try to be a worshipper rather than a critic, pray for the minister before the service rather than criticize him after.

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Items of General Interest

Washington, D. C. We quote from Brother Fairbanks' recent bulletin: "We were very proud of the Primary and Junior Choirs last Sunday. The newly organized Primary choir sang, 'Creation,' and the Juniors sang, 'Great is Thy Never-failing Kindness.' They are under the direction of Mrs. W. S. Porte."

Brother Fairbanks reports continued interest and increased attendance at the Sunday evening services.

Recently two of the members put up a railing around the pulpit and the Furniture Committee is working on the covering for the rail. Little by little these things get done.

St. James, Maryland. We note from the St. James bulletin of March 12th that seventeen members were present at the recent meeting of the Laymen's Organization.

The Boys' Brotherhood has placed new hat and coat racks in the vestibule of the church as another of their projects.

We also learn from Brother Ankrum that the District Laymen's meeting will be held at the Cumberland, Maryland, church and that the tentative date has been set as Friday, April 28th.

Plans are in the making for the St. James Easter Sunrise Service to be held on Rhodes Hill. Miss Margaret Lowery, National President of the Christian Endeavor, is scheduled to be the guest speaker. The service will be followed by a breakfast at the church. In case of inclement weather, the service will be held at the church.

Cameron-Quiet Dell, W. Va., Circuit. We quote from

Brother A. R. Baer's bulletin of March 5th: "The big news today, so far as the Cameron Church is concerned, is the date of dedication. The day for which so many have longed and prayed will be Sunday, April 23rd." The first service in the Sanctuary was scheduled for Sunday, March 19th. Brother Baer goes on to say, "The Berean Class purchased maroon velvet material for the front of the baptistry and on the rail in front of the platform, and they also purchased a cabinet to house the tower sound system."

Congratulations, Brother Baer and the Cameron congregation, for a task well done.

Revival services at Cameron will begin on April 24th, the night following the dedication, and continue for a period of two weeks, with Brother E. M. Riddle, Mission Board Secretary, as speaker.

The Quiet Dell Church, too, is making progress in their forward looking expansion program. Brother Baer, who is also pastor of Quiet Dell, says, "The new pews for Quiet Dell will not be installed until after the building is wired for electricity. It is hoped this work will not be delayed . . . It is pleasant to look forward to adequate lighting, for the present lighting will seem like semi-darkness in contrast."

Berlin, Penna. We note from Brother Percy Miller's bulletin that a "Washington Social" was held at the church and that about one hundred and twenty-five attended. Brother Miller says, "I'm sure everyone had a good time. The program and refreshments were wonderful. A great deal of credit goes to the Young People's C. E., and to their advisor, Geneva Altfather."

Johnstown, Penna., Second. Brother N. V. Leatherman says, "On Sunday morning, March 5th, we had the privilege of ordaining Brother Lemon Barkley as Deacon, and Sister H. C. Hostetler as Deaconess." They were elected to these offices at a recent business meeting.


Wednesday evening, March 8th, was set aside as "Church Night" in the Second church. A covered dish meal was served at 6:30. This was followed by a devotional program at 7:30, with a miscellaneous program following, which consisted of duets, quartets, readings, instrumental numbers, and a Bible Quiz. The meeting was sponsored by the George H. Jones Bible Class.

Brother Leatherman reports that the interest in the Young Church Members Class which he recently instituted, as a weekly pre-Easter instructional class, "is continuing very well." This is surely a fine instruction for the youth and a much needed part of any church's activity. He also states that the Teacher Training Class is progressing in a fine manner, with interest and responsiveness being manifest.

The church has planned a "Spring Festival of Music" which is to be held on Sunday evening, May 7th. The combined adult choir, the vesper choir, and the future choir, as well as quartets will make up the program.

Pittsburgh, Penna. Brother Alvin Grumbling, Pittsburgh pastor, announces special nights in their evangelistic campaign which will be conducted from April 2 to 9, as follows: Monday—Young People's night; Tuesday—Men's night; Wednesday—Family night; Thursday—Women's

(Continued on Page 10)



The Editor Thinks Aloud

THE REAL WAY OF LIFE

IN A RECENT ARTICLE in the "Woman's Outlook," by Mrs. J. Allen Miller, we noted the following sentence, which, we feel, is well worth our meditation in this Lenten season. It reads thus: "We never really see the cross, no matter how great our knowledge of the Gospels, or how correct our theology, until we see it is a 'way of life' which lays a constraint upon us."

In this Lenten season the above truth should be borne in upon us as we meditate on the meaning of Lent. Sister Miller's closing words in the above short paragraph would seem to encompass the meaning of Lenten observance—"a way of life which lays a constraint upon us."

"Constraint!" When we meet that word there seems to arise within us a feeling that there is something here to be resented, for we all realize that the common notion of this word is "that which compels, either by physical or moral means." We don't like that word "compel." We resent restraint. As long as a river is confined within its banks, it is a beautiful sight, but when it overflows its restraining banks or breaks its levees, it becomes a thing of terror, for it cannot be stopped and destruction follows. This illustration could be multiplied a thousand times in different fields of life.

We believe that Paul meant us to understand this idea of "constraint" or "restraint" when he wrote, "I always strive to keep my body under" (that is "buffet my body and lead it captive"—marginal reading), and when he said, "The good that I would, I do not; but the evil which I would not, that I do . . . O wretched man that I am . . . who shall deliver me? . . . I thank God through Jesus Christ our Lord," he was enlarging upon it.

Paul constantly saw the cross before him as a symbol of sacrifice, of self-abnegation, of the "constraint" that issued in the "must" that sent the Saviour to the cross. He had caught the vision of the value of being held in check; of finding the "strait way" that leads to life eternal. Jesus laid out that hedged pathway when He said in Matthew 7:13-14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

How do these principles work in life, and in the life to come? Let me relate a parable.

While laid up at home with a mild case of "flu" this last week-end, I heard a part of a Lenten meditation over the radio, as it came from our neighboring Mansfield station. The speaker was stressing the meaning of life and told the following parable:

A certain individual was privileged to visit both Hell and Heaven. As he arrived at the lower regions he was vastly surprised to see the people seated at a great ban-

quet table which was literally groaning under the weight of the fine foods thereon. But he noticed that those seated at the table were anything but happy. He wondered why, and, glancing around, he saw a sign which read, "Only the utensils furnished by the management may be used." Then he saw that the knives and forks had such long handles that it was impossible for these people to put anything into their mouths and that they were suffering forever the pangs of starvation in the presence of plenty.

The scene changed and he found himself in Heaven. There, to his astonishment, he saw a similar table, similarly laden, a similar sign on the walls, and a similar set of utensils. But how different the attitude. There was joy and laughter and animated conversation. The reason? These people were not attempting to feed themselves—they were feeding each other. They had learned that there could be joy in "constraint" and that it only means "restraint" insofar as they permitted it to do so. They had learned what Paul meant when he wrote, "For the love of Christ constraineth us . . . that they which live should not live unto themselves, but unto him which died for them, and rose again."

Think it over!

Office Gleanings

By The Editor

ALL EVANGELIST SUBSCRIBERS PLEASE NOTE

Because of the fact that the files of cards for expiration notice are put together as "Expiration Months" and notices have been sent out according to this file, many times expiration notices have been sent out before the renewals had time to be checked through the subscription office. Since many have subscribed for more than one year, finding that it is easier to send two dollar bills than \$1.50, these expirations have to be changed in the files to another month. For example, if the "file month" is listed as January and the subscriber sends in his renewal the latter part of December, and for a period of one year and four months, the subscriber's file month becomes May. In many cases the change of month has not had sufficient time elapse to permit the change of card, especially in this very busy time of year when so many of the 100% lists are coming in. Hence you may have had an expiration notice when your subscription has already been sent and you have already received the receipt from the subscription department.

Therefore, (now please note) it will not be necessary to write about the notice if you have already renewed. Write us only if you are not receiving your paper. We are mak-

(Continued on page 11)

Has God Gone Out of Style?

SOME TIME AGO A TRADE JOURNAL carried an article under the caption, "And Now God Has Gone Out of Style." This article was inspired by a paper which was read by a teacher of science in a girls' school. The writer of the article, in keeping with the interpretation given, took the multitude of high-sounding terms to mean about as follows:

"The God of our fathers is too old-fashioned to secure the respect of this advanced age. The religion of our mothers is obsolete. Modern science must make unto itself (and for the use of others) a new god 'in the image and after the likeness of' the findings of scientists and formulate a religion in keeping with the professor's idea of the fitness of things.

"The God of omniscience and omnipotence should be replaced by one who knows only what science teaches him and whose power is circumscribed by certain boundaries within which science is willing for him to operate.

"A God of personality must step down and surrender what part of His throne science permits to remain to a machine-made product.

"The old-time God of justice, mercy, and love must pass, like the ox-cart, and mule wagon, to give room for one driven by a dynamo. Presumably, he would be succeeded by new models to match future whims or discoveries of science.

"The God who 'pitieth like a father' and answers the prayers of His children will be succeeded by another who must beg and cajole science to bestow upon it such prerogatives as it might desire to enjoy."

Since the above is so nearly the attitude of the present Communistic ideas that are being presented to the world, it will be well for us to see whether there is anything in the Word of God to help us over the subtle and cunning attempt to do away with our God and Father. It makes us think deeply concerning all of its implications.

When we look at the title of this article, "Has God Gone Out Of Style?" we are made to ask another, "Has God Ever Been in Style?"

When we turn to the Bible and to history we look in vain for an affirmative answer.

Before Noah's Ark, God was far from a popular idea. Remember that Noah's faith in God made him a laughing-stock for those his age, that is, as long as any of his fellow citizens were left to laugh at him.

Sodom was quite a stylish city in Abraham's day. But remember that a search of that city could only disclose the presence of ten believers.

Moses met with constant ridicule and multiplied threats of being stoned to death and that for no reason other than his insistence that the will of God be done.

The taunts of enemies and the doubts of friends met the Psalmist. Alike they asked, "Where now is your God?"

Isaiah realized that his message from Jehovah fell on deaf ears and failed to penetrate the stony hearts of those to whom they were delivered.

The entire book of Lamentations shows Jeremiah's

grief at the things he saw come to pass on account of the unbelief of those called the chosen people of God.

And when we come to the New Testament writings we find that they show that God continued to be as unpopular as before.

John the Baptist testified of God. High society cut off his head.

The Old-fashioned Son of this old-fashioned God was persecuted and rejected. They crucified Him.

Of the apostles chosen by Jesus, only John, the beloved disciple escaped a martyr's grave. But he was forced to spend a lonely exile on Patmos, and tradition tells of other hardships endured for his faith.

Disciples everywhere were scattered abroad or cast into prison. In Rome the center of styles, many Christians were thrown to devouring wild beasts. Others were covered with pitch and set on fire to light up the Emperor's gardens.

As we go on through the early church history, we find that the early church Fathers found it no better.

Polycarp, Ignatius, Justin, Origin, Irenaeus, Cyprian, Ambrose—these are just a few of the names from the roll of Martyrs in the centuries immediately following New Testament times.

Later on, untracked forests, lonely mountain tops and hidden caves furnished the only shrines where one could worship God after the dictates of his own conscience and remain unmolested.

The Reformation found it far more in style to torture and kill those who refused to agree with whatever idea of God might prevail in a certain section than to worship Him.

Waves of atheism and infidelity swept over the eighteenth and nineteenth centuries and threatened to annihilate God. Critics boastfully predicted that within twenty-five years a church could not be found and that the Bible would be an unknown book before the century passed.

Will someone please tell us when God has been in style? Both the Bible and history fail to do so.

Therefore we ask ourselves a second question—"Is God ANY MORE OUT OF STYLE THAN USUAL?"

There are people who would answer with a vehement "Yes." They desire it to be so, therefore it can be but true. And there are always some devout but discouraged disciples who are foolish enough to agree with them. This is due either to personal pessimism or to the discouraging conditions by which they are surrounded. They console themselves with the fact that it has been happening all through the ages, and that it must come and that there is nothing they can do about it.

They assert that the churches are losing in numbers and influence. They point out that the churches are losing in their attendance; that ministers are not held in the same esteem as formerly.

But are such assertions true? If the truth is known it is exactly the opposite, for churches are constantly growing in membership. Likewise their influence is increasing

for they are more widely recognized as a force for good than ever before. Turn on the right programs on your radio and you will find that there is a definite religious trend being given them and there is a constant urging the listeners to "attend the church of your choice." More churches are filled to overflowing today than ever before. Church buildings are being enlarged to accommodate the added attendants. Scarcely a church that is either in the midst of a forward looking program of enlargement or repair, or that has just completed such a program or is beginning to plan such a program.

And the accusation that the minister is not held in high esteem! How untrue, or how unfounded. The true preacher of the Gospel of an old-fashioned God considers it a compliment to be deemed approachable by all the people. He has no desire to be "toadied to" or to be placed upon a

pedestal as untouchable. If he is a real pastor he delights to touch elbows with humanity, for it is only by such contact that he is able to sense their problems and to help them over the rough places.

Let us remember that God is not governed by style. Styles change, but God remains constant. He was before this present generation of people who would "change" Him into a non-personal Being; and He will be the Eternal "I AM," the ever-Living, ever-Loving, ever-Powerful, ever-Helpful God, long after those who would destroy Him to make Him out-of-date, out-of-style—have crumbled to dust and found to their sorrow that all that He spoke is true.

God has not gone out of style, for He never was in style with men. But he has never changed and He never will.—Adapted.

Brethren Church History

By Rev. Freeman Ankrum

Valentine Reichard, M. D.

NEARLY NINETY-TWO YEARS AGO, or to be exact on October 16, 1858, there was born in the farm home of John and Julia Ann Reichard, approximately one mile south of St. James, Maryland, a son. Of the five sons and three daughters to bless this Dunker home, this was the youngest son. The name given him was in part that of his Uncle Valentine Reichard, a Physician. However for his middle name they gave him the name of Milton. Little did they realize that the Nephew would devote his life to the healing of the ills of humanity, not only physically but Spiritually as well.

The lad grew to manhood on his father's farm, blessed by parents in that day who realized the need of an education. While none of the children were sent to College by the father, he gave them the advantage of the best Public School instruction of his day. He went so far as to hire from his own funds, teachers to supplement that given them in the regular school program of the day. Young Valentine attended the public school until he was eighteen years of age, and then taught in the Washington County Schools for three years. Later he entered the Pennsylvania State Normal School at Millersville, Lancaster County. Here he remained until his Junior year.

There was a desire in his heart to take up that which he felt would be serving his fellow men in the healing of the ills to which man was heir. With that in mind he entered the office of Dr. McPherson Scott of Hagerstown, Maryland, in the Spring of 1880. Perhaps this was in a way a test as to whether he would go on to make this his life work.

Apparently the trial was successful, for in the fall of 1880 he matriculated at the Jefferson Medical College, Philadelphia, Pennsylvania. He was graduated from this College in the Spring of 1882 and began his Medical pro-

fession in his home community at Fairplay, Maryland, June 1, 1882. Being progressive in mind he availed himself of refresher courses and kept up with the advance of his profession. Among his medical associations and honors were memberships in the American Medical Association and the Medical Chirurgical Faculty of Maryland. He was the founder of the Cumberland Valley Medical Association and was its President for some time. He was also medical attendant and Lecturer on Hygiene at the St. James School in the community of his birth.

Dr. Reichard was not a one talent man. Neither did he hesitate in rendering any aid possible to his fellow men. When he was twenty-nine years of age he attended preaching services held in the St. James community by a visiting Evangelist, Rev. E. M. Jerold and was converted. He had learned to know the young aggressive pastor of the St. James Brethren Church, who was a few years his Junior. It must have been a pleasure to all concerned when this young pastor, Isaac David Bowman, on March 4, 1888 administered baptism to the young Physician. Following his baptism he became a member of the St. James Brethren Church. This like his medical work was taken



very seriously and within a month he was ordained to the Office of Deacon.

It was discovered that he had perhaps inherited some of the ability to speak in public which was inherent in his Dunker ancestors and within a year he began to use this talent. He was eloquent, but for reasons best known to himself, he was not ordained to the Ministry. Perhaps he felt that by remaining a Lay Preacher as it were, would give him the opportunity to reach people that otherwise would be aloof. He was especially active in Sunday School work and was President of the Washington County Sunday School Association until the year 1905.

He did much preaching, not only in his own church, but wherever the opportunity afforded. In the Churches, School houses, standing on porches and anywhere that people would gather, he was willing to address them. He could always be depended upon to serve as supply pastor of his local congregation in times when the regular pastor was called away.

Dr. V. M. Reichard must have inherited from his grandfather, Daniel Reichard, a German Baptist Minister who was born in 1780 and died the year following the birth of Valentine, a hatred for whiskey. His grandfather was among the first in this section of Maryland to attempt to get his harvesting done without supplying the customary liquid inspiration to the workers. Daniel was advised that he could not secure help without it, but he was willing to try, even if necessary to pay additional wages. He taught the people of the community that that which had been considered necessary was not so. Dr. V. M. Reichard traveled from place to place after the visitation of the day or the office work was over and gave many a Temperance Lecture.

Valentine Reichard and Fannie Martin were married at Bakersville, Maryland, on March 18, 1885. To this union was born one son, whom they named John Davis, who was born on February 19, 1889. He, like his father and great Uncle, followed the work of the Medical Profession. At the present he is in Staten Island, New York.

Dr. V. M. Reichard was interested in many things. For some ten years he was partner with his brother Daniel in peach culture. They had taken over the farm known as "The John Brown Farm," which lay between Sharpsburg, Maryland and Harpers Ferry, West Virginia, where they devoted the farm to the growing of peaches. The writer was told by a relative that the main interest of Dr. Reichard was not so much the growing of peaches, but the securing of another place or preaching point. A meeting would be started among those rich in desire but poor in this world's goods. An offering would be taken each night. This was not to remunerate the speaker who gave his time gladly, but to ascertain as to whether they could get enough funds to buy kerosene to supply light for the next night's service. If enough was secured, services were announced and the willing Doctor returned the next night and preached to the gathered throng.

The farm was not without its tragedy as the Doctor's brother, John, was accidentally killed when in falling he was run over by a wagon loaded with peaches.

No group was too small for him to address. Wherever people gathered he was willing to speak, standing on

porches, handy stumps, or in churches. On one Sunday as he was standing on a porch overlooking the road below, at what is known as Dam Number four on the Potomac River, preaching, an angler came marching through the crowd. Looking up at the speaker he called out, "How are you Doctor?" then went on his way after calling attention to his catch. Later the Doctor-Preacher jokingly said, "I got some of those bass."

There was a union Sunday School in Fairplay, the Doctor's home, of which he was the Superintendent. Many people came to this school from time to time, and various Faiths came to hold services in this building. One group was noted for its activity and in the ecstasy of its religious fervor at times jeopardized the safety of the building when, on several nights, the heating stoves were nearly toppled over. They shouted in their enthusiasm, an invitation to Jesus "to come quickly," "come tonight," "come right away," and to judge from their utterances they could hardly wait the time of His coming. To a certain resident of the community whose name must not appear in this article, it had gone far enough, when he decided to "aid" the seekers. There was a window in the rear of the church, far above the main Auditorium. One night this man secured a long ladder and took his place to await the usual invitations from the shouting, milling members of the group.

That night when the religious fervor had them in its grasp and many invitations were being shouted "to come quickly," "Come right away," there came to them from a high pitched voice with the words falling upon their ears, "I'll be down directly." In less time than it takes to tell it, a silence so great that it could almost be felt fastened itself upon the audience which a few minutes before had been a seething, shouting group. A lesson could be drawn from this, but the reader is free to reach his or her own conclusion. The man who participated that night was in no position to talk over the part he had played without giving himself away, but later it came out.

The Woodburn Brethren Church located a few miles South of Downsville was also the scene of many of the Doctor's sermons. This was a part of the St. James Congregation. The church has long since been razed with a part of the structure being used in the constructing of a Sunday School addition to the present St. James Church.

Dr. Reichard was progressive and was among the first to adopt the use of the Automobile to his practice. This he frequently loaded with admiring youngsters joyfully taking them for rides, sometimes to their intense fear when descending the Potomac River hills.

While not a large man as to stature, he was a man large of heart. No one came to him in vain for help, because they were unable to compensate him for his services. Day or night he was willing to go to the aid of his fellowmen. The great amount of charity work he did is likely known only to the recording Angel in the City of Light.

One of those who appreciated the work done for the many in need, was the late Mr. J. M. Sperow, a friend of the St. James Brethren Church, and, in a literal sense, a neighbor, Mr. Sperow at his own expense had caused to be painted a beautiful life size oil image of the Artist's conception of the Christ and placed this upon the wall back

of the pulpit, dedicating it to the memory of Dr. Reichard.

While not able to attend the Conferences of the church owing to his multitudinous duties, he was always uppermost in urging a good attendance from among those whose work permitted their going. In his political life he was just as progressive as in other matters. In Politics he was Republican, but when the Progressive Movement came along in 1916 he was candidate for United States Senator from Maryland. However in this quest he was unsuccessful.

Dr. Reichard was fond of the old Gospel Hymns and always enjoyed them. On Sunday, January 26, 1919, in the Union Sunday School which was his pride and joy at Fairplay, he called for his favorite hymn which was, "Just When I Need Him Most." Unknown to not only the very active Doctor-Minister, but unknown to the audience as well, the gates to the City of the Great King were slowly commencing to open. In the afternoon he made a trip to Hagerstown, returning to his home about 8:30. He retired in a short time after reaching his home. Later Mrs. Reichard discovered that his breathing was not natural and in a few minutes the life devoted to the unselfish service of his fellowmen went out with the tide at 10:00 o'clock. At the age of sixty years, three months and ten days the busy heart, mind and hands were together at rest.

The sad news was soon flashed throughout the community in which he had been born and where he had spent his life. On a cold January day, sorrowing friends gathered in the Union Church at Fairplay to pay their last tribute of respect to one who had given them, health, hope and cheer, in their daily lives. The funeral was conducted by Rev. H. W. Nowag, then Pastor of the St. James Brethren Church, assisted by Rev. W. L. Rensburg. The pallbearers were his six nephews, John Reichard, Roy Reichard, John Schindel, David P. Schindel, John Coffman and Rowland Reichard. Honorary pallbearers were from the Medical Fraternity and consisted of Dr. McPherson Scott, Dr. J. W. Humrichhouse, Dr. W. D. Campbell, Dr. A. C. Maisch, Dr. Wm. Nihiser and Dr. Victor D. Miller. The body had lain in state at the church from 12:00 to 2:30 the day of the funeral. His grave was dug, hard by the road in the Manor Cemetery. A marble monument carries a modest statement as to the one who sleeps below the surface of the ground. In June, another grave was dug and his faithful companion was laid to rest by his side.

Though over thirty years have passed since he went to his reward, there are many who still treasure his memory as a Christian Physician and Gentleman.

In these days when selfishness seems to be uppermost in the lives of so many whom we meet and of whom we read, it is inspiring and uplifting to talk to so many as the writer has done. To hear their eulogistic compliments of a man who in reality worked himself to death in order that he might give the fullest measure of devotion to those who came to him in their need. So perhaps the oil painting of the Christ walking down the road with outstretched hands, in the St. James Brethren Church, reaching out to suffering humanity, quietly speaks of the Doctor-Minister who also turned none away. Yes! The world is better because he traveled through it.

Death Claims

Elder J. L. Bowman

Death came to one of our older ministers when Elder J. L. Bowman of Jones Mills, Pennsylvania, passed away on Tuesday night, March 7th. He became ill at his home in Jones Mills, Westmoreland County, where he and Mrs. Bowman had moved from Vinco, Pennsylvania, last May. Shortly after he became ill he was removed to the hospital in Connellsville, where the end came.

Brother Bowman was eighty-four years of age, and had retired from active service in the ministry some years ago.

He was born at Jones Mills on March 1, 1863. He was graduated from California State Normal School and later, in 1898, from Juniata College in Huntingdon, Pennsylvania. He was ordained to the ministry in the Jones Mills Church and served his first regular pastorate at Vinco, preaching both there and at the Pike Brethren Church at Mundy's Corner at different times during his long ministry. He served as pastor at Berlin, Pennsylvania; Linwood, Maryland; Louisville, Ohio, and other places.

Besides preaching, Brother Bowman was a successful teacher in the public school's, teaching whenever and wherever opportunity offered.

He is survived by his wife, Mrs. Mattie Bowman, their married life having extended over a period of more than sixty years. They had no children.

The funeral services were conducted at the County Line Church of the Brethren, near Jones Mills, on Thursday afternoon, March 9th, the sermon being delivered by Rev. Gould, Church of the Brethren minister, who was a spiritual son of the deceased. The undersigned, pastor of the Vinco Brethren Church, assisted and also acted as one of the pallbearers. The Vinco Male Quartet furnished appropriate music for the service and acted as pallbearers, as did Walter Richter, a close friend of Brother Bowman. Interment was made in the Vinco Cemetery.

W. B. Brant.

Be Still and Know That I Am God

Mrs. Dale Heeter

Oh, God, I was afraid
Until I saw you in the earthquake!
Afraid of scornful men;
Afraid Thy work would suffer
And faith from earth would take.

But assurance sure, was there—
"I am still on the Throne,
And over the affairs of men.
I am God. I change not;
I am able to keep my own!
Let not your heart be troubled!"



National Sunday School Association Page

Conducted by Rev. N. V. Leatherman



The Problem of The Indifferent

THE INDIFFERENT, like the poor, we have with us always. What shall we do with what is so often referred to as "dead wood" in the church's constituency? The practice which is so often resorted to by both the church and the Sunday School is to periodically "revise" the enrollment or membership, placing the indifferent ones on what is commonly called the "inactive list," where, far too often, they become permanently "lost," both as Christians and also to the school and church. This practice is almost universal in the churches..

There might be three serious objections raised to this and universal method of keeping records:

First. Such a revision is all too apt to not be genuinely honest. Few churches have the courage to make a thorough and honest revision. For instance, relatives of important members are not dropped when everyone knows they should be. To drop these from the roll might cause the church to suffer loss in a financial way, and that influence will continue to keep the roll still in an unbalanced condition.

However, in many Sunday Schools there is a set rule for such revision. For example, so many Sundays must elapse before a name is placed on the roll, and by the same token, after so many Sundays have passed without apparent desire on the part of the enrollee, the name is automatically dropped from the general roll.

Second. "But," we ask, "is this effective?" In the case of annual revision which takes place in so many churches and schools, the problem is ever present. The causes of the seeming indifference on the part of these people have all too often neither been learned nor met. Such constant revision seems to indicate that there can be little or no numerical advancement. No member or enrollee should be dropped until sufficient effort has been made to restore such an one "in the spirit of love."

Third. Who is to say when a member is "lost?" When is a member "lost?" When should a church or school cease its efforts to restore the indifferent to the fellowship of the redeemed; to press upon him the necessity of his presence and his responsibilities and privileges? What would Jesus do under the circumstances? Would He cease to "search and to find?"

Probably the best field of labor is to be found among the indifferent. They have been touched with the Gospel at one time; they are teachable; they have in former times assumed responsibilities and they are more or less aware of their relationships, and thus their consciences and minds form the best field for the work of the Holy Spirit. In touching such, it is best to pray that the Holy Spirit go ahead of you in preparing the heart and mind of the individual for such approach.

In many Sunday Schools a "Personal Interest Campaign," the object of which is to interest personally every member of the Sunday School in every other member of the Sunday School. This campaign is conducted along lines something like this:

A list of the enrollment is made, exclusive of the shut-ins, those regularly employed on Sunday morning during the Sunday School hour, and those who are called "permanently home-bound." The list thus made forms the group with which the campaign will deal. Those who could come if they would are called "participants." The school is challenged to secure the attendance of these participants or a reason for their absence. Cards and pencils are placed in the book racks, or in some other accessible place, and at one point in the service or in the class each person present is asked to write his or her name, address, telephone number, and give whatever information he may concerning a member who is absent. On this card is placed the definite information available that will help in the conduct of the campaign. For example, if the member is sick an "S" is placed on the card; if he is out of town an "O" is placed there, and if he is taking care of a sick person an "H" is put after his name, meaning that he is "homebound." Members are urged to send word as to why they are not there. Each Sunday the number of unaccounted for is announced and an effort is made on the part of the school officers to arouse some interest on the last one of these indifferent ones.

"Constant pressure" rather than "high pressure" is the method used. Special services are arranged from time to time that might attract the indifferent. The mails are used frequently and freely, and some calling is done as opportunity is offered. But the main emphasis that should be used on Sunday is to constant keeping before the school the advance or failure of the campaign to bring more interest and attendance. The record of attendance seems to be sufficient in most cases to keep up the interest. The length of the campaign can easily be suited to the needs of the individual school.

Splendid results should be found as the years go by, if this type of effort is put forth consistently. It is persistence that counts; members long despaired of turn up unexpectedly. They feel right toward the school because the school has been patient with them.

But the question arises, "What about those who do not respond? There is no final answer to that question. Only the passing years of persistent effort will bring the final results to view. The problem may be solved in one year, in five years, in twenty years. The main idea is that we should never be totally discouraged. True, revisions must be made, but care should be made in so doing. The "dead

wood" will be less and less and the need for drastic revision will become less urgent.

The by-products are most interesting:

1. The attendance of the school is stimulated unexpectedly.

2. The membership of the school become better acquainted with each other's problems, and thus become less critical; they will learn to deal kindly with others.

3. It provides the pastor of the church with a growing list of prospects. When everyone is signing a card the stranger will not hesitate nearly so much to also sign and give information concerning himself.

4. It will keep the Sunday School records up-to-date. Addresses are so frequently changed without being so recorded on the books of the classes that here is the opportunity to make such changed addresses available to the secretaries and the pastor. It has been said that the addresses of the average congregation have a 10% turnover each year. In larger cities it is many times a greater percentage.

5. It perfects a better groundwork for future work in planning and working the general program of the Sunday School.

The Canal Project At Lake Shipshewana



Considerable time has elapsed since our board last reported on the Canal Project at Lake Shipshewana, so we are endeavoring to bring you up-to-date on same.

If you will recall, our Indiana District Conference gave us the go-ahead sign in 1948 and we have been working slowly and faithfully at the project ever since, and can now report the work nearly finished. When we say "nearly finished," we mean that the surveyor needs to complete the laying out of the lots and roads so that we can intelligently tell you where your lot is located in the new addition.

There will be water front lots, hill-side lots, and many other beautiful lots to suit the desires of our own people. When we think of the lots for sale at Shipshewana, let us not only think of our own personal desires, but let us think most concerning the improvement it is making to the Brethren Retreat for our own Brethren Young People.

Our own Brethren people will be given the first opportunity to purchase one of these beautiful lots. In fact, Shipshewana Retreat is yours, and we are inviting you to help us in clearing the indebtedness by purchasing one of these beautiful lots.

At this point, let us tell you that we have borrowed \$8,000.00 from the Benevolent Board of our Church, and pay this Board 4% interest. We want to say that the Benevolent Board has cooperated with our Board in every respect and it is this sort of cooperation that will make our Brethren Church great. Now if we can have the co-operation of our churches in purchasing of these lots, we can guarantee a beautiful, clean Camp Ground for our own Brethren people, free of debt. Where can we spend our dollars more profitably than here? We are not asking to give your money and not receive anything in return. On the contrary, we give you value received, plus a guarantee that you will have a Christian Camp for your future.

Many of our older people already know of the advantage of Lake Shipshewana, and how our Indiana District Conference has been held there in years past. We expect to dedicate this new work to the Lord at our next District Conference. You will want a part in it, I am sure. So watch for the date of the 1950 Indiana District Conference.

While we are writing on this subject, may we add that the prospects for our 1950 Camp work at the Brethren Retreat are brighter and greater than they have been for years. Brother and Sister Everitt, who so faithfully conducted the affairs of the Hotel, expect to be with us again this coming year. It is indeed a pleasure to work with such people as Joe and his wife, who are members of our Brethren Church at South Bend, Indiana.

Everett E. Miller,
Chairman Board of Trustees.

A Note From Jane Byler

Brother E. M. Riddle, our Missionary Secretary, received the following note from Sister Jane Byler, and has asked us to include it in our Evangelist this week, since there will be no Missionary issue for several weeks, as the current issue is now on the press. We quote:

"Many thanks for your many assurances of prayers in behalf of a return to health. I am happy to report that I am practically cured and only need to build up the strength I had lost through the treatment and sickness. It is really wonderful to be up and about again, and we are grateful another time for the fellowship of prayer. All these things just add to our experiences and often enrich our lives with unseen blessings.

"Mrs. Jane Byler."

The note was dated March 7, 1950.

Items of General Interest

(Continued from Page 2)

night; Friday—Sunday School Class night, with a very special service.

On Sunday, March 19th, following the morning service, a pot-luck dinner was held in the church basement. The dinner had a two-fold purpose—first, to fellowship together, and second, to distribute invitation cards for the meeting. Members of the church were also visited.

Vinco, Penna. Brother W. B. Brant, Vinco pastor, writes the editor as follows: "We are moving our household goods into the new parsonage which was recently purchased by the church. It is located directly across the street from the church itself. More about this later."

A group of the Vinco Christian Endeavorers visited the Third Johnstown Christian Endeavor meeting on Sunday evening, March 12th.

A Day of Prayer was held on Monday, March 20th. At this time prayer was made for both the Bible Conference to be held at the Vinco church and for the field of Foreign Missions. Dr. L. E. Lindower, of Ashland, is holding this Bible Conference from March 22-26.

The W. M. S. held their Public Service on Sunday evening, March 12th, with Rev. J. K. Donat, former missionary to Africa, who spoke and showed curios.

Meyersdale, Penna. We quote from Brother W. S. Benshoff's bulletin of March 5th: "After two Sundays in the basement, we are back up in our Sanctuary. A lot of hard work has been done in the past several weeks. First the pews were removed; old carpet taken up; floors sanded and given two coats of varnish; pews replaced and new carpet fitted and laid. Then the whole upstairs was completely 'housecleaned.'"

We will be looking forward to a complete report of the final celebration when "Anniversary Day" was observed on Sunday, March 12th, with Brother W. E. Ronk, of Goshen, Indiana, as Guest Speaker. "Open House" was held at the parsonage for Brother and Sister Ronk at the parsonage from 2:30 to 4:00, in order that they might greet and visit with their many friends in this congregation and community. Brother Ronk was formerly a pastor at Meyersdale.

Brother and Sister Ronk stopped over in Ashland on their way to Meyersdale on Friday night and had opportunity to meet and greet the members of the Builders Class of the Ashland Sunday School, who were holding their Birthday Party, celebrating twenty-nine years of organization. Brother Ronk was a former teacher of this class, which the editor now has the privilege of teaching.

Akron, Ohio, Firestone Park. Brother J. G. Dodds says that the evangelistic meetings which were still in progress at this writing, with Brother John Byler as evangelist, are enriching the lives of the members and strengthening them for the battles of life. The Loyalty Committee of twenty-eight members have made definite effort to get every member to attend. Prayer is proving a great power. During the first week there were four confessions. (Later reports bring this number higher—exact number will be reported later.) Baptismal services were conducted on

Monday the 20th, for those who were ready at that time.

Brother Dodds says, "The attendance has increased from night to night during the first week of the revival, in both children and adults."

Gratis, Ohio. Quoting from Brother Crick's March 12th bulletin, "Children, youth and adults have responded to the call of the Lord, through the Holy Spirit, to accept Him as their personal Saviour, and to draw nearer to Him during the twelve services of our evangelistic campaign up to Friday evening (March 10th), with eleven first time confessions and six reconsecrations." Then, at the bottom of the bulletin he writes, "Over Sunday, March 12th, there were two more confessions and four additional reconsecrations." The services were closed on Sunday evening, March 12th. Brother V. E. Meyer was the evangelist.

Many delegations came to the evangelistic services. The attendance increased throughout the meetings. The Gratis churches cooperated throughout this evangelistic effort.

The W. M. S. of the Gratis church held an all-day sewing at the church on March 9th, with a carry-in dinner at the noon hour.

Dayton, Ohio. Remember in prayer the evangelistic meetings at Dayton, now in progress — March 19 to April 2.

On Sunday morning, March 12th, Spodra Brosius, a twenty-two year old displaced Latvian girl, spoke for a short time at the Sunday School hour.

The Dayton Laymen recently had as their guest speaker, Jimmie Jones, Coach of Fairview High School. He also showed pictures of some games.

Louisville, Ohio. We note that the entire morning worship service at Louisville on March 5th, was conducted by their Junior Church. The Junior Church rendered the special number, "I Don't Have To Wait." The message was brought by Mrs. John Byler, who has charge of the Junior Church.

Loree, Indiana. Brother Robert Higgins reports that the Loree Church is progressing in a fine way under their full-time pastor.

Because of contract conflicts the "Dixie Four" had to cancel their scheduled appearance at the Loree church. However a new tentative date has been set—April 23rd.

Twenty-three Loree young people were present at the Youth Rally at the Loree Church on Monday, March 6th. However, Huntington, with nineteen present, carried away the banner, because of attendance, plus mileage.

Elkhart, Indiana. We note that the Elkhart Church has set up a Goal for attendance during Lent as follows: Bible School—400; Morning worship—300; Evening worship—100; Mid-week prayer service—50.

The Senior Choir had charge of the evening worship service on Sunday evening, February 26th, which was in the nature of a candle-lighting service of consecration. The service was held in the basement.

Oakville, Indiana. "Cash Day" was observed in the Oakville church on Sunday, March 12th. The suggestion went out that the tithe of a week's income be brought by as many as possible. (What "Continued Tithing" could do for any Church!)

Flora, Indiana. Our Flora church is cooperating in the

city-wide "Go to Church During Lent" campaign, in which seven churches there are engaged. This is a "Layman" project. Brother J. Edgar Berkshire says, "We noted an increased attendance on the first Sunday, which was called "Roll Call Sunday"—with 159 for Sunday School; 125 for morning worship, an increase of 35 to 40."

Forty-seven were present recently for the supper of the newly organized married couples' class.

Milledgeville, Illinois. Revival services are now in progress at Milledgeville, having begun on March 20 and will close on Palm Sunday, April 2nd. Special nights are being observed by the various organizations of the church and Sunday School.

Another of those "Family Fellowship Nights" was held on Tuesday evening, March 14th, with a program and refreshments.

Lanark, Illinois. A note from Brother L. O. McCartney-smith reads as follows: "Church and Sunday School attendance is holding up well. We have asked Brother Clarence Stogsdill, pastor of our Gretna, Ohio, Brethren Church, to be with us for the pre-Easter Week of evangelism which has been planned. I am happy to say that the entire family is on the way to recovery from influenza and I am able to attend to my pastoral duties again, after having been 'on the shelf' for about three weeks."

We note from the Lanark bulletin of March 12th that the choir is working diligently on a program to be given in the near future in the interest of the purchase of choir robes. On March 9th the choir held a Favorite Dish Supper at the home of Mr. and Mrs. Orville Bowers. Each of the attendants brought a "love offering" to be applied to the choir robe fund.

Waterloo, Iowa. Brother Spencer Gentle, Waterloo pastor, reports that the evangelistic services which are being held, with Rev. and Mrs. Harry Richer as evangelist party, have shown a fine attendance and spirit during the first week. He says that each night showed a 10% increase in attendance, except on Friday, when a storm (referred to as "the storm"—it must really have been something) caused a severe drop. But at that, there were seventy-five in attendance on that night. On Youth Night (Tuesday) there were twenty-five young people in attendance. No report of results has been given thus far.

The Waterloo church has tentatively scheduled a Gospel Team from Ashland College and Seminary for over the Easter week-end.

Office Gleanings

(Continued from page 2)

ing every effort to get the subscription list up-to-date, both as to expiration date on your stencil and checking for subscriptions that are in at the time of sending out the expiration notices. It is only in the past year that we have been sending out these expiration notices and receipts to each subscriber. So we are asking you to have patience, and if you receive an expiration notice and you also have received your receipt for renewal, just ignore the notice, and as stated above, you need only write us if you are not receiving your Evangelist.

This, too, is important—we have no other way of know-

ing whether you are receiving your Evangelist unless you write us when it does not arrive. When it is sent out from the mailing room we cannot know whether it reaches its destination. Just drop us a card if your paper does not come regularly, but first check your post office to see if it has failed in its delivery.

We appreciate the fine spirit of cooperation that is manifest in the entire Evangelist Family. Here and there there is failure to get addresses correct, but this is the exception and not the rule.

To summarize. If you have sent in your renewal and you have received your receipt for same, and you receive an expiration notice, just ignore it. If you are not receiving your paper regularly and you have renewed or you know your subscription has not expired, write us and we will take steps to see that it is investigated, but before writing, check with your post office.

We trust that we will soon have the subscription list in such a shape that there will be no need of complaint.

Press and Equipment Fund

The offering for the Press and Equipment Fund keep coming in. We appreciate this because of the new folder, now in operation, which must be paid for. This folder increases production speed and is a fine asset to the work. The following have been received recently:

Mrs. Mabel Britton, Sawyer, North Dakota\$ 5.00
Mrs. Frank B. Hartzler, Smithville, Ohio 20.00

Additional Publication Day Offerings

The following have been listed since our last report:
Mrs. George Eisenbise, Morrill, Kansas\$ 2.00
Mr. and Mrs. Raymond Landes, Morrill, Kansas .. 1.00
Mr. and Mrs. Earl Coleman, Ashland, Ohio (Ashland) 2.50
Ardmore, Indiana, Brethren Church 81.44
Mt. Olive Brethren Church, McGaheysville, Va. 8.00
Ft. Scott, Kansas, Brethren Church 11.00
Roann, Indiana, Brethren Church 77.22
Conemaugh, Penna., (by Mrs. Walter Wertz) 35.00
Harold Benner, Bryan, Ohio (Bryan) 3.50
Mrs. H. E. Dague, Scenery Hill, Penna. 1.00
Vandergrift, Penna., Brethren Church 13.00
Roanoke, Indiana, Brethren Church 7.55
Viola C. Ray, West Alexandria, Ohio 1.50
Ardmore, Indiana, Brethren Church (additional) .. 50.00
Cameron, West Virginia, Brethren Church 9.00
Lathrop, California, Brethren Church 5.50

To date (March 14) sixty-two churches out of one hundred and eight have sent in their offerings. These are divided as follows: Southeastern—8; Penna.—16; Ohio—12; Indiana—17; Central—2; Mid-West—5; N. Calif.—2.

Some people plan to get right with God during the eleventh hour but they die at ten-thirty.

Remember that Jesus said, and He knew, that even "the gates of hell should not prevail against His Church. It must suffer, but it will surely be triumphant.

THE KING'S BUSINESS

I am a stranger here, within a foreign land;
My home is far away, upon a golden strand;
Ambassador to be of realms beyond the sea,
I'm here on business for my King.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 9, 1950

"I AM THE RESURRECTION"

Scripture: John 11:11-27; Matthew 28:1-6

For The Leader

IF YOU HAVE EVER STOOD at the open grave of a loved one as that loved one was laid to rest, you will have a full appreciation of the Easter message. To hear the words of committal concluding with "there to await the fulfillment of the hope of the resurrection unto life eternal through Jesus Christ our Lord." To see the sealing of the vault, and to hear the dull thud of the clods of earth and stone as they fall on top of the sealed vault. To see the mound completed and rounded off, the flowers as a covering. And then to stand in meditation alone, when all others have left; to be there when the sun sinks low in the sky, a fiery flame of red, and then darkness. Then, if ever, you know what Jesus meant when He said, "I am the resurrection and the life." In that hour of loneliness you can feel His strong arm of love and hope and faith gather round you and fill you with assurance and peace of heart. Because He came forth from the grave, so you, too, will arise, along with your loved ones to meet Him, ever being with Him in glory. That is the heart of the Easter message. It is the message for us tonight.

DISCUSSION

1. A DARK DAY IN BETHANY. Into the home of Mary and Lazarus death had come, removing by natural causes, the loved one called Lazarus. Death is inescapable, it is natural as night and day, summer and winter. It is one of those things, while sad, must be expected. Thus, when death strikes our home, we must not feel that "all is lost," and that we can "never go on." For all is not lost, and though we say we can never go on, we do. Lazarus was dead, according to Jesus. How blessed to have left him as he was, released from earthly care and strife, having attained his eternal reward and happiness. However, Jesus, to show to Mary and Martha, and to all faith-believing Christians His power over death, restored Lazarus to life. As He stood with the sisters on that day at the tomb of their brother, and called him forth, so He stands with us today in Spirit besides the graves of our loved ones. As He called Lazarus from the dead, so He assures us that in His good time, He will call forth our Christian loved ones from the grave where we have so tenderly laid them. Yes, it was a dark day in Bethany, but a day that had a ray of hope. It is truly a dark day for us when we lay our loved ones away, but through our tears there shines that ray of assurance, "I am the Resurrection and the Life."

2. THE MYSTERY OF DEATH. In view of its common occurrence, we may give thought to the mystery and causes of death. God made the first man and woman,

breathing into their nostrils the breath of eternal existence. The body which He gave them was made of common clay and dirt. Being made creatures with a will, they willed to disobey God. So, thus they sinned. Lest they eat of the tree of life in the Garden of Eden and live forever in their sinful state, God cast them forth from the garden of Eden, cursed to die. Thus the body seeks to return to the dust from whence it came. It fights to live, to overcome its own destruction. Amazing it is what our bodies will do to keep themselves alive. But, finally, the body succumbs to the ravages of time, and death results. We lay those exhausted bodies in the tomb. The eternal Spirit goes on. That is yet another story.

3. THE MYSTERY OF SALVATION. When our first parents sinned, they automatically condemned themselves to eternal death in Hell. At once, the Messiah, the Saviour, the Redeemer was promised. Many in the Old Testament times died in faith in the coming Redeemer. Jesus came, shed His blood on the cross as a covering for our sins. He then rested in the tomb, and on that glad Resurrection morning, burst the bonds of death, conquering it forever more. In that time He revealed Himself to those who "in old times" died in the faith of a coming Messiah. Christ, in coming forth from the grave became the first fruits of the dead. He was reunited in body and spirit, and lives forever more. Today, Christ's way of salvation is open to everyone. We come to salvation of our own accord, accepting completely His work of redemption. Thus we are born again and become new creatures in Christ Jesus. We still live in this death-doomed body, however. But, oh, what a difference in our outlook as a Christian. We can look forward to death, not as the "end" of all things, but as a continuation, in a perfect way with God.

4. SOME GOLDEN DAY BREAK. "He that endureth to the end, shall be saved." Our life is in a constant battle against evil, and those forces which would seek to destroy our faith in God, and our trust in Jesus Christ as our eternal Saviour. Through prayer and carefully watching we must keep ourselves unspotted from the world, constantly working for Him, and alerted to His coming again. As we see the victory our deceased loved ones have gained over the battles of life, and as we know they have now attained unto eternal life, so we must ever trust and pray that we too shall be successful. As we, from time to time, stand beside the grass covered grave of a Christian loved one, let us gain strength from the power of their life while they were among us. They have attained. Our hope of meeting them again is dependent on our faithful, consistent living in Christ. If we stray into sin, turning our backs on Christ, our only hope of eternal life, we shall not meet again. But, to those who overcome, trusting in the Lord Jesus Christ for strength, there shall come a great eternal day-break. At the sound of the trumpet, the dead in Christ shall rise first—graves of loved ones will give up their dead—then we which are alive, shall be caught up—then shall we ever be with the Lord. "Some golden day break, Jesus will come; Some golden day break, battles all won; He'll shout the victory, Break through the blue; Some golden day break, for me; for you." Stand anew at the grave side of your loved one. Think back to Jesus at the tomb of Lazarus. Then remember Jesus' promise, "I am the resurrection and the life; he that be-

lieveth in me, though he were dead, yet shall he live." See the resurrection morning, and the empty tomb. That is Easter's message for you. "Oh, what a meeting, there in the skies; No tears nor crying shall dim our eyes; Loved ones united—eternally! Oh, what a day-break, that morn will be."

Prayer Meeting Studies By C. V. Gilmer



ONE DAY TO LIVE

Had I but this one day to live,
One day to love, one day to give,
One day to work and watch and raise
My voice to God in joyous praise,
One day to succor those in need,
Pour healing balm on hearts that bleed,
Or wipe the tears from sorrow's face,
And hearten those in sad disgrace—
I'd spend, O God, much time with Thee
That Thou might'st plan my day for me.
Most earnestly I'd seek to know
The way that Thou wouldst have me go,
For Thou alone canst see the heart—
Thou knowest man's most inward part.

—Alice H. Muir.

ONE DAY TO LIVE

Scripture: 2 Kings 2:1-11

Hymns: "What If It Were Today?" "Is It The Crowning Day?"

Prayers

Seed Thoughts for Discussion:

WAS BELIEVERS ought not to look for death but for the rapture (Matt. 24:42; 25:13). We should remember that every day could be our last day on earth (Prov. 27:1). Our Lord gave us a set course for each and every day (Luke 19:13). Thus Elijah did not have to make up for lost time and neglected tasks when he was aware of his last day on earth. His experience is a type of the translation of believers in 1 Thess. 4:13-18.

Elijah started his last day from Gilgal. Here Israel under Joshua rolled away the reproach of Egypt, the badge of the world which was upon them (Josh. 5:3-5). Gilgal stands for the place of purging. Today circumcision is of the heart (Rom. 2:29). Our place of purging is 1 John 1:9. Unconfessed sins are unforgiven sins—we need to take a careful inventory, asking God to reveal our sins to us that we do not see (1 John 1:6, 7). What about our sins of omission? When did we weep last, if ever, over a lost soul (Psa. 126:5, 6)? Have we brought "all the tithes into the storehouse" (Mal. 3:10)? How about making up what we have robbed from God? Would we like to do these

things before the Lord comes (John 9:4)? All our alibis and excuses for grieving and hindering the Holy Spirit are wicked lies (Prov. 28:13).

For his last day on earth Elijah went to Bethel, "the house of God," where all judgment begins (1 Peter 4:17). Here God revealed Himself to Jacob and made it a place of promise (Gen. 28:11-15). God's good promises are meant for us as obedient believers (Phil. 4:19; Isa. 26:3; Rom. 8:28; etc.)

Then Elijah went to Jericho, whose destruction was a demonstration of God's power in the day of Joshua. We need God's power for victory (Luke 11:13; 1 Cor. 10:13; 2 Peter 2:9). Then he crossed the Jordan, which speaks of death, dry-shod, which denotes resurrection. Our first resurrection occurred at salvation (Eph. 2:1). We now have resurrection unto life in Christ (Col. 3:1-3; Gal. 2:20). Finally, there shall be either a rapture or the resurrection of the body immortal and incorruptible (1 Cor. 15:51, 52; 1 John 3:2).



Comments on the Lesson by the Editor

Lesson for April 9, 1950

THE POWER OF THE RESURRECTION

Lesson: 1 Cor. 15:1-8, 20-21, 57-58

IN THIS LESSON we could probably spend all of our time on the words of our Golden Text, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." This victory, of course, is made perfect through the resurrection of Jesus. It has been well said that "The resurrection of Jesus is God's 'Amen' to Jesus' cry on the cross, 'It is finished.'"

In the first part of our printed lesson we find Paul reminding the Corinthians of the facts of the Gospel which he has preached unto them, and which they have received and that it is the foundation upon which they stand. He reminds them that it is through belief in this same Gospel that they are being saved. That their faith cannot be in vain is proven by the fact that the message which Paul preached to them was received directly from the source—even Jesus Christ Himself.

Now we must note that the very core and center of that message is: 1. Christ died for our sins. This was in keeping with the scriptures with which they were familiar. 2. That He was buried. This was an actual burial with the body prepared for burial, the blood having been shed, and the testimony of the soldiers who crucified Him as to the actual fact that He was really dead, not merely unconscious. 3. That He actually arose from among the dead. That the body was not "stolen away" as the authorities had reported at the time of His burial and resurrection. 4. That He was seen by a number of different people, many of which remained alive even at the time of Paul's

writing to the Corinthians. They could, therefore, be consulted if these people cared to take the trouble to do so, or if they doubted the word of Paul.

Paul's preaching was based, even as every bit of present day preaching should be based, on two things—the reality of the death of Jesus for the sins of mankind and the resurrection of “this same Jesus” for the vindication of His claims. Branching out from this we find all of the remaining parts of his messages being built.

In the second part of our lesson we find two things emphasized—The Christian's Hope, and the Certainty of Christian Victory.

In the verses just before the 20th and 21st, we find Paul reminding the Corinthians that if it were possible for the Gospel to be false, then they are yet in their sins, and that we “are of all men most miserable.” But in the printed verses we are to find the Christian's constant hope and joy. In the 20th verse the emphatic word is found to be “IS”—“But now IS Christ risen from the dead.” There can be no doubt of it. And through Christ, man, who is under the penalty of death because of sin, becomes eligible to life eternal. This is the Christian's eternal hope.

This is the victory which the Christian can claim and look forward to with assurance—the victory which Christ has won and is to be ours, if we are faithful unto death.

Now read the last verse of the printed lesson. Here Paul admonishes his readers to be: “steadfast” (firmly fixed in faith and devotion to duty); “unmoveable” (not to be stirred or moved from convictions); “always abounding in the work of the Lord” (being plentifully supplied); because “your labor is not in vain in the Lord” under these circumstances. But be it remembered that it is to be “in the Lord,” not under the mere consideration of men alone.

It is, therefore, to be concluded that the resurrection is the Power that must be constantly kept in the mind of the believer as the force that will sustain him through all the pathway of his life in this world.

Calling All Brotherhoods

Who is calling? It is your National Project Commissioner, boys and young men! We are at the half-way mark and we are thinking about General Conference which is less than six months away.

I know that you are thinking of the good time WE young people have had in the past, and the good time we will have again at our 1950 Conference. I also know that we will enjoy conference so much more IF we have met all goals, and especially our National Project. This project is the bus for Sherwood, Michigan, to be used by Fred Phippen. God bless Brother Phippen and all those who have had a hand in the Lord's work.

We are eager for the report from our Financial Secretary and I would suggest that the name, and amount from each Brotherhood, be printed in both “The Evangelist” and “The Brethren Youth.” This will be a good way to encourage those that haven't sent in their contributions.

If any of our Brotherhoods have any questions to ask, please write me or any of our National Board. I am sure

that any of our Board will be glad to help in any way they can.

To our boys and young men who do not have any Brotherhood Organization, and would like to have one started, will you please let us know? Thanks, Brother Gilmer, for your faithfulness. I don't know how we would get along without your help. Rev. C. Y. Gilmer is President of our National Board. He is on the job twenty-four hours a day. Thanks also, Brother Munson, for the “plugging” you are doing for our National Project.

Fred W. Brant,
National Project Commissioner.



Please Note . . . The New Brethren Sunday School Leaflet

The Brethren Publishing Company is seeking to advance in ways that will be of assistance to the churches and Sunday Schools. To that end, for the first time, “The Brethren Visitor's Leaflet” has been printed and sent out to those who signified their desire to receive it by returning the cards sent out to ascertain who would be interested in such printing. Since sending out these leaflets for the second quarter of 1950, one additional order has been received and will be filled.

As an experiment we printed 1,000 groups of these leaflets, which means that, since there are thirteen Sundays in the quarter, the total number of leaflets covering this period reaches the total of 13,000 pieces. Of the 1,000 sets thus printed, we will have a surplus of about 400 sets, which means that up to that number can be ordered for your schools if you have not already ordered. The price of these leaflets, which are similar to the samples which were sent out to every church early in the past quarter for inspection, is 9 cents per quarter per group. Thus if you order 25 sets or groups of leaflets for the quarter the cost to your school will be \$2.25. These leaflets are not meant in any way to take the place of the quarterlies, but rather to have them on hand to hand out to the visitors in your school or to any who have left their quarterlies at home and desire to follow the lesson.

If you still desire to order these leaflets, just write us and say, “Send us _____ of these new Leaflets for the Second Quarter of 1950,” give us the name of the school; where to send them; and who to charge them to. Why not try them out this quarter?

Send your order to: “The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.

A short prayer will reach the throne, if you do not live too far away.

The seven overcomeths point to blessings on both sides of eternity's veil.

News From Our Churches

NORTH MANCHESTER, INDIANA

It has been some time since you have heard from the North Manchester Church, but that does not mean that we are not still on the map.

After having lived in the Roann community all my life and having been a member of the Roann Brethren Church since my childhood days, we sold our home farm and moved to a smaller farm near North Manchester, Indiana, in February of 1949. It was like giving up the ties of a lifetime, but the first Sunday after moving found us in church at the North Manchester Brethren church and we were made to feel at home from the very start and have learned to love the people here and are gaining new friends each day.

I will try to enumerate some of the many things that have taken place since our fellowship with these good people. Some time before Easter Rev. Hodge arranged a personal evangelistic campaign for the town and community, whereby teams of personal workers went out and called on people who had grown indifferent to the work of the church, and also upon those who would be prospects for membership in our church. This campaign was climaxed in a week of Pre-Easter services, and three services on Easter Sunday. The Young People of the church had charge of the Easter Sunrise Service. The results of this campaign were twenty-three baptized and taken into the church; six by letter and four rededications. It was at this time that wife and I changed our membership from Roann to North Manchester. There were also seven babies dedicated at the Easter morning worship service.

The different organizations of the church have functioned regularly throughout the year. The two Missionary Societies of the church held their 1949 Public Worship Service with a special program and with Mrs. U. J. Shively, National President, as their guest speaker. Then on the morning of March 12, 1950 they again held their Public Service with a special program and with Mrs. L. W. Shultz as guest speaker.

The S. M. M. of the church are holding their Public Service on Sunday, March 19th, with a special program and with Mrs. J. Milton Bowman, of Peru, National Patroness, as their guest speaker.

The Laymen of the church held their 1949 Public Service with the Dixie Four from the Cadle Tabernacle at Indianapolis bringing a program of music, songs and readings, to a capacity audience. The Laymen also had a Father and Son meeting at Camp Salamonie Park, near Leagro, Indiana, at which time there were sixty-three men and boys present. Our menu for the evening was "Hunter's Stew." This was followed by a very inspiring program.

The Laymen also sponsored a clean-up day of the church grounds, at which time the hedge was all trimmed, sidewalks repaired and an unsightly stump removed from the tree lawn. Our present membership in the Laymen's Organization is forty-five.

On October 19th the Builders Class of the Sunday School sponsored the picking of Harry Mishler's (their teacher) corn, he having suffered a very serious accident. There were a number of men from the Men's Bible Class and neighbors that also helped. The ladies served dinner at the noon hour. Thirty-five acres were picked and cribbed by 12:30 o'clock.

The two Missionary Societies entertained the men and their families to a pot-luck supper and program on the evening of December 7th. Paul Halladay, Professor of Music at North Manchester College, presented a musical program. He was accompanied at the organ by Charlotte Schutz. The Men's Bible Class, in turn, entertained the women of the Volunteers and Loyal workers classes to a Fish Fry and program on the evening of January 4th. The Men's Quartet of the Pleasant View Church of the Brethren presented several numbers and Walter Loucke, one of the local members, showed pictures.

The Young People of our church are to be commended. They had charge of an evening service, and then during the hospitalization and convalescence of our regular choir director, two of our young men very capably carried on our weekly choir rehearsals. Our choir is now again under the direction of Mrs. Clarence Kindley, our regular director. We are thankful for her speedy recovery.

On the evening of December 18th the choir, together with members of the Bible School and church, presented the cantata, "The Bethlehem Keepers," to a capacity audience.

At the noon hour on December 18th, a Farewell Fellowship Dinner was given for Rev. and Mrs. Bert Hodge and family, at which time they were presented with a lovely gift of Sterling Silver. There were something like three hundred members and friends registered for the day.

Upon the resignation of Rev. Hodge, who resigned to give his full time to his teaching and public speaking, our church finds itself at present without a regular pastor. The attendance and work here are both keeping up well under our present handicap. We do covet the prayers of the Brotherhood and pray that an able pastor may be found soon. May we ever be found faithful in the Master's Service.

Guy V. Purdy, Cor. Sec.

CALVARY, NEW JERSEY

It has been some time since the readers of the *Evangelist* have heard from us, hence this report.

Our Annual Homecoming Service, held last October 23rd, was unusually well attended, especially in the afternoon, when the church was about filled. Our pastor, Rev. Joseph Margush, preached in the morning and Rev. William Wadsworth, a former pastor of the Church of the Brethren, was guest speaker in the afternoon. A good time in the Lord was had by all.

Our Sunday services are well attended, for which we praise Him.

A mother and daughter, who had been baptized by our former pastor, had hands laid upon them and received the

right hand of fellowship into our church on February 26th. Two more have raised their hands for prayer at the close of our Sunday service and we pray e'er you read these lines that they will have heeded the pleadings of the Holy Spirit and yielded their lives completely to the Lord.

Interest is being shown in all our auxiliaries—the Sunday School, the Christian Endeavor, the Woman's Missionary society, and especially in the mid-week prayer meetings, when nearly all present take part in prayer and testimony.

There is much yet to be accomplished for the Lord. The devil is ever busy seeking for those he may devour or lead astray. There are many, many souls yet to be won to the Lord.

We can say with our Lord, "The harvest truly is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Matthew 9:37-38.

Brethren, pray for us!

In His service,
Miss V. E. Hackett, Church Clerk.

FALLS CITY, NEBRASKA

Just a note to give the *Evangelist* readers a little glimpse at the program we have outlined for the Falls City church and which it is advancing.

March 5th a religious census of the city was taken during the afternoon. Workers and materials were ready and instructions were given out at the morning hour.

The week beginning March 19th will be Personal Evangelism week. Dr. Black of Omaha, Nebraska, will be in the city to direct this campaign. There will be four evening luncheons for the workers, at which time they will report and be instructed. At about 7:30 they will all go out to do the work.

During the week beginning March 26th, a number of the churches will hold a week of evangelistic services in an effort to gain everything possible from the previous week's work.

At a recent called meeting of the Falls City Council of Churches, Brother Roland V. Hudson was invited to hold a city-wide evangelistic campaign which will begin June 20th and close on July 2nd. The Brethren who know Brother Hudson are requested to pray for the spiritual success of this effort.

H. E. Eppley, pastor.

ASHLAND, OHIO

The Ashland Church is getting a good start on its redecoration and improvement program. The schedule of work has been partly set forth and the work well begun. Included in the program is the complete redecoration of the entire church, both auditorium and basement; new carpet; conversion to gas for the furnace; painting of the outside window frames, and sundry small and various repairs and additions to equipment.

On Sunday, March 19th, at the evening hour Mrs. M. A. Stuckey and Mrs. Glenn Clayton, assisted by several others, gave a fine program of Harp and Voice music. On

Sunday evening, March 26th, Brother Rowsey is to bring a message on religious pictures from a film strip furnished by the National Sunday School Association. Arrangements are now completed for the Pre-Easter services. The Choir, under the direction of Mrs. Joan Ronk, will render a special evening of Easter music on Palm Sunday evening. Services will be conducted during Passion Week on Tuesday, Wednesday and Thursday evenings, with Prof. Edwin Boardman, of the College and Seminary faculty, bringing the meditations on Tuesday and Thursday evenings. On Wednesday evening the Ashland College Chapel Choir will sing the "Seven Last Words from the Cross." On Friday evening the Spring Communion will be observed. On Easter Sunday evening an Easter Play, "Barabbas," will be given by the Intermediates of the Christian Endeavor, under the direction of Mrs. Edwin Boardman.

The mid-week services continue to be well attended in all four of the different age groups. The attendance still continues to stay around the one hundred mark each week. At a recent Wednesday evening service, Dr. R. R. Teeter, who during that week attained the age of eighty, led the adult section in their thinking. The meeting was one to be remembered.

Additions are being made to the church almost weekly, and baptisms have been held twice in recent weeks. Sunday School attendance is keeping up well in spite of the number of cases of flu. The morning worship service attendance shows constant growth, while the evening services on Sunday are the best attended for years, having gone well over the one hundred mark in the past several months.

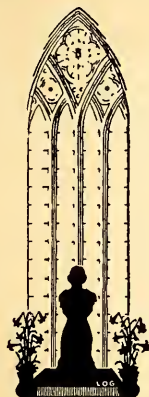
The Youth work is especially showing increased progress. The large group of youth and children who gather each Sunday evening for Christian Endeavor and on Wednesday evening for Bible study and discussion is worthy of note.

All in all we can report the work of the church as on the upgrade, for which we are all very thankful.



RAHN. Mrs. John E. Rahn (Emma Mae) daughter of Henry and Mary Dambman, was born July 17, 1875 near Lanark, Illinois, and died on March 6, 1950, after an extended illness. Married to John E. Rahn on January 18, 1897, who preceded her in death, she is survived by one daughter, Mrs. Harry Engles; two sons, Edward and Willard; five grandchildren, one great grandchild, and two sisters, Mrs. Rose Livengood and Mrs. Oscar Tallman, a twin of the deceased. Nearly all her married life was spent on a farm near Lanark, and she was a faithful member of the Lanark Brethren Church. Funeral by the undersigned, her minister.

L. O. McCartneysmith.



THE

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Items of General Interest

Washington, D. C. Brother Fairbanks says, "It really sounded nice to hear organ music in our church last Sunday. We know that this addition to our church will make a big improvement in the services of our church."

Evangelistic meetings are scheduled in the Washington church for the last week in April, with Brother John F. Locke as the evangelist.

Brother E. M. Riddle is scheduled as the guest speaker on Palm Sunday. This Sunday will be designated as Loyalty Sunday.

Communion Services will be observed in the Washington Church on Wednesday evening, April 5th. The time is 8:00 o'clock.

On the physical side of the work at Washington, Brother Fairbanks says, "If you have been absent from the church services, you had better get back while there is a chance that you may recognize your church. The new flags; organ, recently purchased and installed; and the draperies have made a big difference in the appearance of the church. The trustees are making plans to have the ground around the church sodded."

St. James, Maryland. Brother Ankrum reports that their daughter, Mary Alice, who met with an auto accident as reported earlier, will be out of the cast on May 17th and will graduate the next day from the Masontown, Penna., High school. She expects to be able to spend the Easter holidays at St. James. We are glad to hear of her fine recovery.

Brother Ankrum also sends the editor a note telling of

the tragic death of Charles "Sonny" Wheeler, of Mason-town, Brother Ankrum's former pastorate. The deceased will be known to many young people, as an Athletic Director and Counsellor at Camp Juniata, where he had served for several years. He was twenty-one years of age. Brother Ankrum conducted his funeral.

Johnstown, Penna., Second. Brother N. V. Leatherman announces a service of dedication for children on Palm Sunday morning.

Spring Communion will be observed on Easter Sunday night, with pre-communion services being held on Wednesday, Thursday and Friday nights.

The Teacher Training Class finished their course on Monday night, March 20th. Brother Leatherman says, "Seven have been very faithful in attendance throughout the course, including the storm on Monday the 13th."

Meyersdale, Penna. We note from Brother Benshoff's bulletin of March 19th that at least two of the officers recently installed by the Meyersdale Community Christian Council are Brethren. Brother Benshoff is the Vice President and Miss Miriam Bird is the Secretary.

The Union Good Friday services will be held in our church. The service will be the usual three-hour service from 12:00 noon to 3:00 P. M.

Three nights of pre-Communion services will be held in our church on Wednesday, Thursday and Friday. An Easter Sunrise service will be held at 7:00 o'clock on Easter morning, with the Communion being observed on Easter Sunday evening at 7:30 o'clock.

We also learn that the Sixtieth Annual Conference of the Pennsylvania District will be held in the Meyersdale Church from July 17th to 20th.

Louisville, Ohio. Brother Byler says, in a note to the editor, "Twenty-one from our church at Louisville attended the Akron revival on Friday night, March 24th." Brother Charles Munson and Dean M. A. Stuckey were recent guest speakers at Louisville, in the absence of Brother Byler who was holding the Akron meeting.

Gold pins will be awarded to the members of the Junior church who have had a perfect attendance during the first quarter of this year.


Evangelistic services are now in progress at the Louisville church with Rev. and Mrs. J. M. Bowman of Peru, Indiana, as evangelists. They began on Sunday, March 26th and will close on Palm Sunday. Mrs. Bowman brings illustrated stories to the children. A Thirty voice colored choir was scheduled for one night of the meetings.

Gratis, Ohio. A note from Brother W. S. Crick says, "As definite results of our recent evangelistic campaign, we baptized twelve yesterday afternoon, March 19th."

Dayton, Ohio, Hillcrest. We note that Brother Whetstone says in his bulletin that the young people are asking what they can do to assist in the work of the church. He says, "We like that spirit. With such a spirit we will succeed." Happy is the pastor whose young people ask the above question.

The Dayton Revival, now in progress, will close on Sunday night, April 2nd. Special delegations of the organiza-

(Continued on Page 10)



The Editor Thinks Aloud

"Ye Must Be Born Again"

ON SUNDAY, March 26th, because of the redecoration program at the Park Street Church, in Ashland, the services of the day were held in the Ashland College Chapel. Dr. W. D. Furry was asked to teach the lesson to the combined adult and young people's classes. Since the lesson was the final one of the quarter, he took occasion to remind us that it was what would most naturally fall into the category of a review lesson. But he said that he had long since come to the place where any review lesson should take on the nature of a new-view. Thus he led his hearers into the work of the early church as represented by the views of Paul.

In the course of his teaching he let one sentence fall upon our ears which should make us all think deeply. It was this, "The Christian religion depends for its rise or fall on the doctrine of regeneration." I do not at this time recall the source of the quotation, but its content struck me most forcibly.

That regeneration must come with the new birth, if it is to mean anything at all, surely goes without saying. Regeneration simply stated means a starting again; to make over. Generation means to produce or create. This process God introduced when He first created man in his own image and after His likeness and breathed into his nostrils the breath of life, and when He told this same man to "replenish the earth," He extended this power to man. Regeneration in a very simple sentence means to "re-produce, or to form anew." That is why the word of Jesus has a much richer and deeper meaning when it is translated, "Ye must be born anew," or "Ye must be formed anew" in order to attain to the prescribed heights that Jesus Christ and the Father demand.

Even the dictionary says that regeneration in a theological sense can only carry the meaning of "renewing spiritually; having a new life; or restored to the place of fellowship with the Father."

Whatever else it might mean, the only evidence of its accomplishment is to be found in a "changed life," a changed mode of living.

Going back to the sentence that started our thinking, we must realize that the heights to which Christianity may rise, as exemplified in the lives of the believer must depend entirely on just how seriously this idea of regeneration takes hold of the one who says he has been born again. The first thing the world asks itself is, "Just what do we see in the life of this individual which speaks of a 'changed life' and what are the fruits of this life?" It does not take the world long to draw the conclusion as to the height attained. The man or woman who has been regenerated will show it by every attitude of life, be it in the

social, physical, emotional or religious world. The result in such a life can no more be kept under cover than can the sun be permanently hid by a passing cloud. It is bound to break out through whatever would seek to obscure it.

The world judges the Christian by what it sees; Christ judges him by what he is. The truly regenerated man will stand forth in his own right, not in the reflected glory of another. The truly regenerated man need not fear the consequences of his acts, for they will be rightly judged in the sight of God. So Jesus means, when he says, "Ye must be regenerated; made over; given a spiritual renewal and a new life which is filled with Christ-impulsed and Christ-imposed attitudes," that such is the basic foundation upon which is built the new life, both within and without, if one will really climb upward toward the heights to which the Lord is calling His followers.

That is why He came to earth; that is why He suffered death upon the cross; that is why He arose from the grave—so we might really "be born again"—regenerated. Is He satisfied with the way we are accepting His word regarding this?

Think it over!

Office Gleanings

By The Editor

Additional Publication Offerings

Eight additional Publication Offerings from churches have been received since our last report, also a number of individuals have sent in contributions, as follows:

College Corner, Indiana, Brethren Church	\$ 9.50
Mr. and Mrs. H. B. Imboden, Logan, Ohio (Mt Zion)	5.00
Cumberland, Maryland, Brethren Church	17.25
C. P. Baer, Meyersdale, Penna. (Meyersdale)	25.00
Mrs. Agnes Elliott, Lathrop, Calif. (Lathrop)	20.00
Elkhart, Indiana, Brethren Church	137.00
Smithville, Ohio, Brethren Church	174.00
North Manchester, Indiana, Brethren Church	250.00
Canton, Ohio, Trinity Brethren Church	22.50
Johnstown, Penna. Third Brethren Church	36.35
Lanark, Illinois, Brethren Church	52.25

This only leaves thirty-eight churches to be heard from to make our report a 100% one. Let's do it!

There is nothing in nature that makes a man so deformed, so beastly as intemperate anger.



He Entered In Triumph

JERUSALEM HAS BEEN THE PIN-POINT of many tours. Its attraction has been found in the fact that Jesus entered that city; that there He denounced the Jews for their unbelief; predicted the destruction of the Temple; suffered, was condemned and went forth to Calvary to die.

The coming week heralds for the church the anniversary of the triumphal entry of Jesus into the Holy City. We who cannot visit this city in person, seek to do so in spirit. We, each succeeding year, go with Him to Jerusalem, there to share His sorrows and His trials, and to gaze again upon His cross. There is a fascination and a blessing that comes to us on this annual pilgrimage to the place of His Passion. We tread silently and prayerfully to the scenes of His trial, His condemnation for which false witnesses had to be suborned, His cruel death, and the tomb in which He was laid, and from which He arose.

Jesus had spent His last earthly Sabbath in Bethany. He was in the house of His friends—those dear women whose brother He had snatched from the grave and restored to them. After spending a quiet Sabbath in this house where He was at home, on the first day of the week, which was to be the last first day of the week which would not be significantly associated with Him as "His Day," because of His Resurrection, He arose to find a great company of pilgrims passing the Mount of Olives on their way to the Holy City.

Jesus Himself would go there for the Passover Feast. He, therefore, sent two of His disciples to a nearby village, Bethpage, where they were to get an ass and a colt and bring them to Him. The disciples laid their garments on the ass and the Lord rode upon him, in the manner of kings and judges, who thus rode in the days of Samuel and of David.

As Jesus approached the city, riding the ass and climbed the ridge of the Mount of Olives, His disciples and the people thought, of course, that the kingdom of God would immediately come. They remembered the words of the Prophet Zechariah who said, "Rejoice greatly, O daughter

ter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

The people were so thrilled that they shouted their hosannas. They remembered what the Prophet had said, and cried, "Hosanna to the son of David; Blessed is He that cometh in the name of the Lord; Hosanna in the highest."

The people who were in the Holy City heard that the Lord was coming. It was quite probable that they heard the shouts of those who were with Him and the singing of the multitudes coming from the hills. They went out by the eastern gate of the city and crossed the brook Kidron and went up the hill to meet the Lord as He came and joined in the cries of "Hosanna." They threw their garments along the roadway and took branches of palm trees and waved them to signify their welcome and His triumph. It is because of this fact that the day has been given the name of "Palm Sunday."

It was a wonderful day of triumph for Christ. The whole city was moved and the people everywhere praised and shouted and sang. Yet Jesus was sad! He had not come to be an earthly king; but to be a Saviour. He knew that these shouts of "Hosanna" and their desire to honor Him would be of short duration. He knew that these same people who shouted "Hosanna," would in a very few hours, cry, "Away with Him, crucify Him, crucify Him." So fickle are those who are disappointed in their human ideals.

Jesus knew also that soon the glory of this beautiful city, with its wonderful temple, which was dedicated to His Father in Heaven, and its magnificent palaces, would all be in ruins. So it was that He foretold that the Roman armies would come and besiege the city; they would camp on the very hill over which He was going and would completely destroy the city with its temple, its palaces, and its people. That is why the Lord wept while the people sang. He said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace." Yet

it was not the overthrow of the city for which the Lord wept; it was because of the wickedness of the people.

It is in commemoration of this wonderful scene of triumph in our Lord's life, that churches annually observe the day and many invite the young to enter the church and confess their Lord and Saviour. It is a beautiful and impressive ceremony, that many churches observe. Usually the churches are decorated with palms and the people sing anthems of praise and proclaim hosanna to the Christ. We need to think, however, very seriously, or again the wickedness of man may be in evidence and the knowledge of the future may cause Jesus to weep on account of the failure of the disciples to remain true to Him. They thus bring about their own destruction.

Thrilling indeed were the scenes that occurred in the Holy City during the last week of our Lord's earthly life. Those were to be busy, stirring days. We recall that our Lord had passed a fig tree and, because it had nothing but leaves, He condemned it. On His return to the city the disciples noted that the tree had withered and died. He used the incident to teach a lesson which we all need to know, namely, that if we know what is right and do not do it, we are like the trees which have leaves and no fruit. Our knowledge and our appearance of good, will some day wither away.

On the very last day of Jesus' public teaching, we find Him in His temple. He spoke in parables. He answered questions which the Pharisees put to Him. They questioned Him, not because they wanted to learn, but because they wanted to trap Him and find excuse to crucify Him. One of these parables was the Parable of the Vineyard. The Lord looks for fruit from His vineyard, and the fruit is the fruit of good works. The husbandmen who failed to cultivate carefully are to be destroyed and the vineyard is to be given to others. Jesus' words were prophetic. His parable was spoken against the Pharisees. He continued to teach to the very end.

He finally met with His disciples to eat a last meal with them and to establish His last will and testament, which should be sealed with His own blood. Having given this legacy of love. He goes forth to Gethsemane to pray and to gain strength through communion with His Heavenly Father for the ordeal through which He is to pass.

What a different march is the march to Gethsemane from that of the triumphal entry—and this walk to Gethsemane is soon to give way to the weary carrying of the cross through the streets of the city on the way to Calvary. Did ever a city witness such scenes as these! It is because of these thrilling passion scenes that Jerusalem is the Holy City. Its very streets are sacred. The places where Jesus was, where He prayed, where He gave His body and His blood in the sacrament, where He knelt in the agony of prayer, wrestling with His trial until He sweat blood. How precious are these scenes to you and to me!

We look upon the picture of the Holy City and the whole Scripture story comes vividly before our eyes. Our minds retain the impression more accurately even than the film retains the moving picture. The scene is fresh and true. It is the power of the cross in the life of the Chris-

tian, for has not Jesus Himself said, "I, if I be lifted up, will draw all men unto me."

We cannot look upon Jerusalem without thinking of Jesus. We cannot come to the time of the Passover without again in spirit going up with Him to the Holy City and reliving the passion scenes. We are looking again toward Calvary's cross. As we do, we say the words of Isaac Watts:

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all.

What Wondrous Love!

I saw One hanging on a tree,
In agony and blood;
He fixed His languid eyes on me,
As near the cross I stood.

Sure, never, till my latest breath,
Can I forget that look:
It seemed to charge me with His death,
Though not a word He spoke.

My conscience felt and owned the guilt,
And plunged me in despair;
I saw my sins His blood had spilt
And helped to nail Him there.

Alas! I knew not what I did—
But now my tears are vain:
Where shall my trembling soul be hid?
For I the Lord have slain.

A second look He gave, which said,
"I freely all forgive;
This blood is for thy ransom paid,
I die that thou may'st live."

What wondrous love! Thy life to give
That I might ransomed be;
Had I thousand lives to live
I'd live them all for Thee.

—John Newton.

Gratitude is one of the trifles that help make a little man a big man.



National Sunday School Association Page

Conducted by Rev. N. V. Leatherman



The Overlooked Individual

AN OBSCURE INDIVIDUAL having invented a device of influence to help him get it before the public. Julia Ward Howe, knowing the merits of this man and his work, went to see her congressman in his behalf. The lawyer told Mrs. Howe that he was so busy looking after the interest of the whole nation that he had no time left for individuals. Mrs. Howe replied, "When God was last heard from He wasn't quite that busy."

We find that Jesus was never too busy to give His attention to the individual. To Him there was no obscure person. Everyone was important regardless of whether he wore rags or robes. A lost coin, a lost sheep, a prodigal boy, a Samaritan woman, were not too obscure to attract His attention.

It is true Jesus preached to the crowds; taught in the midst of teeming multitudes. He also took time to talk to one individual, often obscure, as when he talked to the lone fisherman on the lake, or the woman at the well. Some of His greatest messages were given to individuals and not to the crowd, as in the case of Nicodemus. He did not forget the group; neither did He overlook the immense values locked up in the individual life of each person.

After all, groups are made up of individuals, and many, if not all the great moral and spiritual movements of history were started by some one person. To be sure, a teacher is happy when he has a big class; a preacher when his congregation is large. Yet there is a danger that in the big class or big crowd that some obscure individual, who is in need of your personal attention, may be overlooked. Or a life, trembling with potential greatness, may be lost in the community, lost to the teacher and the preacher, beaten down by adversity, needing the divine touch and torch of another individual to awaken it to its own worth and to the inheritance provided for it by God.

Is there an overlooked individual in your community? A man like that once lived in an eastern city. He was a kind of ne'er-do-well, a drinking man, shiftless, in jail and out, drifting from one job to another. The church could not reach him. It provided food for his family, clothes for his children, which was good as far as it went. But that kind of service didn't go far enough. It had no influence on the father. But there was an individual Christian in that church who still believed a man, any man, however far fallen into sin, was still worth more than all the worlds. So he went to see this man, not thinking of him as a charge on society, but as a human being, an individual whose life was loaded with possibilities for good.

So he went to see him. He found him in a drunken stupor. He aroused him, put his arm around his shoulder,

and said, "John, you were made for better things than this. If you will only give your life to Jesus Christ, He will lift you above this, and make you a power for good." That overlooked individual rose up, pledged himself to a new life, became an eloquent orator and crusader, and by personal magnetism and example drew thousands of men out of barrooms and gambling dens. His name was John B. Gough.

Is there an overlooked individual in your class? Forty years ago, a country boy went to a southern city to find employment. On Sunday, lonely and discouraged, he went to church for comfort. He was overlooked in the big crowd. The next Sunday he went to a different church. Again he was overlooked. He remained for Sunday school, but was just a "visitor" in the class. The following Sunday, still alone and more homesick than ever, he tried another church. A good man met him at the door, asked his name, his business, and where he lived. He invited him to dinner after introducing him to church members and young people his age. That boy came back Sunday after Sunday. He was no longer lonely. He succeeded in his work, made money, joined the church.

A few years ago when a new church plant was erected, he gave ten thousand dollars to the building fund. In making this gift, he said, "I'm giving this because when I came here a green, country boy, looking for work, and came to this church, Brother Johnson, now gone to heaven, took my hand, made me feel welcome, took me to his home, talked of my problems." That man today is taking the place of his hero, meeting other overlooked individuals at the door of the same church that took him in.

In this day of mass movements, mergers, groups, huge crowds, it is easy to overlook the individual. To many of us, the big crowd counts; the one man, woman, boy, or girl do not mean much. The working man is just a "hand," a laborer, a small unit in a group so big that when he drops out he is not missed. An army of a half million men is something to talk about, but a Joyce Kilmer, dead in battle, is just a "casualty." But to Jesus, an obscure man, dead, so moved him with grief that He did something about it. He gave him back his earthly life.

Every individual is important in God's sight. The least promising has potential greatness locked up in his life. A French artist was a person of no importance to his neighbors. Those in authority, in high office, the socially prominent, never invited him out to dinner. But one day this obscure painter purchased some paint and a brush with his last dollar and gave us the Angelus, which, in the course of time, sold for one hundred and five thousand dollars.

That immense values are going to waste in human lives all around us will not be questioned, we believe, by anyone. Buried talents may be found in every class, school, community; talents that would transform society were they put to work. Nor do most of these overlooked persons know they possess such talents. If the teacher does not find and help develop them they may never be used.

Herein is the big opportunity of the teacher. A teacher can do no greater work than that of arousing the individual out of his self-depreciation and awakening him to his own vast possibilities as a human being made in the image and likeness of God. "A living dog is better than a dead lion," said a wise man; the lions of strength may still be found in sleeping students. To awaken these lions is great teaching, and most of such awakening must be done by the method of individual and personal approach.

Time given to the individual is not wasted. It may yield greater returns than that given to the crowd. In a special membership campaign, a minister spent three weeks and got only one convert, a boy of fourteen. This boy did odd jobs in the neighborhood in order to care for a widowed mother. The minister, a keen-minded man, saw possibilities in the boy. He gave him special attention. The "meeting" itself was considered a failure by those attending; three weeks and only one boy joining the church, and he just a "hired hand." But today that boy is one of the greatest preachers in America.

Each and every moment a teacher spends with the individuals of his or her class may be counted as time well spent, for out of the many hundreds thus touched, there will be sure to come some great and overpowering character, who will find his place in the world to the salvation of other potential soldiers of the kingdom. The reward for time and interest thus given freely is abundant, not alone to the one so acting, but to the immortal soul of the individual so touched, and to the church and community which he is serving.

"Go ye, and make disciples," is still the command of the Master.—W. G. Montgomery.

Young Men and Boys' Brotherhood

NINE MEN WHO FORGOT

THERE WERE TEN MEN. One man remembered, nine men forgot. I will tell you how it happened

The Master was coming one day with His disciples near to a village when they noticed ten men coming toward them and calling out that word of warning which everybody in the Eastern countries dreads to hear, "Unclean!" It meant those ten men were all lepers. They could not live in their homes with their families and visit with their friends, but they lived out by the roadside where they begged their bread.

When Jesus saw these ten lepers His heart ached for them. Back of each man He saw a broken-hearted wife or mother and sorrowing friends. The man on the right had been a big, strong workman, a carpenter perhaps, but now the ends of his fingers are dropping off with this awful disease. Off yonder in the village in a little cottage is a sad, brave, little mother fighting hard to keep the wolf from the door. Think what it would mean to have the father come back well and strong!

The next leper is scarcely more than a boy. Perhaps he is sixteen. What dreams his father and mother had for him! But one day a tiny blue sore appeared on their boy's arm and the priest said it was leprosy. The boy had to go away. There were no hospitals, as we have today, so he joined this miserable company. His father and mother have no one to support them in old age, so they are tottering to their graves in sorrow.

The next man is old with long grey hair and beard. He is somebody's grandfather. How he would like to put on clean clothes and his soft slippers and sit by the fire through the long evenings while the children climbed over his knee and played. But he is a leper and dare not come near his loved ones.

And so we might go on peering through the background of each one of the entire group. This must have been something like the picture that Jesus saw. It moved Him to pity. He told them to go and report to the priest for what we would call a "health certificate."

The ten men started as Jesus told them, but joy of all joy! as they went they were healed. It was what the Master had intended. He knew it was the burning desire of every one of their hearts.

One man, as soon as he saw he was healed of his leprosy, turned back to say "Thank you" to the Man who had healed him, and he was what we sometimes call a "foreigner." Then Jesus from a deep sense of disappointment said, "Were there not ten cleansed? But where are the nine?"

Let us not throw stones at those nine men who forgot to be thankful enough to say so, until you and I look into our own hearts to see if we forgot that same thing. "Oh, if we had been cleansed of such a terrible disease, we would be very thankful, for it would mean our life happiness." That is what we think, but I wonder.

How much would you take for your two eyes? Did you ever think to thank God for them? If you were a cripple and could never run and play—but you are not. Are you thankful? Look at those rosy apples on the table. Where did they come from? Yes, from the farmer's orchard, but who made each one of those apples grow on a tiny twig, and flavored and colored it so perfectly? Do we thank God for our fruit?

There are too many folk in this world who are like those nine men who forgot. They make the heart of God sad. There are not enough people like the man who was thankful that he took the trouble to say so. Which crowd shall we be in?

Business Session

Social Hour

The Living Christ

He ever liveth
to make
intercession
for us.

* * * * *

For He is The
RESURRECTION
and
THE LIFE
to
Everyone
that Believeth



Christianity has conquered and is
unconquerable, for its Leader lives



"He is Risen!" said the Angel,
And our hearts with rapture glow!
All the years are tinged with Glory,
For our Christ still lives, we know!
Brightly shines the rainbow promise:
"Ye shall live," He says, "also!"

—E. C. Baird.

* * * * *

This little poem brings forth all the hopes and aspirations that come to the human heart in its relations to the life to come. How hopeless and how helpless would man be if it were not for the glory that shines round about the cross and the pathway that leads to the empty tomb. Even as the glorious star shines in the sky to point out the place where the wise men would find the Saviour born, even so does the light of the halo of God's everlasting presence shine forth to point us to the tomb which could not hold the crucified Redeemer of all those who will come to Him for the forgiveness of their sins.

We are told that the Chinese of ancient times knew nothing about Easter or the Christ who brought life and immortality to light through the Gospel which He came to earth to deliver into the hands of men. But they did think much about, and long for, immortality. We find the

following legend in their folk-lore. Here is the story they tell.

"Once upon a time the king of the country Yee, a great kingdom, became very anxious to live forever. This has been the desire on the part of most rulers of that great country.

"Now in another land there was a man who claimed that he knew the secret of immortality. So the king of Yee (China), hearing of this man, sent messengers post-haste to this individual in the other country in order that he might learn this coveted secret and make himself safe before death should overtake him.

"But when these messengers were out of sight of his royal majesty, they at once took their time in making the journey, loitering along the way. This was not so strange, for the Chinese say, 'Man-man-chi,' which means, 'There is no hurry.'

"But when these specially appointed messengers arrived, after a time, lo, they found the man who was supposed to know the secret of immortality had died.

"Knowing the fervent desire of the king to obtain the coveted secret, they were not very anxious to make a rapid return to their home land, and report their failure to the monarch. But when finally they arrived they, fear-

ing to go directly to the king, told one of his ministers, and he in turn, reported to the king.

"When the fact that the man was dead, together with the report of the delay of the messengers enroute, was thus reported to the king, he was exceedingly angry, especially about their loitering and thus being too late to get the desired information. Therefore he was about to have them punished most severely, and to include in the punishment the minister who had given him the report.

"It was then that another of his ministers spoke up and said, 'Naturally, every man fears death. Every man wants everlasting life. But now you know that this man who claimed to know the secret of immortality has proven by his death that he did not know, and was a mere mortal. That he thus died proved that his claim was false. How could he, then, have made you immortal? You have really lost nothing by this loitering of your messengers.'"

A mere legend! Yes, 'tis truly but a legend, but it is an illustration that shows that all people desire and long for immortal life. Christ "brought life and immortality to light." That is what Easter means. The Living Christ is our Easter Hope.

In that word "Hope" there lies enfolded all that a loving Father has set within the heart of man. The writer of Hebrews says, "Now faith is the substance of things hoped for, the evidence of things not seen." It is the assurance of that hope that keeps alive the flame of joyful anticipation in the hearts of the believers. It is that element that sends men out into the whole wide world to proclaim the unsearchable riches of the Gospel of God. It was the urge in the heart of Paul, who wrote, as one so beautifully has put it, "by the light of a flickering candle, his hand numb and cold, the immortal words at the end of his last letter before his execution, 'The time of my departure is at hand . . . henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day, and not to me only, but unto all them also that love his appearing.' Do you think that the Father above would permit his faithful old servant to be deceived?"

How much we can hang upon the words which were spoken to the disciples by the Lord Himself, just before He went to the cross, "In my Father's house are many mansions (abiding places.) If it were not so, I would have told you." No doubt He sees the fear that is crowing in upon them in these last days of His presence here on earth, and knows that He must reassure them that there is a life beyond. Therefore He says, "Because I live, ye too, shall live."

It is told that when Faraday, one of the most eminent scientists of his time, was coming to his last days on earth, an acquaintance came to see him. Their talk turned to that which was rapidly overtaking Faraday—death.

"What are your speculations?" the friend asked.

"Speculations?" Faraday said, in surprise. "I have none. I am resting on certainties. For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day!"

He knew the Living Christ.

Another has well said, "All the letters of the alphabet, variously arranged, cannot bring abundant life to this world unless we find the secret of satisfying this longing in the human breast. All the possible luxuries of a new atomic age will leave us dull, cold creatures unless we solve this mystery." Is it possible that God has made us but a little lower than Himself and then left us without an ability to recognize Him for what He is, and to know that in Him we can find an abundance of peace? The Master often goes to great length to tell us that to "know God" will not only bring us happiness, not only make partakers of the divine nature, but will set us in the midst of eternity with a life that will be forever satisfying. He says, "And this is life eternal, that they should know Thee the only true God and Him whom Thou didst send, even Jesus Christ."

And right here is the glad Easter message: Eternity is now, if we know God—physical death is not really the end. It merely marks the transition into another form. The resurrection gives witness of this truth. It is, as someone has put it, "The Pearl of Great Price," for which we should be willing to sell all that we have to purchase. But it cannot be bought with the coin of man; it was purchased with His own "precious blood which was poured out on Calvary's Cross."

Would you know God? Then you must live as though you know that He really exists, and by the force of your searching for the life that He alone can give, you may come to the certain knowledge that He lives to make intercession for you. Such knowledge and the acceptance of it is the pass word that opens the gates to the eternal city and brings about in your heart the peace for which the human soul so longs. This is, indeed, the Easter message—it is the message of The Living Christ.

Jesus, only Jesus—this shall be my payer,
Jesus, only Jesus—He who suffered there
High upon the blood-stained cross of Calvary,
Jesus, only Jesus shed His blood for me.

Jesus, only Jesus—short my life or long,
Jesus, only Jesus—this shall be my song,
He who died to save me, lives that I might live,
Jesus, only Jesus, eternal life doth give.

Dr. Robert E. Speer, the world's great Christian missionary statesman passes from this life. He was 80 years of age. Some have declared him to be the greatest personality that ever touched their lives. He was incomparably great as a man. Possessing an analytical mind, he had limitless illustrative resources and a sonorous, impressive voice. No man could hold an audience in greater thrall. His will was strong as his intellect was clear and his culture rich. He communicated his ardent zeal for missions to youth, and enlisted more men and women for Christ than any other of the last 20 years. The president of Princeton University said, "Our heritage of faith is richer because he dwells in memory."

Items of General Interest

(Continued from Page 2)

tions of the church have been the order throughout the meetings.

North Georgeown, Ohio. Brother Robert Hoffman, the recently installed pastor at North Georgetown, reports that a film, "A Journey Into Faith," will be shown on Sunday evening, April 2nd, as a contribution of the Men's Gospel Team of Ashland College and Seminary.

The Spring Communion of the North Georgetown congregation will be observed on Easter Sunday evening.

Ashland, Ohio. Because of the redecoration program now in progress in the Park Street Church, all of the services of Sunday, March 26th were held in the College Chapel and other rooms of the Founders Hall. The auditorium painting is practically finished, except in the balcony at this writing. This part of the work is being done by professional painters. The men of the church and Sunday school are painting the basement and under the balcony upstairs, together with other rooms in the church. One of the basement rooms is being insulated for sound. The women of the church are sending in groups to "feed" the hungry workers each evening. The work will be held up at the end of this week until after Easter in order to permit the holding of the services which are planned during Passion Week. It is hoped to have everything completed by the middle of May.

Oakville, Indiana. Brother Henry Bates, who remains as pastor of the Oakville church until such time as a resident pastor may be obtained, and who commutes from Ashland each week-end, says that the Cash Day Offering of March 12th was "most gratifying." He does not state the amount contributed.

An additional deacon and deaconess are to be selected at the business meeting at the end of March.

A full program has been planned for Easter Week-end, On Saturday, April 8th, the annual "Egg Hunt" for the children will be held, with the staff of the Junior Sunday School in charge. The annual Sunrise Service will be held on Easter morning at 6:00 o'clock—out-of-doors, if the weather permits. The fellowship breakfast has also been tentatively scheduled. The choir will furnish special music during the regular services of the day.

Elkhart, Indiana. Brother L. V. King's bulletin of March 19th says, "The Official Board voted to call Rev. Roland Hudson for a week of special post-Easter services, beginning Easter Sunday evening."

Four more were baptized and received into membership in the Elkhart Church on Wednesday evening, March 8th.

New Paris, Indiana. Brother C. A. Stewart, New Paris pastor, says that our church is cooperating in the Union Services which are being held beginning April 3rd. A Sunrise Service will be held in the Methodist Church on Easter Morning.

He also announces that revival services will be conducted in our church beginning on Easter Sunday, with Brother Willis E. Ronk, Goshen pastor, as the evangelist.

Loree, Indiana. Brother Robert Higgins, Loree pastor, still has a very busy schedule. We note from his bulletin that he spoke at the Mexico school on Tuesday morning, March 21st; is to speak at the Bunker Hill School on Good Friday afternoon, and will deliver the Clay Township High School Baccalaureate on Sunday afternoon, April 30th.

Warsaw, Indiana. The following note from Brother E. J. Beekley, Warsaw pastor, says, "Florida and sickness still hold our average attendance under the 200 mark, but we hope to raise the average soon. I am preaching five nights during Holy Week at the Dutchtown Church and our choir is going to sing for them on Thursday night. We are starting our campaign to raise \$5,000.00 for church and parsonage repairs this summer." Brother Beekley is to be the speaker at the Union Good Friday services in Warsaw, and the Brethren Ladies' Sextet is scheduled to sing at this service.

Nappanee, Indiana. Holy Week Services have been tentatively planned in the Nappanee Church, beginning on Palm Sunday and continuing throughout the week.

Huntington, Indiana. Brother C. Y. Gilmer says that at the Laymen's monthly meeting on Tuesday evening, March 21st, a musical program was put on by the Boys' Brotherhood and the Men's Choruses. This was open to the public and well attended and a good offering was received.

Brother Gilmer also says, concerning the city-wide Go-to-Church Sunday, "Our school was increased in attendance by one-third—108; the church service was doubled—134. The campaign is supposed to continue through the Easter season."

The Easter Sunrise Service will be sponsored by the Brethren Youth, and the Easter breakfast will be served by the laymen. At the 7:30 evening hour a sacred concert will be given by the Men's Chorus.

Brother and Sister Gilmer and nineteen of the Huntington Youth attended the District Youth Rally at Loree on March 6th, and brought home the "Winners' Banner" on the attendance and mileage basis.

Lanark, Illinois. The Lanark Choir will present their program on Sunday evening, April 2nd and the offering received at this service will go toward the purchase of their new choir robes. Already the sum of \$17.50 has been received for this fund from the choir members themselves.

Milledgeville, Illinois. The Milledgeville church will close its revival campaign on Sunday, April 2nd. Brother Floyd Sibert, pastor of the Pleasant Hill, Ohio, Brethren Church, has been the evangelist. Brother D. C. White is the pastor.

Stockton, California. Brother Charles Johnson, Stockton pastor, says, "An Easter Sunrise Service will be held at the Municipal Park on Easter Sunday morning, with Brother Charles Munson of Ashland, Ohio, National Youth Director, as guest speaker. Breakfast at the church will follow this service. Brother Munson will also hold an evangelistic meeting in the Stockton church before returning east, as well as have a part in the Northern California District Conference.

It takes courage to be God's "Yes Man."

Travel Flashes

Dr. Charles A. Bame

Across Twenty-four Hours

MAN "is fearfully and wonderfully made." I'd like to make a "flash" of the entire 139th Psalm; but because I have a testimony to offer, I am commending the reading of it as an entire comment on the "flash" I have to offer. In other words, let it be made a part of this message. I'm a poor Hebrew translator, but I'm convinced beyond persuasion that a very definite translation and understanding of this Psalm would make a very wonderful commentary on the individuality of anyone from the genes to the departure of the spirit.

A book that has given me more than ordinary inspiration is: "Man Does Not Stand Alone," by a scientist, A. Cressy Morrison. I commend it to all our preachers. One of the amazing statements not difficult for me to accept is: "There is not one chance in a million that life on our planet is an accident." The conclusion he reaches in the last chapter is that "The first chapter of Genesis contains the real story of creation and its essence has not been changed by knowledge since it was written . . . The differences have arisen over details which are not worthy of consideration." He then admonishes, "In the face of the simplest truth here told, let us not quarrel over details . . . or over the question of how God did his work or the time it took. Who knows? The facts as told have come down through the ages and are facts (black face his) . . . Reverence, generosity, nobility of character, morality, inspiration, and what may be called divine attributes do not arise from atheism or negation, a surprising form of self-conceit which puts man in the place of God." What declarations from a scientist!

Man Today

Speed, inventions, discoveries, determination—all help man to carry forward his plans and prayer added makes it astonishing. With Newton we can cry with more evidence: "Oh, God, I think thy thoughts after Thee." Or with Alexander Graham Bell: "What hath God wrought?" Or rather with all our new knowledge ourselves, "What hath not God wrought?" It was such witness that gave inspiration for this "flash."

The 24 Hours

We are approaching Holy Week as the one preceding Easter has come to be called.

Traditionally, our Waltz Township has had a week of fellowship and visitation among its seven churches with the pastors exchanging pulpits. With many years of repetition it has created a feeling that something would not be right unless it were perpetuated. But the officers had delayed until necessity demanded that swift action would be needed to achieve the inspiration desired because the leaders might have already been dated otherwise than for such a roundelay as this. Moreover, the writer suggested a new thing—the climaxing of the week by securing extra

talent on the Sunday evening of Easter—not heretofore practiced.

Simmered Down

Simmered down, it came to be mainly my responsibility to secure the leadership for that event. Not to be gainsaid, I accepted with the assistance of a fellow-preacher inspired by a layman—God bless him—who said, "Use the telephone and get busy and I have fifty dollars to back you" (May his tribe increase!)

Well, no one consulted could suggest a possibility. So, accepting the generosity of our layman, I telephoned to Warsaw, and Van Wert without success. From the already "dated" friend at Van Wert, I got a suggestion that my man lived in Ft. Wayne and that a good possibility remained that he was available and acceptable. I was easily aware that anyone my friend would suggest would be acceptable to me—maybe to us both. In a few hours, we two were enroute to our desired city, found most speedy access to the busy layman we sought, found (by telephone and contact) the best of recommendations, made an engagement to see personally, the man thus recommended, and before we met him were both "sold" and prayed and hoped for his acceptance which came speedily when we met.

"Without Money and Without Price"

Preacher friends of mine and my fellow-pastor were enthusiastic in their approval. Neither of us had known of him, but I told him (the pastor) "I'm sold now so, you do the talking when we meet him." But he said, "I am also!" So, we both talked. The next bridge to cross was, can we afford him? I asked him as to that. He said, "Well, I think so since I never charge for my services." And he would not accept a room, even, but said he'd drive back to Ft. Wayne after the service. Moreover, he was generous with us then and there as he presented us each with two books and other literature. In him we found the owner of one of the big buildings of his city, publisher of "The Protestant Voice," a commendable paper of news of the Christian world, a devout member of one of his city's great churches which has not surrendered to the popular "No Sunday evening services and no prayer meetings," a man who has learned the secret of "righteousness and joy and peace in the Holy Spirit," ready to "fight the good fight of faith and be assured of eternal life." Well, it was a great 24 hours.

Where Else?

Nowhere else in all the world could such a thing happen. In this glorious land of Bibles and a "few" "who have not bowed their knees to Baal," we can still "receive a blessing of the Lord" if we will "believe that we receive them" for we proved in that short space that "every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened."

Not Hopeless Yet

"Prayer changes things." Believe and receive. What a terrific loss we sustain when we lose our contact with the "Father who giveth all things liberally and upbraideth not." Now to the Ninety-first Psalm, all of it. Praise ye the Lord!



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 16, 1950

"I WILL PRAY"

Scripture: John 5:19, 20, 30; Mark 1:35-38; James 5:16

For The Leader

"Trusting in the Lord Jesus Christ for strength" is the general subject for the next three C. E. meetings. Three phases of the C. E. Pledge will be considered. Tonight, we take up the thought of prayer, as mentioned in the pledge. So few of us know about prayer, that even in such a short time before us we cannot hope to make real "prayers" out of us. Those who really pray, do so after they have used prayer a lot; have learned to depend on it, and have analyzed the operation of it. Prayer is not above any person. The weakest saint can use prayer. The pillar in the church must use it to keep himself humble. What prayer will be to you in later life depends on your attitude toward it now. We can grow powerful through prayer. Without it, we cannot. If our prayers to date, have been childhood nursery prayers, or "rushed through" recitations, let's grow up and really learn how to pray.

DISCUSSION

1. PRAYER'S NECESSITY. Jesus, before His great works, and when He was tired and worn, resorted to prayer. We see Him drawing apart into the secret place for prayer. If Christ, the only begotten Son of God, found it necessary to spend time in communion with His Heavenly Father, we dare do no less. Bear in mind, that as Christians, we are servants of God through Jesus Christ. He is our Lord and Master. Pray tell me, young people, how you can expect to do His will if you do not keep in touch with him through prayer? The first step in "going wrong" is to neglect prayer in daily devotions. We are on a pathway in life, the way of which we do not know. Our only hope of a safe trip is to follow God's leading. How do we get that leading? Through prayer.

2. PRAYER'S VALUE. On top of the necessity of prayer, we want to think of the value of prayer. When you are distressed, perplexed, uncertain—try prayer. Get on your knees and tell God that you don't know which way to turn. Bring to mind the Word's promises of "whatsoever ye will ask in my name," "ask and it shall be given unto you" and many others. You will rise a different person. Your troubles will vanish, and assurance and hope will be in their place. Again, prayer has value when there is remorse because of sin. We cannot undo the sin, but we can go on and not do it again. Better if we had not sinned, because David said, "My sin is ever before me." But when we, through prayer, cry out our sin unto God, He hears, and forgives our sin. So, prayer has the great value of opening the way to the cleansing of our hearts. That is the prayer of the sorrowful sinner. After that we can have the prayer of fellowship, communion, and planning.

3. WHAT IS PRAYER? There have been more definitions of prayer than there are words in this article, each one claiming to be the "last word" in a definition of prayer. So, our efforts here will not shake the world because it comes any nearer defining the word. Every definition of prayer is a result of a person's own attitude, experience, and use of prayer. Thus definitions are endless. In the first place, prayer is the seeking of the sinned and damaged image of God for the sinless, perfect presence of God. It is the publican praying, "God be merciful to me a sinner." He never as much as lifted his head, but prayed in his blindness. God heard and answered. It is the cry of the penitent at the altar today. It is the prayer, which, if a lot of church members would make, we would have a lot more Christians, better churches, and more souls won to the Lord. When the heart is cleansed of sin, then our prayer life takes on the next aspect of prayer. Prayer then is the communion of the image of God, being made perfect through our Lord and Saviour Jesus Christ, with the sinless, perfect presence of God. It is the Christian who spends much time in talking with God. Thus we seek His help to keep from sin, and for direction in choosing life's work, companions, etc. Prayer is perfect fellowship with God, as now through a glass darkly, hoping for the day when faith shall become sight, and we shall see Him face to face.

4. HOW TO PRAY. Note Christ's admonitions against "vain repetitions." We will go so far as to say that prayer to be effective, cannot be repetition. Circumstances today are different than yesterday. They will change by tomorrow. The prayer of yesterday will not suit today, nor tomorrow. Patterns and forms may be followed, but certainly not the content and subject matter of our prayers. Prayer in public services need not become "ritualistic." There is much to be said in favor of the audience uniting in praying "the Lord's prayer." It brings a bond of having participated in prayer. God forbid that we shall ever form the habit of "preaching" in prayer—you know, one of those people that bring a sermon while they pray. Public prayer has one purpose, to guide people into a deeper sense of worship, and to unite their hearts before God in humbleness, submission, and praise. Any other use of the public prayer is a mis-use of it. But now, back to private prayer. First, we must seek a renewed cleansing from sin! How can you pray to God to be used of Him if we are harboring sin in our hearts? When we know our sins are cleansed, then we can ask God for the things we need.

5. FOR WHOM AND WHAT TO PRAY. Well, we should pray for ourselves, that we can be humble, and willing to be used in God's service. We can pray for others—our family, our friends and loved ones. Prayer will bridge the gap of time and distance, uniting hearts and lives though separated by thousands of miles of distance. It helps for people to pray for each other. So, pray for those loved ones far away. They will receive special strength when you pray. Don't ever fail them. You should pray for the missionaries. Eternity alone will reveal how much good our prayers have done to missionaries to help them in a particular difficult task or danger, just as we offered a prayer for them. We should pray for our church, for God's work, and that we can be used where'er He leads.

Prayer Meeting Studies By C. Y. Gilmer



NOT HERE

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay." Matthew 28:6:

"He is not here." 'Twas thus the angel said,
Beside the tomb on that first Easter day.
"Tell Peter and the rest that on, ahead,
The risen Lord has gone to point the way—
The way that leads from death and pain and loss.
Bursting the confines of earth's narrow room,
He rose to claim the victory of the cross.
He is not here. Behold, the empty tomb."

"And hath raised us up together, and made us to sit together in heavenly places in Christ Jesus." Ephesians 2:6.

I am not here. Beside my risen Lord,
In heavenly places, seated far above
The present poverty, the harsh discord
Of grind and greed—enriched by His love,
I rest in Him. O Doubt, and Pain, and fear,
Ye storm an empty tomb—I am not here.

—Helen Frazee Bower.

CHRIST LIVES—SO SHALL WE

Scripture: John 14:19; 2 Tim. 2:11; Job 19:25

Resurrection Hymns: "He Lives!"

Prayer Time

Seed Thoughts for Discussion:

EVERY SUNDAY IS EASTER in commemoration of the resurrection which took place on the first day of the week (John 20:1, 19, 26; Acts 20:7; 1 Cor. 16:1, 2). The seeming defeat of our Lord in the period of His unpopularity, His betrayal, trial, persecution and crucifixion was disrupted by the climatic victory of His resurrection (2 Cor. 13:4). His resurrection fully vindicated all His claims (Rom. 1:4; John 2:19). His resurrection appearances transformed the lives of His disciples (Luke 24:32-35). His resurrection became the theme of all apostolic preaching (Acts 4:33).

Our Lord's resurrection provided us with a living Saviour (Acts 3:26; 1 Cor. 15:17-20). He lives to comfort us (John 16:33), to intercede for us (Heb. 7:25), to come for us (John 14:3, 4; Acts 1:10, 11), and to reign forever (Heb. 10:13; Rev. 11:15).

We shall be raised when Jesus comes for His people (1 Thes. 4:16). There is no power in the grave that could retain our Lord's body (Acts 2:24). The presence of the Holy Spirit in our hearts is the guarantee that Christ will

raise unto our spirits our bodies redeemed from the grave (Rom. 8:11).

When our bodies are raised they shall be changed (1 Cor. 15:51-52) and we shall be sinless, perfect in body mind, and soul (1 John 3:2; Phil. 3:21). This change will come about instantaneously—"in the twinkling of an eye." At the judgment seat of Christ all of God's children will have to give an account of their Christian stewardship (2 Cor. 5:10; 1 Cor. 3:13-15). Then will come the marriage supper of the Lamb (Rev. 19:7-9). We shall reign eternally with Him in glory (Rev. 22:5).

After the millennium there will be a second resurrection (Rev. 20:5, 6). The lost will then be assembled before the Great White Throne for judgment (Rev. 20:11-15). Man, as a creature of choice, chooses his own resurrection (John 5:28, 29). No one else can make our choice for us.



Comments on the Lesson by the Editor

Lesson for April 16, 1950

AMOS, THE SHEPHERD PREACHER

Lesson: Amos 7:7-15; 8:1-3

AS WE COME to the third lesson in this second quarter, we leave the church age and return to the Old Testament to brouse around once more among the messages of the Old Testament prophets and to seek to learn more concerning their character and activity.

We will have eleven lessons upon the lives of some of the "minor prophets," as they are erroneously called in the marking of the divisions of the Old Testament. But, upon close study, we find that at least two of these "minor prophets," Amos and Hosea, are men whose writing are as significant in the field of morals and religious emphasis as those of the prophets Isaiah and Jeremiah. Just because that which they wrote is confined to a less amount of space than those who are noted as "major prophets" is no sign that what they had to say did not bear as much weight or carry as much importance as those who wrote at greater length.

We have three lessons on the Book of Amos. Therefore we must be careful not to overlap in our comments.

Our first lesson deals with Amos and the program which God set before him to accomplish. Remembering that Amos had had no special training in the field into which God called him, and that he was a simple herdsman from Tekoa in Judah, we can feel that when the call came to him to act for God in pronouncing judgment upon the nation, that he could only go about his task in "the strength of the Lord." He was ready to speak as he was instructed.

But when he spoke as God gave him the message, he was immediately taken to task by Amaziah, the false

priest of Bethel, and the attempt was made to either compel him to speak words that they wanted to hear; to go and prophesy against Judah, or, to so intimidate him that he would cease his prophesying altogether against the king and his people.

But he would not be intimidated. Note that he says that he was no prophet when God came to him, nor was he of the line of prophets, a prophet's son, but that when the Lord came to him to give him his call, he was but "an herdsman and a gatherer of sycamore fruit." Then he speaks a most significant sentence (7:15) "And the Lord took me, as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel."

He was conscious, as should all men be who are called to a specific task, that it was God's call that was coming to him. He was not to do the task as man saw it, but as God commanded that he do. He literally became God's mouthpiece, for God's only method of communication was through His chosen prophet.

Amos, as God's prophet, did not mince words when he spoke; he had no court language with which to placate the people or the king. He spoke the plain, unvarnished truth as it was revealed to him by the Lord. And that is what hurt. Truth searches the inmost parts; falsehoods come to their own undoing. God's truth was what Amos spoke and his prophecies were vindicated as regards the Israelites. For God's word never fails.

Amos proved himself to be God's man in every way. If he had not had it in him, God would never have intrusted His work to him. He at once made plain the source of his authority, so there could be no doubt as to why he spoke as he did. And, having spoken, he gave not one inch of ground to his adversaries. Truly he was a messenger of the Living God.

WITH THE LAYMEN

SOUTHERN INDIANA DISTRICT LAYMEN MEET

THE SOUTHERN INDIANA District Brethren Laymen met at the Loree Brethren Church on Monday evening, February 20th, for their regular quarterly meeting. There were one hundred and twenty-three laymen present from twelve of the eighteen churches in the district. The ladies of the host church served a very delicious meal to which we all did justice.

Promptly at 7:30 we assembled for our evening program. Wayne Bitzner, Jr., of the host church gave us a hearty welcome. Our song service was in charge of Dale Miller as chorister, accompanied at the organ by Ronald LeMaster. The devotions were in charge of two of the laymen of the Loree church, Myron Bowen reading Romans 12 and Andrew York leading in prayer.

A short business session was conducted by the District Chairman, Kenneth Stout.

In the main program of the evening we tried something different than a speaker taking the entire time. We conducted what we called a panel discussion on four different topics which we considered of vital importance to the lay-

men of the Brethren Church. Questions had been prepared concerning each of the following topics: "Shipshewana," with Rev. C. A. Stewart acting as spokesman; "Lost Creek, and other missions," with "Bud" Hunter acting as spokesman; "Ashland College, Publishing House and Seminary," with Rev. Bert Hodge acting as spokesman, and "Brethren History and Interdenominational Relations," with Rev. J. Milton Bowman and Rev. E. M. Riddle acting as spokesmen.

There were questions and remarks from the audience at different times also. Mr. Stout acted as moderator, limiting each spokesman as to time. This discussion proved to be very educational and interesting. We found that our time was entirely too short for the amount of questions that had been prepared. We could have easily spent the entire evening on any one of the topics.

The Loree Men's Quartet sang a much appreciated number in closing, "Just A Little Talk With Jesus," and Mr. Clifford Stout of the College Corner Church pronounced the benediction. Our next meeting will be a joint meeting with the Northern District, to be held at the North Manchester Church on Monday evening, May 15th.

Guy V. Purdy, Secretary.

Spiritual Meditations

Rev. Dyllol Belote

"DEBONNAIRE"

"Blessed are the meek: for they shall inherit the earth." Matt. 5:5.

IN A QUESTIONNAIRE to determine the most popular of the Beatitudes, it is a foregone conclusion that the one chosen as the text for this study would not receive the first vote. Somewhere I saw the word which stands at the head of this study, and wondering at its meaning I consulted my dictionary. The investigation yielded the information that it is a French word meaning "those of gentle manners," the "courteous," the "kindly." And so the French translation of our text reads, "Blessed are the debonnaire."

We all recognize the courteous, kindly individual, who always puts himself or herself out to be thoughtful and helpful to others: attentions bestowed without ostentation or show. Unassuming, thoughtful, attentive to the little niceties of conduct and manners that make thoughtful people remember them, the "debonnaire" do much to make this old world a better place in which to live.

The "meek" are not necessarily the "weak." There is a strength in courtesy that overcomes "bluff" and "brag" and "strut," and leaves them all without appeal or power of conviction. The courteous individual has a quiet reserve of assurance which comes from the knowledge that he is right, and that kindness is a mighty weapon to overcome rudeness and boorishness. The business world gives recognition to this grace in the common motto, "The customer is always right."

Some Christians seem to deem this lovely grace as something of very insignificant importance in the art of

fine living. Of an eminent Christian physician his patients said in appreciation and praise "He is never too busy to be kind." No finer encomium could be bestowed upon an individual than to say that they were always kind and thoughtful, unobtrusively helpful to others. And our text makes mention of a reward, "They shall inherit the earth." Many men with moderate gifts of accomplishment are nevertheless successful because they are courteous and appreciative. Our Lord had gentle manners. Have we?



What's Doing in the Churches



GRATIS, OHIO

It has been the recent privilege of the Gratis, Ohio, Brethren Church, pastor and community to participate in a two weeks victorious Evangelistic Campaign, February 27th to March 12th. The Sunday following the close of the series, we administered the rite of baptism to five adults and seven children. Other tangible results were nine reconsecrations.

Our Evangelist was Rev. Virgil E. Meyer, pastor of the Nappanee, Indiana, Church. He served his first pastorate here in Gratis, 1941-44, going thence to Waterloo, Iowa. His straightforward, Biblical sermons were given undivided attention, and were challenging to believers and unbelievers alike.

Dennis A. Snell, of Chicago, song leader, won the affection of the community early, and made valuable and appreciated contributions in talent and inspiration to each of the sixteen services. His parents were formerly members of the Dayton Brethren Church, but now live near West Alexandria, where they hold their membership in The Brethren Church.

We enjoyed the cooperation of the two other Churches of this village, Methodist and Church of the Brethren. In fact, forty percent of the average attendance was made up of their members and visitors. The average attendance for the ten week-night services was eighty-eight. Sunday services reached a high of one hundred sixty-six. An analysis of the record of attendance discloses that three hundred fifty-three different folk attended at least one of the sixteen services, of whom, one hundred fifty-two were of our Brethren constituency.

The closing Sunday was a busy one. There were the regular services: Church School with an attendance of one hundred forty; Worship Service—one hundred sixty-six; and evening service—one hundred twenty-two. At the noon hour, a carry-in dinner in the Church social rooms was enjoyed by ninety-seven. Mrs. Meyer and the children, Janet, five, and John, two and one-half years, were present for this fellowship occasion. Preceding the evening service, a wedding was solemnized in the Church when one hundred fifty were present. There were two confessions

at the morning worship service and four reconsecrations at the closing evening service.

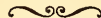
Invitations were received for every noon and evening meal during the fortnight, and, with afternoon calling, one hundred families were contacted. The customary fine feeling continues throughout the community, and many have told of the help they received from the ministry of these visiting leaders, and expressed the hope that Brothers Meyers and Snell may return for a future campaign.

With this happy climax, we bring to a close the second year of our pastorate here in the beautiful Miami Valley. The Lord has richly blessed His work spiritually and materially. Twenty-nine have received baptism. The church edifice has been artistically redecorated, and improvements and repairs taken care of, which result in making our Gratis church plant the most beautiful and the best serviced of any in which we have served.

The three churches of the community work together in a somewhat informal "Council of Churches." Union Sunday evening services have been maintained with the Pastors "taking their turn" in preaching, and the services rotating from Church to Church. The Week of Prayer and the Day of Prayer were observed by union services; also the Thanksgiving, Christmas and Easter seasons.

However, we are aware that this church has resources of talent stewardship, which, as they are more fully dedicated to the Lord, will result in even greater progress in the Lord's work. Will you pray with us that more will lay their all on the altar?

William S. Crick, Minister.



REVIVAL AT THE FIRESTONE PARK CHURCH

Akron, Ohio

This Revival has been in progress for quite some time. Three were baptized in January, three in February, and at the close of a two weeks campaign, conducted by Evangelist Rev. John T. Byler, eleven were baptized. Four others yet await baptism.

Rev. Byler, pastor of the Louisville, Ohio, Brethren Church, came to Akron on Monday, March 6th, for the campaign, which closed on Monday, March 19th, with The Communion Service, the largest yet to be held in our Akron Church. Brother Byler is an earnest and zealous worker; a preacher who knows his Bible and preaches it. Night after night he told challenging stories for the children and preached sermons that were inspiring, challenging and motivating.

Three nights delegations were present from the Evangelist's home church at Louisville; one night Brother Byler and Mrs. Byler sang a duet; another night the Junior Choir of Louisville, dressed in their white robes, sang several numbers—(this aroused our Juniors to get busy); another night Brother Byler's father and mother from Indiana were present. Also a delegation, consisting of Rev. and Mrs. E. M. Riddle and Mr. and Mrs. Dorman Ronk of Ashland were in the service. Mr. and Mrs. Ronk favored with special music—Mr. Ronk sang, and Mrs. Ronk accompanied at the piano.

The average attendance was eighty, and we feel that the revival has only just begun. The largest attendance

on a week night was one hundred and seventeen, and the largest Sunday attendance was one hundred and twenty-nine.

We need your prayers. Even if you cannot attend our services, pray for us, that the Lord's work in Akron may be victorious.

J. G. Dodds.

WATERLOO, IOWA

We have just completed a two-weeks Revival service here in Waterloo with the Richers as the Evangelists and song leaders. These meetings were very successful in every way. There were 8 first time confessions made, 14 rededications, 2 full-time service decisions and 3 were taken into the membership of the church by letter, making a total of 27 decisions made. Of course, the spiritual blessings which each member of the church received cannot be estimated. This visit was the fifth visit made to this church by the Richers, and the Word of God was presented in a most faithful way by Rev. Richer. Our fellowship with the Richers will be long remembered.

The attendance for these services ranged from 65 to 150, which is very good since the weather here has been very bad. Also, many of our families had to miss because of the flu epidemic which hit Waterloo during this time.

The Lord truly blessed in these services, and many of us were strengthened spiritually during these services.

We are now looking forward to the coming of the Gospel Team from the College and Seminary which will hold pre-Easter services for us, and also services on Easter Sunday. Also, during the week after Easter, we are planning an ordination service for Harry MacArthur who is now in the Seminary in Ashland.

Truly, the people in the church here are willing to work for God and we are looking forward to great things being done for Him. Pray for us!

Spencer Gentle, pastor.



LICHTY. Frank S. Lichty of Falls City, Nebraska, suffered a stroke on the morning of February 14, 1950. He had attended the morning service on the preceding Sunday and was about the house on Monday in a cheerful manner. This stroke, with complications, brought his departure on March 6th, at the age of seventy-two years, one month, and twenty-one days.

He united with the Brethren Church at the age of seven and continued in this fellowship until his departure. He served on the College Board of Trustees for a number of years.

He is survived by his widow, Mrs. Edna B. Lichty; one daughter, Mrs. H. H. Freese of Omaha; one son, John, of Falls City; two sisters, Mrs. Chester Stump of Glendale, Cal., and Mrs. Marie Shaver of Arlington, Va.; two brothers Guy C. of Falls City, and Albert H. of Houston, Texas.

The funeral services were conducted by the writer.

H. E. Eppley.

CROUSE. Mrs. Ella Crouse was called by death on December 15, 1949, at the age of eighty-one. She was a faithful member of the Brethren Church since early childhood, uniting with the West Alexandria, Ohio, Brethren Church at an early age. She was the mother of Mrs. Gladys Carr, and the grandmother of Mrs. Marijane (Carr) Stanley, both active members of the Dayton, Ohio, Hillcrest Church. She is greatly missed by her friends in the church and the W. M. S. in which she took an active part in her last years.

Marie Funkhouser, Cor. Sec.

JACOBS. Mr. Milton Jacobs and Mrs. Nellie Ammon Jacobs, husband and wife, of Bellefontaine, Ohio, passed away within a few days of each other. Mrs. Jacobs died on March 13, 1950 and Mr. Jacobs died on the evening of March 15th, a few hours after the burial of his wife. She was a member of the Christian Church and he of the Brethren Church. Brother Jacobs was 95 years of age. Both bodies were committed to the earth by the undersigned.

Clarence A. Stogdill,
Pastor Gretna, Ohio, Brethren Church.

REPLOGLE. Mrs. Tull Replogle died on February 16, 1950 at her home in Centerville, Iowa, at the age of sixty-one years. She became a member of the Udell Brethren Church in 1916. She read her Bible through three times. She leaves a husband, two daughters, one son, and many friends. Funeral services were conducted on February 19th in Centerville. Services by the writer and the VFW Auxiliary.

W. R. Deeter.

PENNINGTON. Clifton Pennington departed this earthly life January 9, 1950 at the Veteran's Administration Hospital in Butler, Pa., and was buried in the Chestnut Ridge Cemetery at Akron, Ohio. Clifton was baptised and received into the membership of the Firestone Park Brethren Church, September 19, 1948. He spent more than a quarter of a century in the U. S. Army, having retired only four or five years ago. He is the son of Brother and Sister Enos Pennington of Akron. His wife, Juanita; daughter Venna Mae; and son Clifton, Jr., have moved to Akron and have become members of the Firestone Park Brethren Church.

Funeral by the writer, his pastor

J. G. Dodds.



THE

Brethren

Evangelist



THE BRETHREN EVANGELIST

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at the Pittsburgh Church. While the young people are active in the work of the church, it is felt that such organizations will be very helpful in extending the work of these young people.

The Sunday School takes charge of the church services one Sunday each quarter.

Meysersdale, Penna. On Monday evening, March 27th, the Meysersdale Woman's Missionary Society enjoyed a covered dish supper in the Church basement, in connection with their Mission Study of the Book, "Japan Begins Again." Miss Miriam Bird reviewed the book.

We are still looking for that account of the Anniversary observance in the Meysersdale Church. We think it will be forthcoming soon.

Gratis, Ohio. In the detailed report of the two years of Brother Crick's pastorate at Gratis, he shows that 26 have been received into the church by baptism; 3 by former baptism; 7 by letter and that 13 have showed a renewal of interest and support.

We learn from Brother Crick's bulletin that the evangelistic meeting which Brother Garland, pastor of the West Alexandria, Ohio, Church, has been holding at the Community Church in Kregar, near Jones Mills, Penna., has been very successful. Sixty-eight came forward during that meeting and Brother Garland baptized thirty-three of them by trine immersion.

Ashland, Ohio. Palm Sunday was a great day in the Ashland Church. The Sunday School attendance was over the 200 mark, and the morning worship service was way above that number, the church being filled almost completely. The evening program by the regular church choir, the Hymn Choir composed of intermediates, and the speaking chorus, presented a very fine rendition of the Life of Christ in song and scripture. A fine crowd was present for the evening. The program was under the direction of Mrs. Joan Ronk.

The work of redecoration fast approaches completion. Then it will be the laying of the carpet, and the replacing of the pews. It is hoped that no delay will be experienced in the obtaining of the carpet.

Loree, Indiana. Brother Robert Higgins, Loree pastor, reports the election of an additional deacon and deaconess at the business meeting of the church on Thursday evening, March 30th.

He reports that one hundred twenty-one were at the Sunday School on March 19th, and that one hundred four were at the Morning worship service, and that forty-five from Loree attended the Bunker Hill Methodist church on that evening.

The sound film, "Salt of the Earth," was shown at the Loree church on Sunday evening, April 2nd.

Flora, Indiana. Sunday, March 26th marked the beginning of Youth Week in the Flora church. In connection with the weeks' observance, the young people had a carry-in supper at the church on Wednesday evening, March 22nd, with a guest speaker.

Brother Berkshire says that the Flora ministers have a prayer service on the 2nd and 4th Mondays of each month.

(Continued on Page 10)

Items of General Interest

Washington, D. C. We note from Brother Fairbanks' bulletin that Brother E. M. Riddle, Mission Board Secretary, was the guest speaker at Washington for Palm Sunday, at both the morning and evening services.

Holy Communion was observed on Wednesday evening, April 5th.

Brother Fairbanks took part in two Good Friday services which were conducted in different churches.

The church recently viewed the missionary film, "Sunrise Over Nigeria," which was well received and enjoyed by all who were present.


Cumberland, Maryland. Cumberland is to hold a two weeks revival which will begin on April 10th and continue through April 23rd. Brother E. L. Miller, pastor of the Maurertown, Virginia Church will be the evangelist.

Pittsburgh, Penna. Brother Alvin Grumbling, Pittsburgh pastor, was ordained to the full gospel ministry at his home church, Third Church of Johnstown, Penna., on Sunday evening, March 26th. A full account of this service will be reported later.

We are in receipt of the first issue of the new Pittsburgh monthly parish paper, called "Brethren News." Brother Grumbling is the editor of this new paper, containing four pages of mimeographed copy. It is full of news. We welcome it to our desk.

A wonderful concert is reported as given by The Saturday Evening Male Chorus on the evening of March 19th.

We note by the "Brethren News" that the organization of both a Brotherhood and a Sisterhood is in the offing



The Editor Thinks Aloud

Still Waters Run Deep

MANY HUNDREDS OF YEARS ago the Psalmist wrote a beautiful song, a song that has never grown old. It began with the words, "The Lord is my Shepherd," and closed with the most consoling of words ever expressed by the tongue of man, "I shall dwell in the house of the Lord forever."

This Psalm not only issues in a beautiful melody which verily sings itself within our hearts, but it paints a most beautiful picture which the mind never ceases to gaze upon with rapture and marvel at its loveliness and simplicity.

In our home we have a hobby of taking colored pictures which are, in turn, made into projection slides. Periodically these slides are thrown on the screen and we sit and enjoy again the scenes which our eyes have beheld and which have been stamped on the film of our remembrance.

Again, last night, we, by means of a more powerful projector than we had before, found new beauty in some of the scenes we had viewed many times previous, but which we now found were taking on new life because of the more powerful light setting them forth in clearer perspective.

One of these scenes was from the famous "Ohio Blue Hole," which is to be found north and west of Ashland. The camera had been turned downward in order that it might explore the depths of this peculiar circular body of water, which is so clear that it permits one to see many feet toward a seemingly bottomless pit. Springing out distinctly on the screen we could now discern many of the coins which people, either through superstition or for other reasons, had thrown into the water. The very stillness of that azure blue water would seem to indicate that it was a body of water that never moved—that it would be called a perfect example of "still water."

But when one turns to one side of this circular body of water, he sees the mad rush of a stream which flows from it, disgorging millions of gallons of water daily, an unending supply coming from no one knows where. How restful to gaze upon its placid depths; then how marvelous to turn and see its tremendous activity.

As I looked upon that scene again I could not help saying within myself, "He leads me beside the still waters; he restoreth my soul. He leadeth me in the paths of righteousness for his name's sake."

And then I was reminded that when Elijah was seeking to escape from his enemies, that God showed him the wonders of His world as it was manifest in the lightning and the thunder; the wind and the earthquake—but how beautifully it is told that there came after this, that which was far more important—the still small voice, in tones that comforted him and sent him on his way sure of his ground and strengthened for the task before him.

Right here it might be brought to mind that there is a great need for quiet meditation and prayer. In the midst

of the thunderings and the discordant notes of earthly desire and struggle, we need the quiet leading by the "still waters" and the giving of opportunities to hear the "still small voice" of One who can comfort in every avenue of life's existence.

Some of you will read these lines before Easter; others after Easter is past. But we all need to recall that it was the "still small voice" of the Master who uttered but one small word, "Mary," to still the fears and bring the exultant cry from the lips of the woman, who thus recognized her Lord, and who humbly said, "Master!" We need to recognize that it was not even a "voice" but a "look" from the eyes of Jesus that sent Peter out to "weep bitterly," and to put him in a frame of mind to be ready for the Risen Lord's, "Feed My sheep; feed My lambs!" It is the still small voice that calls us out of our lethargy and seeming indifference, to go forth to the constant task of doing His will.

It is in the depths of the human heart that "feelings lie buried which grace can restore," and that it is as we walk by the "still waters" that run so deep, hand in hand with the Great Shepherd, that we find restoration comes to our souls. How beautiful the symbol!

Office Gleanings

By The Editor

It's Spring and Time for House Cleaning

We knew that you would rather not be reminded of that; but we had a purpose in saying it.

It is at the spring and fall house cleaning time that we find our supply of "cleaning rags" for our press room replenished by the good women of our churches and missionary societies. Our supply has diminished and we are now asking that you look around you in your house cleaning and see if you might have some more of those rags that you might send to us. You have saved us a great many dollars in the past by sending us bundles and cartons of rags. Now, if you have some again this spring, we will appreciate it if you will send them to us. Thanks in advance for what we know you will send us. Send them to The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.

Additional Publication Offerings

Goshen, Indiana, Brethren Church	\$201.66
Cerro Gordo, Illinois, Brethren Church	6.25
Mr. and Mrs. Dan Lightner, Elyria, Ohio (Ashland) ..	1.00
Loree, Indiana, Brethren Church	50.00
Mrs. Phyllis Gault, Glens Falls, N. Y. (Ashland) ..	25.00
Mr. and Mrs. Jay W. Ransom, Montpelier, Ohio (Bryan)	10.00
Sergeantsville, New Jersey, Brethren Church	11.25



When Our Hearts Condemn Us

DAVID HEARD of Saul's purpose to kill him, and took refuge in the wilderness of En-gedi. When Saul learned the place of David's refuge he pursued him with an army of three thousand men. One day Saul entered a dark cave in which David and his men were hiding. David slipped up behind Saul and cut off a portion of his robe. As Saul went out, David's friends whispered to him, "Now the Lord has delivered your enemy into your hands; smite him." But he would not kill Saul, for "David's heart smote him because he had cut off Saul's skirt." (I Samuel 24:5).

David followed the king out of the cave and called, bowing before him in obeisance. When Saul saw that David had honored his life, he was ashamed, and said, "I know that thou shalt surely be king, and that the kingdom of Israel shall be established in thy hand. Swear now therefore unto me by Jehovah, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house (I Samuel 24:20-21). David pledged Saul that he would not destroy his house, and the king returned home without harming him.

"David's heart smote him." This line describes a very familiar experience. Judas betrayed Jesus, sold Him for thirty pieces of silver, but he came back to throw the coins at the high priest's feet. "I have betrayed innocent blood," he cried, because his heart smote him. His conscience troubled him.

Condemnation of self was an experience with which so so saintly a man as the apostle John was familiar. But he found reassurance when his heart condemned, and shared with his brethren the secret of his reassurance.

One of the great men of modern times, maybe it was Moody, was asked, "What kind of a character do you dislike most?" The good man answered, "My own." He, too, knew what it meant to have a condemning heart.

Have we not all shared David's experience, and do we not therefore, need John's encouraging word, "We may be sure we belong to the truth and reassure ourselves whenever our hearts condemn us." I John 3:19 (Moffatt).

If self-condemnation is an experience common to man, it must be true that:

1. God Has a Purpose in Allowing Our Hearts to Condemn us.

Consideration of David's experience will help us to understand God's wisdom and purpose.

The condemnation of conscience is one of God's ways of

revealing sin and error in our lives. Our hearts condemn us that we might correct the evil we have done. David probably did not realize that he was wrong in cutting the skirt of Saul's robe until his heart smote him, revealing the evil committed. In our haste and thoughtlessness, we often say and do things we think little about until our hearts condemn us. So the heart smites to warn of evil.

David's heart smote him just in time to keep him from a still greater evil. His men were insisting that he kill Saul. Had not Jehovah delivered Saul into his hands? He had come into the very cave where David was hiding. David would have listened to his friends, in all probability, and killed Saul had it not been that "his heart smote him." But he answered, "Jehovah forbid that I should do this thing unto my lord, Jehovah's anointed, to put forth my hand against him, seeing he is Jehovah's anointed. So David checked his men with these words and suffered them not to rise against Saul" (I Samuel 24:6-7). Our hearts are permitted to smite us to prevent our falling into greater wickedness.

The smite of the heart not only corrected and prevented David from further evil, but it inspired him to generous and courteous treatment of Saul. He went out from the cave to speak kindly to the king, to bow in respect and loyalty before him, and to correct his evil in generous kindness. Conscious of evil, David was more charitable towards the evil in his enemy.

2. Reassurance When Our Hearts Condemn Us

From David's experience we learn the value of having our hearts smite us, but if life is to be happy and victorious the condemning heart must be quieted. The apostle John reveals that "we may be sure we belong to the truth and reassure ourselves whenever our hearts condemn us; for God is greater than our hearts, and He knows all." (I John 2:19-20—Moffatt).

Here John teaches that God can save us from the condemnation of our own hearts, for He is greater than our hearts. Peter felt the condemnation of his own soul after denying Christ. There was pity in Christ's eyes as He looked at Peter, but Peter's own soul condemned the cowardly thing which he had done. He went out to weep bitter tears of regret and repentance. But God who raised up Jesus from the grave, also reassured Peter with His love. The angel in announcing Christ's resurrection, instructed the women to "Go tell my disciples, and Peter."

After the resurrection, Christ appeared to Peter (Luke 24:34) and in that appearance quieted the disciple's heart. Peter was a different man after Christ's appearance to him on the shore of Galilee, and after the renewal of His call. Peter was reassured of Christ and His love, so he spent his life bringing hope and assurance to others.

The purpose of John in writing his First Epistle was to teach the brethren that they might be sure of their salvation; that they might be reassured when their hearts condemned. "These things I have written unto you that believe on the name of the Son of God that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:13). Throughout the letter are the tests whereby we may know we are sons of God; tests which will reveal whether or not we belong to the truth. By applying these tests to our hearts we will be reassured of our sonship to God. "And this is His commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." (1 John 3:23-24).

3. The Heart Assured

John reveals the blessings enjoyed by the quiet heart, the heart assured of God's approval.

"If our hearts do not condemn us we have confidence in approaching God." Because their hearts condemned

them, Adam and Eve were afraid to come before Jehovah. They approached Him in confidence until the day of their sin. Likewise, if we have sin in our lives we are uncomfortable in God's presence. If our sins are forgiven we rejoice in His fellowship, and walk with Him in peace and progress. The quiet, assured heart not only has freedom in approaching God, but receives whatever asked of Him. This is so, for such individuals "Obey His commandments, and do what is pleasing in His sight."

The man sure of God is strong in Him. In the danger of a storm at sea, Paul was able to inspire courage and give directions because he was sure of God. "And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night, the angel of God, whose I am and whom I serve, saying, 'Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.' Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me (Acts 27:22-5.) Even so, David was stronger than the armies of Israel, and victor over Goliath, because he was sure of God. He was strong, for he fought in the strength of Jehovah.

If our hearts condemn us, let us turn in faith to Him who is greater than our hearts. We shall receive His reassurance. Assured of His strength, let us help others condemned by the smiting of their own hearts.—From the "Christian Index."



Am I Really An Intercessor When I Pray?

"Nothing lies beyond the reach of prayer except that which lies outside the will of God."

* * *

THUS SPEAKS one who knew the genuine value of prayer. In that phrase, "outside the will of God," is the whole realm of the possibilities of Christian advance along the entire front—both home and abroad. And since we are thinking missions just now, and since missions surely are within "the will of God," a part of our business, as Christians, right now, is to add prayer, real intercessory prayer, to our dollars that are being received for Foreign Missions.

A missionary, whether he be a home missionary or a foreign missionary, is a very busy person. Extra work is constantly finding a way of cutting into even what leisure time he might otherwise have—although what we would deem "leisure time" is far too often not to be found in the life of a true missionary. Therefore they are greatly in need of extra energy that is required to make their work go forward as they would desire it to go. It is because of this fact that we find the missionary becomes one who

depends much on prayer—real agonizing, intercessory prayer.

But this task can be eased if those at home will take it upon themselves to become partners in prayer with those soldiers of the cross who are serving in the front lines of this gigantic battle for souls.

In Colossians 4:2-4, Paul has written these words, "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us. (Paul was a missionary) that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest as I ought to speak." In other words, Paul desires "fellow-laborers" in prayer, in order that he may speak with power concerning this "mystery of Christ," to those whom he contacts. That is the missionary's "Chief Business"—to speak the message of the Master.

Did not the Lord extend a call to you to the mission field, as His representative? And you look in astonishment and hastily say, "Oh, no! I never even thought of doing such a thing! I never was called to be a missionary!" Well, maybe you are right. For maybe He never wanted you to go to a mission field. But did you ever

listen to see if He was calling you to do something else? Maybe He just wants you to become one who has learned to talk with Him over the problems of the Mission Field. Or maybe He just wants you to become a member of an intercessory prayer band—to pray with the heart and soul, not merely with the lips.

Before Easter our minds were so full of prayer for our missionaries that we scarce had time to pray for anything else. But when the Easter season is past, do we calmly say, "Well that's over, and now I can dismiss the mission field from my mind, and, since I have made my offering, I can feel that I have done my part and that missions will get along very well without me. Now I can think of and pray over my own problems."

But has the problem so been solved in the mission field that there will be no need for other prayers consideration until this time next year? Paul says, "Pray without ceasing," for even if one problem is solved, almost immediately another comes in to take its place. Christianity and Christian life is a constant warfare. The battle front must be supplied with fresh ammunition and lives day by day. There is no more fruitful field or source of supply to be found than in the faithful intercessory prayers of God's people. Prayer brings interest in the thing prayed for; interest in a thing brings about a study of its needs; a realization of the need will cause the one who investigates to lend a helping hand financially as well as in prayer.

Are you an Intercessor? Do you really pray? Has your prayer caused you to do more than pray?

Farmer Brown was notified that the church of which he was a member was meeting on a certain night for the purpose of praying that one of the less fortunate brethren be provided for materially for the winter. Asked if he could attend such a meeting, he replied that he was not sure about it; that he would come if he could, but could tell better when the time came.

Came the evening for the prayer meeting, and the people gathered. They waited to see whether Farmer Brown would arrive, for they knew of his great power in prayer, that it had been proved before the Throne of Grace. Five minutes past; then ten. Suddenly the door opened and instead of the farmer, the farmer's sixteen-year-old son came in. The leader of the meeting waited a moment after the door shut and then said, almost angrily, "Where is your father, John? Isn't he coming?" Here is the boy's reply. "Dad couldn't come, but his prayer is outside in the wagon."

The people were astonished with the reply, thinking they had not heard correctly. The leader of the meeting said, "What do you mean—that your father's prayer is outside in the wagon? How could a prayer be in a wagon?" To which the lad replied, "Dad sent a whole wagon load of produce over for the family. Shall I take it over there now?"

The moral is this: We need more than mere words, we need words—prayers—backed up with action. A real prayer-er will become a real pay-er, and intercession becomes inner-possession.

Prayer life that thinks only of self is not prayer life at all. We have not begun to really pray until we have sought to find out the needs of others and then through

prayer and united action, seek to bring about the desired results in the lives of those in need—whether it be in a material way, or whether it be for the salvation of souls. Each must finally result in action. To intercede is to plead the cause of another. Do we really "intercede?"

Rare Books Come To America

Eighteen leather-covered cases containing a collection of rare and sacred Tibetan books have arrived at the Yale University Library after a six-months' journey by pack train and steamer.

The 99 volumes within the hand-made crates make up Tibet's holy "Kagyur." The collected was presented to Yale by His Holiness the 14th Dalai Lama, 14-year-old ruler of that remote land.

The "Kagyur"—or "Kanjur" as it is known to American scholars—contains almost 1,100 separate works attributed to the Buddha and is immensely valuable to Sanskrit scholars because of its great accuracy.

Each one of the 99 volumes was wrapped in orange cloth, symbolic of Tibetan reverence. The books measure two feet long by six inches wide and contain between 300 and 400 loose-leaf pages, block printed on both sides and held together by boards.

The books were placed in wooden crates and then the skins of yaks—Tibetan oxen—were bound around the crates, stretched tightly and sewn together with rawhide. The skins protected the books from the elements.

A pack train of small Tibetan horses carried the collection from Lhasa, capital of Tibet, across a 1,000-mile mountain route to New Delhi, India. The crates were then sent to Calcutta and finally shipped by freighter to the United States.

Yale Librarian James T. Babb, in announcing the arrival of the "Kanjur," explained that the University had searched for such a collection as this for five years without success. Last year Mr. C. Suydam Cutting, of New York City, visited Thibet and mentioned that Yale was interested in obtaining such a set.

The newly-acquired Yale collection, which is already on display in the Library, is a Lhasa edition, which exists in this country only at Harvard University. It was first printed in the reign of the 13th Dalai Lama, who was enthroned in 1893 and died about 1933.

The Lhasa edition is the newest of five editions of the "Kanjur." The teachings contained in the volumes were translated between the ninth and thirteenth centuries from Sanskrit and other age-old Indian languages. It was compiled originally by teams of an Indian pundit and a Tibetan translator who interpreted the source material syllable by syllable.

The best cure for a "Chronic Gripe and Complainer" is a new heart.

The Incomparable Christ

He came from the bosom of the Father to the bosom of a woman.

He put on humanity that we might put on divinity.

He became the Son of Man that we might become the sons of God.

He left the region where the rivers never freeze, winds never blow, frosts never bite, flowers never fade; where no doctors are needed, because no one is ever sick; where graveyards never haunt, death never comes, where no funerals are ever conducted.

He was born contrary to the laws of nature, lived in poverty and was reared in obscurity; only once did He cross the boundaries of His own small country; He had no worldly wealth or influence, training or education, and His parents knew nothing of the niceties of social tradition.

In infancy He startled a king; in boyhood puzzled the wise; in manhood ruled the course of nature.

He healed the multitudes without medicine, and made no charge for His services.

He never wrote a book, yet all the libraries of the world could not contain the books that could be written about Him.

He never wrote a song, and yet He has provided the themes for more songs than all earthly writers combined.

He never founded a college, yet all the schools of earth have not had the students that sat at His feet.

He never practiced medicine, yet He healed more broken hearts than the world has ever taken note of.

He never marched an army, never drafted a soldier, or fired a gun, yet no other leader ever had so many volunteers who, under orders, made rebels stack arms and surrender at his command, never firing a shot.

He is the star of astronomy, the rock of geology, the lamb and lion of zoology, the harmonizer of all discords, and the healer of all diseases.

Great men have come and gone; He lives on.

Herod could not kill Him; Satan could not seduce Him; death could not destroy Him; and the grave could not hold Him.

He laid aside His purple robe for a peasants' gown.

He was rich, but for our sakes became poor, that we might be rich.

How poor? Ask Mary! Ask the wise men!

He slept in another's manger; He rode another's beast; He was buried in another's tomb.

All others have failed; He never fails!

The ever-perfect One; the Chief among ten thousand; the one altogether lovely!—Selected.

Satan fears nothing from prayerless studies, prayerless work, and prayerless religion.

When one starts finding fault, the devil will furnish plenty of material.

» » » Our Poet's Corner « « « «

SACRIFICE

H. A. Gossard

It is my candid opinion that each time one goes wrong, it is the result of not obeying the Voice of Wisdom; and what is worse, hearing that Voice and stubbornly setting one's self against it.

To claim that Life is naught but living here,

To never feel the need of Sacrifice,

Is selfishness and sin. For such I fear,

Since Cain, who slew his brother, paid the price

By doing wrong in bringing of the shock.

No doubt that Abel offered Cain a lamb—

One of the very best among his flock;

But Cain instead brought unto God a sham.

God, no doubt, asked that he should bring instead

An offering to prove a lamb had bled.

Cain hated God—vengeance still on fire—

Then God questioned Cain, the second liar.

—Lanark, Illinois.



EASTER SONG

Edward L. Yanchus

Christ, our Lord, arise this Day;

Heaven and Earth rejoice!

Proclaim His love, O, sinful man;

Ye Heavenly hosts, His Glory!

Sing thy song of love and joy;

Sing thy song of praise;

For Christ, our Lord, arose this Day;

Heaven and Earth rejoice!

Chicago, Illinois.



"MY SECRET FRIEND"

Dot Custer

As time goes on, close by my side,

I have a Friend in whom I confide.

There are many secrets between us two,

My Friend I trust, for I know He is true.

These secrets shared by Himself and me,

Are locked in my heart; He holds the key.

He opens my heart full many a time,

Then we two have fellowship divine.

There are many times when I feel blue,

But I always know just what to do.

I talk with my Friend who is always near,

He never fails to dry each tear.

When my life on this earth has come to an end,

I pray I'll be worthy to see my Friend.

Then face to face I'll thank my dear God,

For His friendship, while on earth I had trod.

—Pittsburgh, Pa.

Husbanding the Fruit of a Revival

By the Late George Stanley Baer

THERE IS PERHAPS no phase of the church's work that commands larger interest and more earnest and persevering effort than that of evangelism. There are many reasons why this is true, and why at the same time it is perfectly proper.

Every church is concerned about enlarging its membership, and increasing and strengthening its hold on the community. Every denominational program and concerted movement urges upon the congregation the importance of evangelism, and of special evangelistic efforts. We are constantly being urged, and wisely so, to hold at least an annual evangelistic campaign in every church, and each district conference sets up the same goal and seeks to make possible its realization. But underneath all this we find that there is also a sincere desire in the heart of every true man of God to rescue lost souls, by bringing them into a receptive attitude toward the saving power of the grace of God.

The very word of God is an evangel by nature; it is a message of "good news"—something to be passed on and on. It is the heavenly manna, the bread of life; but it can only maintain its true character by falling upon new ears and finding entrance into new hearts. Every sincere follower of the Master, rejoicing in the possession of this blessed gift, feels constrained by the love of Christ, to share it with others; and ever as he gives forth to others, his own portion becomes the richer. Moreover, every soul truly called of God to be a prophet unto His people, and having a deep conviction of the universal need and the all-sufficiency of His God-given message, shares the feeling of Paul, who said, "Woe is me if I preach not the gospel." So it is not to be wondered at that this phase of the church's commission is so overmastering and all-possessing.

But following close on the heels of the commission to make disciples of all nations, is the command to "teach them all things whatsoever I have commanded you." That means that the approbation of God's saving grace is not to cease at baptism. It means, to put it differently, that salvation is only the beginning of what God can do for man. It means that after one has been adopted into the family of God, he must be schooled in the manners and customs of the divine family. He must be acquainted with the noble family record, its high ideals, lofty character and rich heritage. He must be brought to love the family of God, and to feel at home in it; to prize his new relationships and be loyal to them. This is quite as important as that he should ever have accepted God's saving grace at all. "For if," as Peter says (II Peter 2:20-21), "after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them."

In other words, unless the fruits of a revival are carefully conserved and cultured, it is of little use to hold revivals. Glorious and essential as are the campaigns being conducted for the saving of souls, we must consider the less widely advertised campaigns for the culturing and training of souls as equally glorious and essential.

It is important in husbanding the fruits of a revival that new converts shall be given the conception at the very outset that they are intended to grow in grace continually and in the knowledge of our Lord and Savior Jesus Christ. If they enter upon the Christian life with the idea that salvation from the sins of the past is all that the Lord has to do with them, they will be a grief to God and a disappointment to the church. The way they begin the Christian life is very likely to determine the way they will continue it.

It is important that they shall begin their discipleship with the consciousness that they are both under the constraint of apostolic admonition to grow in grace and under the very necessity of growing or losing their lives. Growth is essential to life, in the spiritual as well as in the physical world. As soon as one ceases to grow, he begins to disintegrate. How many stunted and disintegrated souls there are in the church of Christ today! And most of them have been thus hampered from their spiritual birth—they were given no ambition for spiritual attainment.

Nothing is more important than that the new convert shall enter upon the new life with a keen sense of his need of daily devotions. The Word must be indeed a "lamp unto his feet and a light unto his pathway," or he will soon be found wandering in the paths of sin again. It is as necessary today, as of old, that the Word of God shall be hid in our hearts that we may not sin against Him. It is the Bread of Life to us, and daily we must partake of it. And prayer must be as breath to the spiritual body.

The importance of prayer may be judged by the emphasis the Master placed upon it. It was a vital habit in His own life, and for His disciples. He said to them, "Watch and pray, lest ye enter into temptation." And yet many who confess Christ in our revival meetings never set aside a time in each day for prayer and Bible reading, and scarcely ever is there a family altar established! Some never even learn to pray. Surely this is as important as confession or baptism, and should be faithfully insisted upon.

Regular attendance at the services of God's house should be set forth as vital to the Christian life and growth. Too often there is a tendency to wink at irregularity in attendance, even when there is nothing to hinder attendance but lack of disposition. No Christian can be indifferent to the opportunities and privileges of public worship without losing out spiritually. Therefore, he who has been called of God to be the overseer of the flock, has not only the right, but it is his duty to insist that the mem-

bers of the fold shall not "neglect the assembling of themselves together as the custom of some is." He is not to exercise himself as a petty king, lording it over his subjects, but as a faithful messenger from the Lord, he is to earnestly impress upon them that the matter of attendance at the various services of God's house is a duty they owe to God, to themselves and to the church, and that the only excuse that they might unflinchingly give to God, is one that God can accept as really excusable. Such instruction is essential and is most effective at the beginning of the Christian life. At such time the mind is usually more receptive to instruction and more ready to act upon it. He who is permitted to enter upon the Christian life with no emphasis being placed upon this duty, can scarcely be blamed if he is slow to receive such instruction later.

The importance of giving the new converts something to do is often overlooked. He is permitted to live at ease in Zion long enough to form the habit and then at a later time when his services are really needed, he is reluctant to go to work.

Work should be provided for every member so far as possible, and surely, there is work for all in any community. Aside from training him for service, the assignment of some task or position of responsibility to the new convert will help greatly to keep him faithful to Christ and to the church. If nothing else can be discovered for the new Christian to do, he can be encouraged to help in the support of the church to the extent of his ability, and be taught to give as God has prospered him.

We are too fearful to instruct new church members in this regard, but surely stewardship of one's possessions is as important a matter for instruction as that of instruction in the proper mode of baptism. The support of the church of Christ and the extension of His kingdom ought to be laid as a responsibility upon the heart of every new-born child of God. It would not drive the truly converted away from the church, but would increase his love and loyalty to it.

Lastly, if the fruits of the revival are to be conserved, the new converts must be taught something concerning the fundamental doctrines of the Bible, with special emphasis upon the distinctive tenets of the church. In the interest of self-preservation and the advancement of the church's plea, this is certainly essential. But if what we as a church stand for is as we profess to believe, it is far more essential to the life of the new convert than to the life of the church. Every convert should be made first of all an intelligent Christian and then a loyal Brethren. Unless it is worth while to instruct the new disciples of our Lord concerning the beliefs and practices of our church and to urge loyalty to the observance of them, it is not worth while that we should continue to struggle for an existence as a church. If we believe we have a plea that is worth preaching and sacrificing for, let us teach it, and bear in mind that the most important time to teach it is when the repentant sinner saved by the grace of God, comes with receptive mind and heart to receive instruction by the messenger of divine truth.

A man of words and not of deeds is like a garden full of weeds.

- - BURNING TRUTH - -

By Charles Emory Byers

"Go, ere the fleeting toys of youth
Are crushed beneath the weight of years,
Ere visions have been chilled to truth,
And hopes been washed away in tears."

—Oliver Wendell Holmes.

YOUTH IS INTOXICATED with its own vitality. It is charmed with its own exuberance and set on fire by its own vaulting ambition. It sees visions in the clouds and dreams dreams as wide as the stretch of empires. It plans its work with a lavish heart, and projects itself into the distant future where all its plans and projects have already materialized.

Youth is dead sure of success—a great success. It rides, a conquering hero, over all obstacles and places itself among those already happy conquerors whose illustrious lives and heroic deeds are emblazoned on history's glowing pages.

This is as youth sees it in the warm and vital sunlight of his morning years. In nourishing such sublime accomplishments he passes, without notice, over the long and tedious years, that intervene between these happy dreams and their fulfillment. Here is the cruel test, the patience and sacrifice of the long, weary—and often bitter—years that transmutes these dreams to realities for history to record.

The average youth does not count that cost in his easy dreaming hours, nor does he take into account the weary days and sleepless nights required to form realities out of visions. On account of this many a fair youth falls by the wayside. Still and all, it is well for youth to dream and dare. Few great deeds are done unless they are planned in the hot forge of the youthful brain out of nothing but airy imagination.

It is a burning truth in human nature that years dull dreams and put out the fires of youth. Holmes suggests that since everyone has such dreams, these are but toys. Too many of them are cast away with the rest of childish things. And the individual goes gradually on regretfully relinquishing those dreams that looked so bright.

These dreams are chilled, trimmed down to something like reasonable proportions. The greatness that youth expected does not materialize. This is universally true and happens to almost every youth who has ever lived.

When he sees how the bleak years have disappointed him he could weep over his apparent failure. His great hopes of having secured a place in history have been washed away in tears.

No people are ever great, even in worldly terms, without a faith, and nothing would be more dangerous and destructive than to have the present great material power of the United States rattling around in the world detached from the guiding direction of a righteous faith.—J. F. Dulles in "Presbyterian Life."

Items of General Interest

(Continued from Page 2)

Pre-Easter services were held in the Flora Church on Wednesday, Thursday and Friday evenings of Holy Week, with Brother E. M. Riddle as the guest speaker.

Brother Berkshire says that "Worship attendance on March 19th, over the town, was 74% above that of February. In the Church schools it was 20% above the February attendance. The church attendance in the entire town was 972, of which the Brethren church showed 164.

Nappanee, Indiana. Nappanee has been observing "Cash Day" for a great many months in conjunction with their building program. We note, however, by the bulletin of March 26th that a new word has replaced the word "cash." This new word probably better expresses the motive behind the offering. That new expression is "Pay Day at The Church." After all the congregation of every church "owes" something to the church constantly. So "Pay Day" is a good term to use, we think.

Brother Meyer says, "Have you seen the new tile in the primary and beginners departments? You should see the new furniture in the study. It will make the work much easier."

A Youth Banquet is planned for the Nappanee young people to be held at the church on Friday evening, April 14th.

The time of the Holy Communion has been set as of Thursday evening, April 20th.

A goal of 600 has been set for the Sunday School for Easter Sunday.

Peru, Indiana. In the absence of Brother J. M. Bowman, Peru pastor, who was holding a week's meeting at Louisville, Ohio, the Gideons of Peru had charge of the morning service of March 26th. Mr. Carl Redmon, a layman, brought the Gideon message.

At the evening hour the Class Number 8 of the Loree Sunday School presented the play, "Converting Dad to Missions." The Brethren Youth met at the parsonage following the evening service.

The Easter Sunrise Service will be sponsored by the Brethren Youth, with a breakfast following the service.

Communion was held on Thursday evening, April 6th.

Waterloo, Iowa. Brother Spencer Gentle, Waterloo pastor, reports that on Thursday evening, March 23rd sixteen young people were present for the first meeting of the CF's. "CF" Means "Christ First—Church First." These young people will meet every Thursday evening for special instruction in Christian growth.

Baptismal services were held on Palm Sunday, and those baptized will be received into the church on Easter Sunday.

An Ashland College Gospel Team are holding services in the Waterloo church on Thursday, Friday and Sunday evenings, April 6th, 7th and 9th.

Milledgeville, Illinois. A special Prayer Meeting was held in the Milledgeville church on Sunday, March 26th,

from 3:00 to 4:00 P. M., in preparation for the County-wide revival to be held in the near future.

Sunday School Decision Day was observed in the Sunday morning session on April 2nd. A goal of 100% of class attendance was set.

Lanark, Illinois. Brother McCartneysmith tells us of the coming of Brother Clarence Stogsdill, pastor of the Gretana, Ohio, Brethren Church, to conduct a series of meetings beginning on Tuesday, April 4th and to close on Easter Sunday evening.

A Service of Dedication for Children was held on Sunday morning, April 2nd.

Ashland College News Letter

By Arthur Petit

As you read this the students at Ashland College will be at home on their annual spring vacation. Traditionally, this vacation is from the day before Good Friday to the Monday following the first Sunday after Easter.

The A Cappella Choir under the direction of Dr. Louis E. Pete will be on tour from April 13 to 17. On Thursday evening they will sing at North Manchester and on the Friday following, they will appear in the Manchester College Chapel. Friday night will find them in Oakville and Saturday night at Muncie. Sunday morning they will be in the services of the Hillcrest Brethren church in Dayton and the evening of the same day in the New Lebanon church. On Monday they will sing in several high schools near and in Dayton and they will return home the same day. Next year, the choir will go east.

Plans for a large crowd at May Day will be necessary, it seems now. This year will mark the second reunion of the past May Queens. Fifteen years ago, a similar reunion was held. It is hoped that the custom will continue so that after a suitable lapse, reunions will be held regularly.

As you undoubtedly know, Miss Doris Guenther of the New Lebanon Church is May Queen this year. Miss Guenther is a junior as have been all May Queens for the past 30 years. She is majoring in Music. Not only is she a member of the A Cappella Choir, the Chapel Choir and the Ashland First Brethren Church Choir, but she is also a soloist with all three organizations.

Musicaglia, the Ashland College musical organization is planning another music festival this year. Last year Findlay, Hiram and Ashland Colleges combined to sing some wonderful music. The announcements of the details of this year's concert will be announced soon.

The Chapel Choir under the direction of Calvin Rogers, Head of the Music Department, is scheduled to sing "The Seven Last Words of Christ" in the regular chapel on Wednesday morning of Holy Week and the evening of the same day in the First Brethren Church. As you read this, the performances will have past. However, the Chapel Choir has attained an unusual degree of excellence this year.

Remember May Day is May 20.

Spiritual Meditations

Rev. Dyoll Belote

WORK DONE FOR THE EYE OF GOD

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed . . ." II Tim. 2:15.

OUR TEXT has direct reference to Christian work and attainment, but the writer deems it no warping of Scripture to use the portion of the verse which is quoted to bring some lesson suggestions.

It is a well known fact that much of the work of mankind is done for the approval of men. And this is directly forbidden by the Lord Himself. For when speaking of the giving of alms, He said, "Do not thine alms to be seen of men . . . Behold they have their reward."

A world traveler tells of his visit to the tombs of the Pharaohs, in Egypt, and what impressed him as he looked about in those ancient burial places. He declared his amazement at the brilliantly painted scenes on the walls of these tombs of by-gone ages. He was impressed that the artists had unquestionably exercised their greatest skill in a place which had been erected with the thought that it would never be seen by men, but would be admired by and win the favor of their God. Their work was for the eye of their God alone.

The question comes, "What if such were to become the ideal of men in all their labor in the world? What a change it would make in this world of men and events. The Bible teaches that men are God's stewards, and if such be the fact then He has a right to expect the best from all of us. My aged great grandfather used to say that, "Work well begun was half done," which suggest that the spirit and purpose which we have in the performing of our tasks will do much to determine the character of the finished task. The song, "Give of the Best to the Master," very beautifully counsels the bestowal of honest effort in the doing of life's labors. The Apocrypha has a sentence of import in connection with our study. It is this, "In the handicraft of their trade is their prayer." Work honestly and carefully done is really communion with God.

—Linwood, Maryland.

Everything is moving into position for the last great drama of this church age—the outpouring of divine judgment upon a Christ-rejecting world and the King of kings.

If you are dissatisfied with your lot in life erect a godly service station on it.

Religion is the vault in which most church members have been buried for many years.

A grouch within the soul throws everything off balance; every organ is affected, especially the brain.

I Only Ask

Thomas Morgan Bard

(Let those who are close to my Savior Jesus, read the following poem, using it as if it was all theirs, they doing the asking.)

* * *

I do not ask for flowery beds, a life down here in ease,
I only ask that when all is o'er I can my Savior please;
I only ask that when I'm called, death's angel bid me come,
That I can see upon His face a smile which welcomes home.
I love Thee, Oh I love Thee! Dearest Savior, and my Friend;

Thou knowest, gracious Master, I'll need Thee in the end.

I do not ask that special care e'er be taken over me,
That I should have what other men so often seek of Thee;
I only beg for peace in heart like as that in heaven above,
That I can have, as I journey along, a blessing of pure love.

Savior, as I older grow, help me hold self in hand,
Giving me just what it takes to make me understand.

I know that God is full of love, He hands out justice, too,
I feel that He never questions self on what he wants to do;
But we, as children on this earth, are given inventive minds,

And often choose against His will what evil within us finds.
I ask that I can have from Thee control over each thought.
You, dearest Savior, helping me to love Thee as I ought.

I only ask that when I pray, that in spirit I can go
Right to my Father's altar rail, and away from here below;
That I can come away from it, my heart within made clean,
That others in their meeting me can from me something glean.

I want to love my Father God, and to love each neighbor,
too,

And for Thee, Oh Blessed Jesus, give all things I have
to you.

Perhaps, maybe, I ask too much, a man ne'er satisfied,
But Thou knowest my desire is to be near Thy blessed side;

Fears of earth all taken away; temptations swept aside,
Earthly peace, sleeping for a while, then with Thee to abide.

I pray Thee, Father, in His name, to hear my earnest plea,
And in the end, when all is o'er, to take me home to Thee.

—Hagerstown, Maryland.

When God calls us to go forward we do not have to be concerned whether or not the way is open, or if it should to travel it as we should. He will see to that.

If disappointments fail to make you BITTER, they will make you BETTER.

My soul is too glad and too great to be the enemy of any man.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 23, 1950

I WILL USE MY BIBLE REGULARLY

Scripture: Psalms 119:9-16; II Timothy 3:15

For The Leader

THERE ARE SOME STRANGE habits among Christian people. One of them is that their Bible, which far outsells any other book ever printed, year after year, is practically the least read by them. Another is that the Bible, the only source of eternal guidance, is so sadly neglected by people who profess to follow its teachings and precepts. Yes, the Bible, which is God's Holy Word to His people, receives practically little or no attention by that people. There are many reasons for this, but they all sum up into a few main reasons. In view of the ease with which we neglect the Bible, we are giving this topic over to the urging of a deeper and more extensive plan of Bible reading among young people. The degree of growth which we shall obtain in Christian experience will be in direct proportion to the time and effort we spend in using our Bible regularly.

DISCUSSION

1. THE BIBLE—INSPIRED OF GOD. In the older days, God spoke to men through nature, then through conscience, then through His own words. Later He spoke through the law and the prophets. In the days of Jesus, God spoke through Him, for the Word was present in the flesh. Since then, God has been speaking through the entire Bible, the Old Testament and the writings of the apostles in the New Testament. For us who are Brethren, we take the New Testament as our rule of faith and practice. In so doing, we are literally taking the Word of God to be our pattern of daily living. This "Word of God," called the Bible, is specifically the inspired message of God for men. Holy men of old wrote as they were inspired of God through the Holy Spirit. Although we have the penned words of men, let it be noted, young people, that they wrote the words God told them to write. So, always, reverence the Bible, heed its message, seek its promises, follow its teachings. And do it often.

2. WHAT HAPPENS TO ALL THE BIBLES? Year after year we hear the announcement that more copies of the Bible are sold than any other book printed. It far outsells even the "best-sellers" of the year. And note that it is not just for one year, but every year. In view of the apparent lack of reading as done by users of the Bible, we may well ask, what becomes of them. Well, some are given as gifts to boys and girls, and, unless abused, look as good as new ten years afterwards. Others are family Bibles, used more often to preserve secret papers, money and family births and deaths, than to search for a Divine truth. The Gideons give Bibles and New Testaments to hotels for use in their rooms, and to High School students. (What happens to all those New Testaments

they give to High School students can be anybody's guess.) The American Bible Society prints the scriptures as fast as their presses will turn them out for distribution in Japan, China, Europe, and everywhere. There, as at home, not all the Bibles and Testaments do bear fruit. If one soul in China, or in our own High School finds Christ through a Gideon gift, or a Bible from the Society, all has been worth-while. Some Bibles may go into a life of retirement in our book cases and shelves, but many are witnessing daily to the saving message of our Lord. Say, how about yours? Is it a dust-gatherer, or do you know what the inside really looks like?

3. SO YOU KNOW IT ALL! As youth today, we have a pretty satisfied opinion of ourselves. Right now we have life all figured out. We have no fears, no doubts; our path is clear. Well, such a philosophy might be all right this year, but what about when you get out of school and right like that you are up against life with all its problems. You'll need some of the answers then, that you "know" you have now. Let's not be too sure, young people, that we "know it all now." For, we don't. And that, dear friends, is where you'll need God's message as found in His Bible. Many, many young adults are adrift on a sea of confusion, frustration, and disillusion right now because the shifting sands and waves of their "certainty" have engulfed them. The only sure foundation for life is God's Word, and its Message. How will you learn that message, and get that feeling of assurance in life? Only by using the Bible regularly. Neglect of Bible reading is one of the first steps to ruin.

4. OUR GOVERNOR IN LIFE. There are two opposing forces in our life. One is that of evil, sponsored by the devil. The other is that of good, sponsored by Christ. Let it be known right now that the Devil is supplying plenty of reading material for his way. Cheap magazines, sensuous, lustful literature, pours off his presses in ever increasing amounts. Few are the magazines and papers we dare read today. Yet how easy to pick up this cheap trash and spend our time on it. We made a test not too long ago by reading one of the popular 25¢ pocket magazines of the month. After reading every article therein, we thought back to see if our mind, our thinking, our spirit, had been raised at all. Our sum of the opinion was that we had read lots of "good, interesting" articles, but that there was not one that inspired us to live a better Christian life, or to encourage a deeper spiritual life. Argue if you want to, that the purpose of the magazine was not "religious." Yes, but remember that that was one of the "better" magazines; many are worse. Then remember that MILLIONS of church members read nothing better than that. Then, you'll know what we're driving at.

5. THE GOVERNOR IN LIFE. That "still, small voice" of God speaks to us in His Word. That is the "literature" Christ wants us to read. It is as a spring of eternal water flowing in the desert of trash. We read the Word and it tells us how to avoid sin, how to recognize it, and overcome it. It shows us what is wrong in the things of the world. It shows men the way of salvation. It pictures for us the eternal home of the soul in Christ Jesus. When temptations, heartbreak, and trouble come, it gives us power, assurance, victory and hope. So, young people, let's read our Bible every day. Let's seek its help at all times. It's the only way to successful Christian living today.

Prayer Meeting Studies

By C. Y. Gilmer



WHAT MUST I DO TO BE LOST

Hebrews 2:3

What sin would seal my endless doom,
Which is the path that ends in gloom,
What must I do this side of the tomb?
The answer is—do nothing.

What must I do, what is the cost,
What sinful thing of which to boast
Would number me among the lost?
The answer is—just nothing.

You now are lost—no act of yours
Can hide the fact or change the course,
To miss salvation at its Source
Do absolutely nothing.

If some one tries to throw a line
To save your drowning soul in time,
Call back in scorn, "My life is mine,"
Refuse to grasp—do nothing.

If someone should cease not to pray
That you might find Heaven's great highway,
Just smile indulgently and say—
"How sweet," and then—do nothing.

Ignore the fact that Christ has died
To life you from the raging tide;
Refuse to think of all the cost,
Apart from this, just to be lost—do nothing.

—Annie E. Hitt.

HOW NOT TO BE SAVED

Scripture: Hebrews 2:1-3; 3:7-15

Hymn: "Why Not Tonight?"

Prayers

Seed Thoughts for Discussion:

IN THE UNREGENERATED STATE men are unprepared to meet God (John 3:3). Saying, "There is time enough yet," is a gross neglect (Prov. 27:1). For negligence in regard to soul salvation there is one great and unanswerable question (Heb. 2:3). "Neglect is as fatal as contempt."

One way never to be saved is not to come to an effective decision (1 Kings 18:31). The Devil will see to it that the "more convenient season" will never come (Acts 24:24). Procrastination leads to the hardening of the heart (Ex. 8:10, 15).

Another sure way not to be saved is to plead self-righteousness (Isa. 64:6; Prov. 30:12; Matt. 23:28). One

may think he is good enough, but God does not (Rom. 3:23; Eccl. 7:20; Isa. 53:6). Neither can we be saved by our so-called good works (Luke 18:9-14; Titus 3:4-7). Excuses will only excuse us from Heaven (Luke 14:17, 18). Salvation-by-character infidelity will not save (Num. 32:23). Morality was no salvation for Nicodemus and Cornelius—the highest type of moral men in the Bible. God's provisions for salvation are for all, because all need them. His righteousness is unto all in its offer, but is only in benefit upon them that believe (Rom. 3:21, 22).

Some say of salvation that there is nothing for us to do—that all has been done. It is true that we can add nothing to God's provision for salvation. But His provision for us is conditional. There is something for us to do. We are to seek the Lord (Isa. 55:6; Acts 17:27). We are to call on His name (Rom. 10:12, 13). We are to repent (Luke 13:3; Acts 17:30). We are to have faith in Christ and in the Gospel (Mark 1:15; Acts 16:31). We are to make confession of sin (Acts 19:18; 26:20), and confession of Christ (Matt. 10:32, 33). We are to obey the Gospel (Mark 16:16; Heb. 5:9).



Comments on the Lesson by the Editor

Lesson for April 23, 1950

CONSEQUENCES OF INTEMPERANCE AND INJUSTICE

Lesson: Amos 4:1-2; 6:1-6; 8:4-7

THIS IS THE TEMPERANCE LESSON of the quarter. It is a lesson that deals with the evils of intemperance, but also with the results, and here it can mean nothing short of excessive drinking, and the matter of injustice as related to the evil desires and flimsy excuses that men use to obtain what they want in this mad scramble for worldly pleasure. They will lie, cheat and oppress their fellowman in order to obtain those things which spell luxuries and whatever is deemed necessary to fulfill the cry for the satisfaction of worldly lusts and what is to them the essence of pleasure. What was true in the days of Amos is still true of the day in which we live.

Amos, humble shepherd, now called to be a prophet of God, is simply speaking the message given him from the One who has called him to this service and who knows what is going on in the lives of these people to whom the message is to be delivered. Consequently, when Amos speaks concerning the greedy attitude and against the drunken orgies of these people, he is simply setting forth God's Word and becoming the spokesman of God to deliver the message to man.

It is ever the existing story of the one who will go to any straights—will steal, will oppress, will be careless of the consequences to himself or to others, in order that

he may obtain the coveted drink that he desires. Note that Amos puts his finger directly on the problem when he says, "Hear this word, ye . . . which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink." Here reference is made to the desires of the women of the land. Do you remember how you were shocked when you first came face to face with the fact that women in our own land were openly drinking and smoking? Remember how you said, "How can these things be?" and you were sure that it must be just a passing fad that would sooner or later disappear—that womanhood would not be caught in such a trap. But then came World War II. Out into the open came the drinking, until now we are no longer greatly shocked at the indiscriminate drinking of both men and women, alike.

It may be that the poor are not "oppressed" nor the needy "crushed" in order to obtain drink, although as the years go on and the drinking increases, we cannot be too sure that even this will not happen. But we can be sure of this, that the very same condemnation will rest upon them as came upon Israel. One thing many seem to forget, and that is that God has not changed His attitude toward the drinker, nor, indeed, toward the one who provides the drink.

In the days of Amos there seemed to be a great desire to get "something for nothing." Read carefully the passage from Amos 6:1-6, as it appears in our printed text. It starts out with some very arresting words, "Woe to them that are at ease in Zion . . ." What a picture of our own country, for we are finding a constantly growing number of people who want to find "ease" without contributing anything of any great moment in return. The trend seems to be, "I want it; I'm going to get it; I don't care who has to pay for it, just so long as I can get it." That seems to be the slogan that has been adopted in far too many cases. Not very different from the attitude of those who came within the reach of Amos' prophecy, is it? And how God hated that attitude.

As we come to the closing verse of the lesson, Amos 8:7, we are made to shudder at the prospect that lies before those who refuse to listen to the word of the Lord. This verse reads, "The Lord has sworn by the excellency of Jacob, Surely I will never forget any of their works." It is nice not to be forgotten, but not as this particular passage of scripture reads. God will hold against them all the things that they have done, and surely they must pay the last farthing of their indebtedness because of their failure to listen to what He has said of them.

One thing that we all need to have impressed on us again is that God always means exactly what He says.

The half way Christian is a torment to himself and no benefit to others.

There is always something in goodness that finds its way to the face.

There is a hiding place from an accusing conscience by coming to God to have it cleansed, purged, purified, and perfected.

One of the sublimest things in the world is plain truth.

CROP'S Supplemented Program for 1950

("Friendship Acre Movement")

CROP (Christian Rural Overseas Program) this year will supplement its campaign for American farm produce contributions to feed hungry families overseas by calling on America's farm youth, rural church organizations, groups and other farm organizations to participate in CROP'S "Friendship Acre" movement.

Those who participate in CROP'S "Friendship Acre" movement set aside a portion of their farm crop or of livestock and, at the time of maturity, will give the yield to CROP for shipment to mass feeding or individual relief projects of church organizations in other countries.

The plan in itself is not new. In Biblical times men set aside a portion of their crop as an offering.

More recently, the "Lord's Acre" movement, conceived 20 years ago by the Farmers' Federation of Asheville, North Carolina, spread to embrace farming communities throughout the nation to emphasize man's stewardship over God's blessing, the good earth.

"The Good Earth"

CROP'S 1950 "Friendship Acre" project will parallel the "Lord's Acre" movement and enable America's rural families, through community, farm and agricultural organizations and church and school activities, to aid the world's hungry and develop a new sense of responsibility for the needs of America's neighbors overseas.

To qualify for membership in the "Friendship Acre" movement, one notifies the local CROP office of his intention to join and signs a pledge designating a plot of corn, wheat, a berry patch, a pig, calf or a setting of eggs as his individual "Friendship Acre" project. If there is no CROP office operating in the county, notification of intention to join the movement may be sent in writing to: Friendship Acre Project, CROP, 308 West Washington Street, Chicago 6, Illinois.

On the pledge card, the "Friendship Acre" member signifies his intention to give the yield from his individual project to CROP if it is practical, or, if not, will arrange for its sale and give money to CROP. The relief organization will then arrange for the purchase at the equivalent value of an exportable farm commodity for shipment overseas.

On receipt of the pledge card, CROP's local or national office will issue to participants in the movements placards or markers for grain fields, special badges for stables, poultry houses or whatever project has been chosen by members as their qualification for participation in the movement.

CROP's national office in Chicago will keep in close touch with members by posting regularly to them a special Friendship Bulletin which will keep them informed of the progress made throughout the nation by one of the most

worthwhile rural community activities in 1950.

CROP's "Friendship Acre" movement will be promoted by mobilizing the voluntary efforts of church and agricultural organizations from coast to coast. A special attempt will be made to enlist the support of 4-H Clubs and similar rural youth organizations which are interested in feeding hungry neighbors overseas.

CROP, which was started in August, 1947, is sponsored by these Parent Agencies: Church World Service (22 Protestant denominations); Catholic Rural Life Conference for War Relief Services; and Lutheran World Relief of the National Lutheran Council.

Through CROP, gifts in kind, contributed by American farmers in harvest seasons, are sent by church agencies to the ill, aged, orphaned and destitute overseas. CROP emphasizes America's rural and religious solidarity by providing a medium through which Christian people in the United States can channel their aid to the hungry overseas.

Since its inception in 1947, CROP has shipped 175,000-odd pounds of donated American farm produce overseas to aid hungry families in 22 countries in Europe and Asia. This huge quantity of foodstuff required over 4,000 railway carloads and was collected in 1,500 counties of America's top agricultural states.

But the need continues: in Western Germany where 13 million refugees have been thrown upon the mercy of a shattered economy and are exposed to malnutrition, starvation and disease in poorly provisioned and ill-equipped refugee camps; in Japan where post-war economic collapse—so far staved off—remains an immediate threat; in China, where the impact of radical social changes on economic post-war chaos has caught countless millions in the tentacles of famine; and in other countries where millions of families have been reduced to a life of want on a sub-subsistence level.

The urgency of this continuing need, stressed in direct reports from church relief agencies operating in Europe and Asia, is reflected in the decision of Catholic Rural Life, Church World Service and Lutheran World Relief to continue CROP'S carload campaign through the harvest season of 1950 and to mobilize all rural groups, willing to help, in the "Friendship Acre" movement.

Have You Sent Your Publication Day Offering?



What's Doing in the Churches



UDELL, IOWA

We are to have the pleasure of having Brother Spencer Gentle, pastor of the Waterloo, Iowa Church for two nights of pre-Easter meetings. He will also speak at our High School on one of the mornings he is here.

Our Sunday School is preparing for a big program on Easter Sunday night. The Woman's Missionary Society is also preparing to present their Public Service Program on Sunday evening, April 16th. The laity will have charge of the services on the morning of that day. The wife and I are heading for Topeka right after Easter. Having been housed up practically all winter, we are getting anxious to travel somewhere.

No farming or gardening done in this territory as yet. It has been too wet and cold. I am getting stronger from day to day.

W. R. Deeter.



LENTEN PROGRAM GIVEN AT THE ASHLAND CHURCH

An evening of beautiful music, meditation and prayer marked a Lenten service in the First Brethren Church in Ashland on Sunday evening, March 19th. The Easter story was told in this beautiful manner.

"The Life of Christ the Lord," was the theme of the evening service. The featured soloists were Mrs. M. A. Stuckey, known over the country as a talented harpist, who had just recently given a series of concerts in her home state of Texas, and Mrs. Glenn L. Clayton, soprano, remembered by many for her many appearances in the various churches of the Brotherhood. They were assisted by Mrs. Edwin Boardman, reader, and Mr. Horace Huse, Superintendent of the Garber Memorial Sunday School, who read passages of scripture and told the Easter story most beautifully. The soloist and harpist were seated in the choir loft and the readers were concealed in the balcony. Mrs. Harry Dotson, regular organist of the church presided at the organ during the evening.

The ever beautiful "Ave Maria" was used by Mrs. Dotson as a prelude. The invocation was given by the pastor, Rev. H. H. Rowsey, and the scripture was read by Robert Holsinger, student of Ashland Seminary, who is the acting Class Leader of the Garber Memorial Brethren Church, a missionary project of the Park Street Church.

"The Magnificat" from Luke 1:46-55 was the theme on which the program was based. Mrs. Stuckey's first group

of harp numbers included, "Dreaming" by Schumann; "Oh, Lovely Night" by Offenbach; "Reverie" by Hasselmann, and "Little Star" by Ponce, the latter rendition being an arrangement by Mrs. Stuckey. During the rendering of the harp music the Easter story was told by the readers.

Mrs. Clayton's first group of solos was "Eye Hath Not Seen" by Gaul, and the beautiful "Holy City" by Adams.

As the Easter story proceeded, Mrs. Stuckey continued with "In the Temple" by Hasselmann; "Come Ye Disconsolate" by Webbe; "At Dawning" by Cadman, and "Variations on Two Favorite Hymns" by the harpist.

Mrs. Stuckey and Mrs. Clayton joined in bringing the Negro Spirituals, "Steal Away," and "Standing in the Need of Prayer," and the sacred selections, "In the Garden" and "The Peace that My Savior Has Given."

At the close of the musical program, Rev. Kenneth Solomon, who is the acting pastor of the Garber Memorial Brethren Church, gave a very interesting history of the church and announced that the offering of the evening was to go to the Garber Church permanent repair fund, at the request of those who gave the program of the evening.

An invitation was extended to any who would make decisions for Christ while Mrs. Clayton softly sang, "Jesus Is Tenderly Calling." The benediction was pronounced by David Ramsel, a pre-seminary student, who is also working in the Garber Sunday School.

The evening was a fine prelude to the further Lenten services and the services of Passion Week which are being held.



RAISH. Miss Mary Frances Raish, seventy-three, daughter of the late Elder John Baptist Raish and Mildred Thompson Raish, died at her home near Harrisonburg, Virginia, March 23, 1950. All her life a devout Christian, and a student of the Bible, she longed for the coming of the Lord. She was anointed on March 21st, by Elder T. D. Swartz and the writer. She is survived by her sister, Anna, who faithfully cared for her during her illness; also a number of cousins. Her father, a faithful minister, came to this country from Germany when but seven years of age. Service from Garber's Church of the Brethren near her home, and interment in cemetery there. Elders W. F. Flory, B. S. Landis and the writer officiated.

John F. Locke.

BEAL. Mrs. Martha Sophia Beal, sixty-four, wife of Walter E. Beal, died on March 22, 1950, at the home of her daughter, Mrs. Charles H. Craig, in Mansfield, Ohio. She was the daughter of James and Alice Warren Leedy

and was a resident of Richland County, Ohio, for the past thirty-two years. She is survived, besides the husband and the above daughter, by another daughter, Mrs. Dawson Maxwell; two sons, Austin and Donley; one brother, Loren Leedy; two sisters, Mrs. Austin Utsinger and Mrs. Otis Smith; six grandchildren. Funeral services were conducted by the undersigned, pastor of the Mansfield Brethren Church, of which she was a member. Burial at Lexington, Ohio.

Elmer R. Carrithers.

WHEELER. Louis Charles Wheeler, Jr., "Sonny," met his death Wednesday March 15, 1950, in a tragic accident when the coal truck he was driving turned over. The ramp giving way caused the truck to be thrown down the side some seventy-five feet. Death occurred at 1:10 P. M. in the Uniontown, Pennsylvania Hospital. The accident took place at Masontown. "Sonny," as he was known by his numerous friends, was at the time of his death 21 years, 9 months and 13 days of age. He is survived by his parents, Louis and Eva Walek Wheeler; one brother John, and grandmothers, Mrs. Anna Walek and Mrs. Louisa DeMarchi, all of Masontown. "Sonny" was a member of the Masontown Brethren Church, the Quads Sunday School Class, Masontown Volunteer Fire Department, Fayette County Fireman Association, and served as Assistant Scout Master. He had also been a very successful Counsellor and Athletic director in the young peoples camp at Juniata, Pennsylvania.

The funeral was held in the Masontown Brethren Church on Saturday afternoon, March 18. It was said to be the largest funeral ever to be held in the Church, showing the large place that "Sonny" had made in the heart and affection of the Community where he had been born and spent his entire life. Burial in the nearby Cemetery. The Funeral was in charge of the writer who had been his pastor for nearly nine years and in that period of time almost in daily contact with him. Rev. I. E. Vangor, pastor of the St. Peters Lutheran Church, Uniontown and pastor of the maternal grandmother assisted in the service.

Freeman Ankrum, St. James, Maryland.

ATTENTION—OHIO VALLEY LAYMEN

The Ohio Valley Laymen will hold their next meeting at West Alexandria, Ohio, with a banquet dinner.*

The Guest Speaker will be Rev. Clarence Stogsdill, pastor of the Gretna, Ohio, Brethren Church, and an Ashland College Gospel Team will be present for the occasion.

Wanted—All men and boys to come.

Yours in His Service,
George H. Snell, West Manchester, Ohio.

*Brother Snell did not include the date with his announcement.

The Brethren Evangelist

April Is The Miracle

Lorna Lisa Klein

April is the time of newness, of growth—

Of shining beauty unrepressed.

It is the hour of life written

In a song unbelievably lovely, annually expressed.

It is the miracle of sweet warm rain,

The new odor of wet earth rising;

It is the moment the unheard bird

Returns to an old tree, improvising

New notes in his throat. It is life, renaissance—

When man pulls down the limiting wall, the things

He built to keep him insensate, when he finds

Thrilling wine-like life within the wings

Of April air. It is when man is no more a clod

And sees the beauty of the universe

Revealed as the bright face of God.

SPRING

I opened my window and let Spring in;

She wandered in at will.

She cleaned the cobwebs from my walls,

And dusted my window sill.

With fragrant breath she scented

The four walls of my room,

And when she left I thought 'twas true,

That roses were in bloom.

All day she worked with cloth and brush,

She polished clean my pans;

When I looked into my garden,

I found Spring there again.

Dear Spring, I'll always await you,

When the soft warm breezes blow—

And visit me to freshen my room,

To make my flowers grow.

—Marcia Rose Janda.

RAINING, RAINING

Raining, raining, all day long,

Not a bird and not a song.

Water running down the spout,

Not a single chicken out.

Frogs are croaking, clouds are black;

Ducks are quacking, "Quack, quack quack!"

Water trickling, skies are gray;

Not a glimpse of sun today.

Dripping down on house and tree;

Too much rain, it seems to me!

—Nona Keen Duffy.

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The

Field Secretary

Travels

Mansfield, Ohio—The Secretary spent the first Sunday morning in March with our Brethren at this place. The church is in charge of Reverend and Mrs. Carrithers. A new parsonage was recently purchased. There was a good response on that morning in spite of considerable sickness, as reported by the Pastor. The congregation received gladly the missionary message.

Nappanee, Indiana—This was a very stormy week-end with plenty of snow in the Hoosier State.

I had been invited to care for the pulpit, since the pastor, Brother Myer, was conducting special services in Ohio. The morning attendance was very good but the storm and ice almost won the victory in the evening. However, services were held. There was great interest especially in the missionary message, at the morning worship. The Shively's hospitable home was open to the traveler. Mrs. Shively is President of the National W. M. S. Personal commendation has gone by correspondence to others who helped to make a successful and happy week-end.

After being a guest at the Kiwanis luncheon

and program the following day, Mr. and Mrs. Shively took me to Warsaw. After some contacts and calls, the Reverend E. J. Beekley, wife and boys took me to Plymouth. From here I could get the Trail Blazer to Mansfield, where my car was waiting.

The Warsaw Church is prospering and is making a good record for itself.

Akron, Ohio—Tuesday evening, March 14th, we drove to the Akron Church, where special services were in progress. The Reverend John T. Byler of Louisville was the Evangelist and Reverend J. G. Dodds, the Pastor. It was a real evangelistic service. The spirit was there; no question. Souls were being saved. Mr. and Mrs. Dorman Ronk (my son-in-law) offered special music. We need a half dozen new churches with such a record. Great Faith and unquestioned Loyalty describe this congregation.

Ashland, Ohio—The Secretary is constantly being invited to serve in so many places at the home base, but usually must refuse because of appointments elsewhere. I did teach our Sunday School Class one morning when the teacher, Brother Vanator, was ill. This class assists a worthy Seminary student in Ashland College.

Also—a message was delivered one evening to the Girl's Gospel Team of A.C. It was a devotional program of highest order.

Burlington, Indiana—The Reverend Wayne Swihart called for Prof. Flora and the Secretary for a double-header occasion. He spoke at Cambridge, while I gave my missionary message to the Burlington Brethren. Here is a strong, growing church. They must soon have a larger Church. It is the seventh year for this pastorate. We were entertained in the home of the Rodkeys. Mrs. Rodkey is Vice-President of the National W. M. S. After Sunday dinner with the Swihart family, the Parson rushed us to Peru for a Shipshewana Camp Committee meeting. Plans were considered for combining Ohio and Indiana camps again at Shipshewana.

Everett Miller and Woodrow Immel of New Paris, rushed us to Rochester where we took train direct to Ashland—with arrival here being 2:10 A. M.

I regret to refuse so many invitations for services within the next four weeks. I should be able to fill the shoes of four men.

Pray for—many souls to be won over this Easter Season.

(Continued on Page 10)

These Things Come To Mind

by Veda Liskey



Editor's note: We planned to have Miss Liskey's article for the special Easter number, but it arrived three days too late. We recommend it to every reader. E.M.R.—Editor.

Experience is indeed a great teacher. Out of my 17 months of experience and work in The Church of the Brethren have come many, many impressions—impressions of missionary activities and impressions of the ways, customs and daily life of the Bura people among whom I work. Impressions are numerous because of the great difference in cultural background, thinking and mode of living between the missionary and his neighbors.

It is my purpose, therefore, to choose out of this wealth of impressions some that will be most interesting and inspiring to you, my fellow Christians. Not that I desire solely to entertain you with interesting news or facts about a strange, far away land or about the various activities of our missionaries, but shall endeavor to impress your minds and hearts sufficiently that each shall realize more fully than ever before the important part that each of you can play in every phase of our work here in Nigeria. And that increasingly we need your fervent prayers; your generous financial support; your interest and whole-hearted concern. At this glorious Easter season may each of you dedicate anew your all to the task of making known the news of a risen Saviour, not only here, but through the whole world. The ways and means of publishing this good news is in your hands if Christ really and truly reigns in your hearts. May the Holy Spirit which is in you guide you to a deeper realization of the task which is your rich privilege to perform. May you continue to be faithful and may God richly bless you in your every effort to make Christ known.

Need of Workers

This is an age-old impression of all missionaries. Every single day the missionary is extremely conscious of the great need for additional helpers. There is here in Northern Nigeria a territory of some 6,000 square miles with a population of around 200,000, for which The Church of the Brethren is responsible. We have 47 missionaries in our six stations and Hillcrest School in Jos. A seventh station is being built at this present time. There are six organized churches with a membership of 651. Besides these stations in the more populated areas there are scores of villages that have never been touched because of the lack of staff.

At the beginning of this school term, we were in dire need of teachers, and so one of our nurses from another station was asked to come teach in Garkida. I was also asked to teach three classes in our Central School (training school for teachers and hospital workers). This is being done in addition to my usual hospital work. One unusual day my cook said to me, "Why don't you please write to America and ask them to send someone to help you?" And then I was forced to answer him honestly and frankly by saying that there are people waiting to come to help me but there is not enough money to send them. Such answers are difficult for them to understand for they think we are rich. Also many African Christians are not able to understand why so few people are willing to leave America to be missionaries. What would be your answer to these inquiries?

We not only need teachers but doctors, nurses, pastors for our churches, builders, and agriculturists. There is no end to the workers we could use immediately.

The Need of Christ—and the Gospel

This, too, is an age-old impression. But not until one really sees with his own eyes and experiences it with his own heart, can it be realized that there can be such a need for Christ and His way of love. The stark ignorance and darkness in which these people live is appalling. About them is gross superstition and fear of evil spirits—curses that only the knowledge and love of Christ can dispel. Fear and superstition rule far too much of their lives and actions. Often they lose faith in some of their practices but are afraid not to continue their use because of fear. In my dispensary work scores of people come to us after having tried the "witch doctor" and other devices in order to be made well again, and will admit that the thing they did or had done did not work but out of fear or pressure of older people they resorted to such practices. The heart-breaking outcome is that they so often come after it is too late for us to be of service and after having spent much money for native medicines and treatments.

Several months ago I was told about a young man that had died. When I asked the cause of his death they told me that an enemy of the man put some medicine on the top of the man's house so he would die. Several months later the man did die and the relatives really believed that the medicine had killed him. Because of the great fear that he would die the man was unable to eat or sleep and stayed in his house all the time. Finally he became so thin and weak that he became ill and died. He had succumbed to the power of fear. Many like examples could be cited for the power of fear and superstition is indeed prevalent among these Bura people.

Christ is sorely needed in all the various aspects of life, but I am especially impressed by the fact that He is needed in the social and family relationships of these people. The status of women and children here testify to this fact. In far too many instances they are regarded as of economical value with little respect for personality or individuality. However, gradually their status is being raised and a greater respect is given them. This is especially true among our African Christians. The women are learning to read and think for themselves and to take part in the life and activities of the church and community. Children in greater and greater numbers are being sent to school and more and more girls are being allowed to attend school. These are only a few of the apparent needs for the abundant life which Christ desires for all people. It is only after these people accept Christ as their personal Saviour that they can know the true joy of the abundant life in Christ Jesus.

Other Impressions

I have been greatly impressed by the desire for knowledge of the part of our Bura people and a desire for a better way of life. Many are indeed searching for the truth. Many are fighting against all sorts of odds in order to secure an education for themselves.

Also recently there has been a renewed interest in out-village evangelism among our young Christians. Every Sunday they go out to some 20 villages to preach and teach what they know and have experienced in the Christian life. We trust that their enthusiasm shall not wane but that Christ shall use them and that they shall let Christ use them in the extension of His Kingdom in this land.

In this brief account of some of my impressions of the work here I trust that God shall so use this to impress anew your minds, that ever before us lie the fields white with the harvest and that the commission, "Go ye" is as real today as it was when spoken by our Lord many hundreds of years ago. May the Risen Saviour touch the heart of each Christian in the world that he may see afresh the supreme need for sharing Christ with every non-reached soul in the world.

May Christ richly bless each of you this Easter season and make you a greater and greater blessing in His Church.

May I thank you for your fine support and your continued prayers for me and the work of The Church of the Brethren in this land.

In His Service,

Veda C. Liskey.

A Vaster Challenge Than The H-Bomb

"Fear not him who has power to kill the body . . ." How alive with hope and comfort these words have become to every child of God! To students of the Prophetic Word the news of the hydrogen bomb is yet another portent of "things to come." Man, alienated from God by unbelief, must destroy himself. It is the end of man's fallen state. All the H-bombs, and even greater horrors that may be devised cannot touch men and women who have become "new creatures in Christ Jesus" and therefore have a heavenly citizenship in a new creation.

Men's hearts are already failing them for fear of what they themselves have discovered but cannot control! Man is destructive. God is constructive. The Scriptures tell us clearly of these days. "The earth and its works shall be burned up." Let us, as Christians, remember Paul's words: "Set your affections on things above, not on things on the earth." No warning could be plainer. If men would only listen, and by the gift of the Holy Spirit be led to tear away the veil of materialism, blighting and overshadowing the world! Our citizenship is in heaven . . . whether we live in an age of earthly peace or war . . . plenty or famine. "I have learned," said the apostle, "in whatever state I am therein to be content." What peace such a message can bring to those who "Rest in the Lord" and who "mind not earthly things!"

Christians will look up as the prophetic signs came to pass recognizing in them the manifestation of our redemption which draweth nigh. In case we may be accused of "running away" from responsibility, the following simple illustration taken from nature, may serve to make our meaning clearer. When storm clouds gather on the horizon, what do we do? Try to stop the storm? Of course not! How foolish even the suggestion seems. Obviously we make for shelter—not only for ourselves but for all around us. So, too, when the Christian sees man-made storm-clouds sweeping across the earth in a fury of hate, horror and destruction, he seeks all the more earnestly to proclaim the Way of escape, for mankind . . . to find safety and shelter in Christ. The challenge of the H-bomb is swallowed up in the far vaster challenge of God's care for His own. With joy in our hearts, we can sing the beautiful Psalm of David: . . .

"God is our refuge and strength, a very present help in time of trouble.

Therefore will we not fear, though the earth be removed. And though the mountains be carried into the midst of the sea."

—Prophetic News and Israel's Watchman.

THE CHURCH AND THE HOLY SPIRIT

by *Claud Studebaker*

Scripture Reference

"But God hath revealed them unto us by his Spirit for the Spirit searcheth all things, yea the deep things of God." (I Cor. 2:10) "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God." (Eph. 3:3, 10) "But ye shall receive power, after that the Holy Ghost is come upon you"; (Acts 1:8) "... It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart I will send him unto you." (John 16:7). "And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem. And ye are witnesses of these things. And, behold I send the promise of the Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:47-49).

Plain Teaching

Certainly, these words of our Lord recorded in the holy scriptures and the words expressed by the holy apostle, Paul, made known unto him by revelation, and given unto us as the Word of God, make very plain and emphatic that the Holy Spirit is to direct and empower the church. It also makes plain that the church is not an after thought of God, nor a scheme of men, but is, "According to his eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3:11) "And when the day of Pentecost was fully come," this is not merely an incident descriptive of the beginning of the church but the foreordained plan of God to send the Holy Spirit to empower and guide in the formation of his church. Under the power and wisdom given by the Holy Ghost, Peter stood up and preached Jesus Christ as the Saviour of men whom God sent and empowered, who lived, died at the hands of the determinate council, but God raised him from the dead and made him both Lord and Christ. He drove this great truth home to Jewish hearts by quoting from their prophets and the Psalms. Under the tremendous power of this first sermon, where several thousand heard, many were convicted of their sin, "And said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37) "Then Peter said unto them, 'Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.'" (Acts 2:38) Here we have Peter under the power of the Holy Ghost telling people what to do to be saved, and



with many other words exhorting them to be saved. Then they that gladly received his word were baptized and the church was launched on her vitally important mission in the world. Her charter has never been changed. The Holy Spirit is essential to the regeneration of every man and to the life and activity of the church.

Guidance by the Holy Spirit

It is my firm conviction that the Holy Spirit will guide each life and direct the work of the church if men will, in becoming humility, submit to him and really desire his guidance. Peter reaffirmed this great truth when after he was taken in custody by the officers of the law and miraculously delivered by the angel of the Lord, saying, "And we are witnesses of these things: and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5:32) That portion of the Bible which we call "The Acts of the Apostles" might well be truly called "The Acts of the Holy Ghost." It was the Holy Ghost who directed and gave wisdom and power to meet and overcome the sin in individual lives and the bitter opposition from the Jews and from the Roman state and Pagan idolatries common in the beginning of the Christian era.

Ananias lied to the Holy Ghost when he kept back part of the price of his land which he and his wife, Sapphira, had agreed to do, and received the extreme penalty of death, for lying to the Holy Ghost. It is my candid opinion that God recorded this sin and its penalty in such lurid and forceful words that we might know the very great spiritual danger we court when we disobey the tender call of the Holy Spirit to our hearts. If all members of the church who in their conduct lie unto the Holy Ghost, were thus judged and summarily executed, our church membership rolls would soon be freed of all hypocrisy.

Deacons and the Holy Ghost

When the church was to select the first board of deacons, these men were required to be men of honest report, and full of the Holy Ghost and wisdom. It was said of Stephen who became very active in the work, that he was full of faith and the Holy Ghost. In his death by a most

sordid fashion, "But he, being full of the Holy Ghost, looked up stedfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God." If we could have deacons so qualified, full of the Holy Ghost and wisdom, to serve continually in the church, the work of God would go forward in a fine way. The deacons are not the administrative body but that group set apart to perform a labor of love to the needy and sick, particularly, and "Holding the mystery of the faith in a pure conscience," and be able to minister to the church generally in things of faith and doctrine. To such a ministry the guidance and power of the Holy Ghost is essential.

The Holy Ghost Marks the Progress of the Apostolic Church Recorded in the Scriptures.

The eighth chapter of Acts records the work of Philip as he evangelizes in Samaria and the Holy Spirit was essential to a finished work of Grace. In the ninth chapter the conversion of Saul to the Christian faith was only complete when he had received the Holy Ghost. He must first receive his sight, then arise and be baptized and wash away his sins and receive the Holy Ghost. You may argue as you choose as to just when he received the Holy Ghost, but surely it was not before his sins were forgiven. It is God who forgives sin, and it is God who gives the Holy Spirit unto all them that obey him.

The conversion of Cornelius is another example of the work of the Holy Ghost. He was a good man and a man of faith and prayer, but he needed to hear words whereby he could be saved. The record of the Angel and the vision and the apostle Peter going down to Caesarea, to preach

to Cornelius, and his kinsfolk, and friends, and the power of the Holy Ghost coming upon them as he preached, as the Holy Ghost came on the day of Pentecost. Then they were instructed that they might be baptized and of course receive the gift of the Holy Ghost. Such is the procedure which God has ordained for the church. The eternal purpose of God to redeem all men by Jesus Christ is clearly set forth in his gospel . . . "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." (Eph. 1:4, 5). In fullness of time he came, "God sent forth his Son, made of a woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4, 5).

This Christ came to earth, lived, died, rose from the dead, ascended back to the Father, sent the Holy Ghost to regenerate, to comfort, to guide into all truth. He testifies of Christ, He gives power to obey the word, He bears the fruit of love, joy, peace, longsuffering, goodness, gentleness, faith, meekness, temperance. Much error clusters around the person of the Holy Spirit and his working, even by those who believe in Jesus Christ. If we take Christ as our Saviour and Lord we must follow the leading of the blessed Holy Spirit and bear the fruit of the Spirit. "If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." (Gal. 5:25, 26).

—Pastor South Bend Church.

GOOD NEWS FROM THE WEST INDIES

The Reverend John Depew, superintendent of the West Indies Mission, reports 6,010 converts last year as a result of the preaching of Bible school students and native preachers in Haiti. In the Aux Cayes jail services, 184 criminals confessed Christ. Haitian contributions amounted to 56,043 gourds, which is very much considering that the average Haitian earns only 100 gourds a year.

Cuban Christians have sent a missionary to the Canary Islands, Mr. A. Acosta, a graduate of the Cuban Bible Institute. The heart of the West Indian work, from which are flowing rivers of living water to all parts of these West Indian islands, is found in the Bible schools in Cuba, Haiti, the Dominican Republic, and Jamaica. Some 103 native and foreign workers are concentrating their efforts on training young men and women for evangelistic service.

Advance in the Catholic-ridden Windward Isles—Grenada, St. Vincent, St. Lucia—and in Dominica is now planned. In Guadeloupe, Mr. Hartt has had encouragement in the conversion of a

young French judge and his wife, both of Protestant background but unconverted:

"Faith came to Mr. Liotard after a long private exposition of Hebrews concerning the once-for-all sacrifice of Jesus and His all-sufficiency for salvation. On April 9th, he and his wife confessed their faith publicly in the town square. Never had any before been heard giving such a testimony, and for people of their station, it was real death. They will engage in lay evangelism in Guadeloupe."

Mr. Verdier, Guadeloupe's police chief, and his wife are Christians, and in touch with Mr. Hartt. "They are going to arrange a weekly service in their home, to which a number of officials and their wives are to be invited. We had hardly dreamed of reaching this class of people with the Gospel, and I scarcely need emphasize the possibilities of such an opportunity."

In Haiti, as a result of an evangelistic campaign, one district became so law-abiding that the authorities replaced the local chief of police, thinking that the lack of arrests must be due to negligence on his part.

Missionary work is expensive—in terms of time and effort—in terms of human life—in terms of dollars and cents—in fact all good things have a price but we buy what we need, we even buy what we want, we ought to buy what is the best, and most of all we need to remember that we are stewards of “divine grace,” and that we must give an account of our stewardship.

We are too often confused when we speak of missions, and we think of missions as something far away, in Africa, China or South America. As a matter of fact one of the definitions given by Webster is “a mission is a course of sermons and services designated to quicken the faith and zeal of Christians, or convert unbelievers.” As a matter of fact, if we turn to the Acts of The Apostles and read of the beginnings of the Church, we will discover that it began in Jerusalem on the Day of Pentecost, that believers went everywhere telling the good news, they were driven from their homes and being scattered abroad they went everywhere testifying. Go back again and read the story and note the cost, in time, in effort, in life and in money. They gave so fully of their time and energy to the work that ere long those who had been reached by “foreign missions” in Asia and Greece were sending offerings to support the mother Church.

“divine grace”—men will not hear unless we are good stewards.

Only a few years ago, there was some complaint that our Missionary Board had too much money, that they were not using it, that money in the banks was not fulfilling its mission. Perhaps the Boards’ publicity was at fault in not making all of the facts in the case known. Of the Home Mission money, much of it had been earmarked for particular purposes, namely helping in the building of certain new churches whose construction was held up because of the war. When the war ended and the building of new churches was possible, the Home Mission funds were quickly spent, and we can well be proud of the accomplishments. Remember it does take money to build churches as well as life to man the Churches!

The reason for referring to the Home Mission funds, is that we are very anxious that the Church shall not be misled in any way with reference to our Foreign funds. We do still have some money, but we have spent large amounts during the past year. It costs money to send men and women to South America and to keep them there, and we dare not wait until our funds are exhausted before we ask for more. These people are in what it is to us a Foreign land and we dare not neglect them. It is for

The Challenge To The Brethren In This Missionary Offering

by Willis E. Ronk

Thus it has been in every aggressive period of Christian history, and every live and aggressive Church today that it costs in the aforementioned ways to build the Church. As inflation increases—which is only another way of saying that money buys less—in terms of dollars it takes much more to maintain the Church and to aggressively build the Church at home or elsewhere. Our mission is to build the Church, or more accurately to give our testimony, to aid others in giving their testimony, so that the Lord can build His Church. He depends upon us to do our part and we dare not neglect our responsibility or lose our opportunity for service.

We are stewards of “divine grace,” is a statement which we dare not take lightly. That our lives belong to the Lord by right of His creation and by right of His redemption, we would hardly dispute, but the implications of the statement are far reaching. Our life belongs to Him, therefore we must serve Him wherever he calls; our time belongs to Him and we dare not waste it or let it slip carelessly out of our hands; the things, which we say are ours, rightfully belong to Him and we are stewards of life, of time, of effort and of money. Will we go even a step farther? We remember that we are saved by grace, through faith and not of ourselves, it is the gift of God. Any who are saved must be saved in the same way, but God uses human instruments as a means of reaching men and women. How many in Africa will be everlastingly lost—or how many in South America will be lost, because we have not done our part in going as God commanded, or in not giving of our means, what we call our own, to give them the message of LIFE? In this sense we are stewards of

this reason that our Easter Offering must be large.

It is also true that we have a number of young men and women who are now preparing themselves for foreign work. What are we going to tell them? We are telling them to prepare and that the CHURCH WILL SEND THEM AND CARE FOR THEM. We are telling them that we want to have a part in preaching the Gospel in South America and in some other field not as yet chosen. This is our great opportunity and the time is NOW!

There is one more thing which must be said, and that is that a Church, any Church, local or denominational wide, which neglects to send forth men and women everywhere possible to preach the Word is not merely about to die or may expect to die, but that such are in a dying state now. That Church has lost the true meaning of the Gospel, has become selfish and forgotten the world-wide Evangel of “go ye into all the world . . .” And not only so that Church and those individuals have missed the real joy which comes from going or from helping others to go when they cannot go themselves. We need the joy, the thrill of our own hearts, the deep satisfaction which comes from knowing that one is in the will of the Lord—whether to go or to send.

Jesus looked up that day at the well in Samaria as he talked to the disciples, and saw the “foreigners,” the despised Samaritans coming out to see and hear Him, and He said, “Say not ye, there are yet four months and then cometh the harvest, behold, I say unto you lift up your eyes, and look upon the fields, for they are white already unto the harvests.” If there was ever a time when the

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Laying Aside First Impressions

by June Byler —South America.



To some people the phrase "a stranger in a strange land," brings memories of loneliness and a desire to remain on native soil never again to leave loved ones, familiar customs and everything else "home" stands for. To others who have been able to employ a spirit of adventure, it amounts to a life broadened by new experiences, and a better understanding of other peoples and races. But to those who have left father and mother, houses and lands for the sake of Christ and His Gospel, there comes the fulfillment of a wonderful promise: They shall receive a hundred-fold, fathers and mothers, houses and lands, with persecutions, and Life everlasting. In our own case the promise has not been withheld, especially in the making of new friends.

Since acclimation is one of the requisites of any person settling on foreign soil, the situations we have met with are not so unusual. They have provided us with some embarrassment and a great deal of amusement.

The first incident that stressed the difference to me between North American customs and those of Argentina took place in a restaurant. The dissimilarity lay not only in the food, for I had eaten in restaurants of every description and nationality in the States, but in the method of eating. The manners that have proven passable at home are so unusual here that they draw attention. To eat fruit or a sandwich with one's fingers is very uncouth. The natives are adept in peeling bananas or oranges with knife and fork, but to date, I have made no public performance of my skill.

Another distinction is especially noticeable in the status of women. Perhaps to me, this is one of the major differences, and most difficult to accept. For, in my opinion, a country can never rise above the standards of its womanhood. One thing is certain, however, where Christianity has entered, this inequality immediately lessens; but it will take years to break down all the barriers and prejudices.

Not only the customs, but the language as well, has complicated our lives. We have thanked our heavenly Father many times for a sense of humor and ability to laugh at our mistakes. Robert will never live down the time when wanting to show appreciation to his hostess, asked a young man how to say the sandwiches were delicious. He was told to say, "They are oscaroso," a term meaning the exact opposite. The host, who tired to give him some credit said, "Well, at least Sr. Byler is frank." This is one of innumerable mistakes we have made. Sometimes in talking with people, we find that either their ideas or ours have been misunderstood; but these errors are becoming less and less frequent.

However, there are still occasions when a roomful of people are carrying on an animated conversation, that I

sit in ignorance of the subject that is causing such excitement. When a word or phrase sounds familiar and I, anxious to prove that there is still a spark of intelligence burning, venture a remark only to be looked at with pity like a child that has spoken out of turn, do I realize that there is still much to learn.

"Do you ever get homesick?" many people have asked. As we are normal in our response, there are occasions when we think with some longing of the people and things we once knew. Christmas was so different that we were inclined to recall other Christmases; but the remembrances from our friends and loved ones helped a great deal.

Several weeks ago at an "Aire Libre," open air meeting, the loud speaker played "The Star Spangled Banner" and "America." As it was the first I had heard these songs since coming here, my reaction showed a great deal of weakness. Tears, which were most unwelcome in so public a place, insisted on making an appearance, and I was forced to walk away until they could be brought under control.

The friends we have made have done much to alleviate any homesickness by their kindnesses and their desire to be helpful in any possible way.

But above all, we have found here a large majority of the population with a warped conception of God and of our Lord and Saviour Jesus Christ. Though the need is so immense, there are comparatively few to help them. As Christians, we are doubly aware that we are "strangers in a strange land." The Gospel is not known outside of a few chosen circles. The effort is being made to widen these circles, but progress is slow.

Workers in many other fields tell of wonderful responses to the Word of God, but we do not find the same thing true in Argentina. We are becoming more and more conscious that ours is a difficult field of labor. We are not asking that the way be made easier, but rather that our Father will lead us into the paths of most usefulness.

Knowing that the prayers of you people are following us in our every endeavor, is a constant comfort to us, and our prayer is that we may be faithful stewards of the work that has been entrusted in our hands.

WHEELER HOME FUND

A Friend, Elkhart, Indiana	\$ 5.00
Mr. & Mrs. U. J. Shively	25.00
W. M. S.—South Bend, Indiana	50.00
Mr. & Mrs. Hamilton Bowser	5.00
A Friend, Gretna Church	43.70
Mr. & Mrs. Earl A. Phillips	25.00

Kings Servants S. S. Class, Falls City, Nebr.

Medicine one year for leper in Nigeria\$ 8.00

Christian Missions In Other Countries

by Clayton Berkshire



It is gratifying to read and to hear of the growth of Christian Missions in other countries. Many things have transpired in recent years adding impetus to the outreach of the Gospel. That World War II has revealed some things somewhat responsible for the growth, is beyond doubt. The atrocities of the enemy, Germany, Japan and Italy, have opened the eyes of the world that even the liberals of Christianity see the falsity of the concept that man is inherently good. Sin has come back into our vocabulary.

Such tragedies as Hiroshima with all of its implications, has caused men to look up. Such a wholesale destruction of life cannot leave the human emotions untouched. A-bombs and H-bombs speak with a certainty of the peril of these days. There is a consciousness of the shortness of time; a realization of the tremendous task yet unaccomplished; a recognition of the tragedy of delay.

1. Prospects

What is the outlook for Christian missions in other countries? The outlook is generally good. The doors seem to be open in most places, and the hindrances seem to be confined to some few areas. There are real human needs in most countries of the world, and missionaries are depended upon to supply these needs. This is, indeed an opportunity for the Gospel.

In the Latin American countries, hindrances seem to exist in the greatest degree. Evangelical Missions are being carefully watched in these countries. They are predominantly Roman Catholic, and only a limited amount of Protestant help from the outside is being permitted. The prospects are not so good when we consider them from this angle. Persecution of those within the countries, prevails as a means of stamping out the Protestant work. Real Christianity makes astonishing progress under such conditions, so the outlook is not so bad at that.

Argentina

In Argentina, religious freedom is under growing restrictions. Regimentation prevails more and more. Dictator Peron's proposals to the national congress militate against the Protestant Church. Compulsory registration of ministers and religious organizations encumbers the work with red tape, and that so designed and so manipulated to forbid the holding of religious meetings, so termed "unauthorized." Protestant radio broadcasting has been curtailed by technicalities. The evangelization of the remaining Indian tribes has been decreed to be the right of the Roman Catholic Church, exclusively. So the work of ministers here will be difficult but not impossible.

Due to the prevailing conditions in Argentina, I want to mention the character and method of our work there. The Brethren Church in Argentina has been a rather indigenous church. By that I mean, "it is native to its location in race, language and custom—not foreign or im-

ported." In Argentina—a church for the people of Argentina, and which the native people support. A church so composed, and with such a philosophy back of it, is destined to be strong and possessive of advantages. The members are not mere servants to those from the outside. They are the Church, and therefore must assume the responsibility of stewards, supporting and evangelizing. The life of the church rises or falls through them. In a time of national crisis, the indigenous church remains as a fixed part of the nation. Foreigners may be forced to leave the area, but the natives are citizens of the country. They remain.

Colombia and Bolivia

These two South American countries have had considerable political and civil strife in recent months. It has curtailed some of the work of Christian missions there. Catholic intolerance for evangelical missions has been quite pronounced. Lives of missionaries and native Christians have been taken as persecution promoted by the Roman priests runs rampant. Several American missionaries have been forced to leave their posts and some of them without their possessions. The outlook for Christian missions is a little hazy in this area.

Africa

Africa, for many years the continent commanding the greatest missionary interest, probably is not receiving the attention it deserves. It is a vast field ready for the Gospel. Tribes and villages without a permanent missionary, beg for itinerant missionaries to come and live with them that they might hear more about the Gospel. There are far too few workers to go around. What better opportunity could God put at our feet? Shall we run with haste?

Ethiopia has opened her doors and requested Christian teachers, doctors and nurses. Nigeria, Belgian Congo, Kenya, Sudan, and many other areas of Africa offer unlimited opportunities for Christian missionary work. The prospects are excellent, as the growth of the present established work testifies, continually.

Japan

Where is there a place on the face of the globe as ripe as a harvest field as Japan? Japan is ready. The response to the message of those working in that field is indicative of this. Jacob DeShazer, a former Doolittle Bombardier, is now bombing the city of Tokyo with the Gospel. He is said to have spoken to thousands of Japanese people and has had 1,300 public confessions of Christ in a campaign in Tokyo. Other evangelical missionaries report of the readiness of the Japanese people for the acceptance of the Gospel.

General Douglas MacArthur's plea for 100 missionaries for 1949 received only a small response. It is reported that there are less than 200 American Evangelical mission-

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THE SPIRIT THAT WINS

by George T. Ronk

Much praise has been given to certain men at all times for their pluck, courage, perseverance and "the spirit that wins." They say you cannot keep a good man down. All this is good enough for inspirational talks, maxims of age, social courage talks, and to build the spirit of self-reliance and free enterprise. This is distinctly "the Spirit of Man" at his best. We do not discount it. But it is not good enough when you approach the work of God.

When we speak of the Spirit That Wins in promoting the Cause of Christ we are not dealing with anything that is mundane. In the spade work of good human relations and human achievement, you may get along very well with a spade. But when you are delving in the field of Sin and Salvation, of God-man relations, brother, you are down to bedrock; and you will make progress only to the extent that you explore the wisdom and the experience of the past—in the labors of other men—in the inspired record of other men's solutions. Your progress will be notable only to the extent you learn how to fit the cap—and lay the fuse, and sagely handle the Dynamite of God,—the dunamis of the Holy Spirit.

A realistic faith in this thing of power, as well as a working knowledge of what can be expected under given conditions, is a prime requisite for a productive workman. The project is limitless before every engineer of destiny, who is privileged to stand in the place of the mighty of past ages, carrying on the project of God. The job is just as huge, just as important, as that which faced the living men of Pentecost, and we, the living men of today have all the privileges, all the tools of the Apostles, and before us lies the same worn blue print,—God's plan of the Ages!

Do you believe that? "To you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Do you believe that? Then what do you mean when you say these works of power cannot be done today!

In every generation the mass of Gods' children take their salvation as so much routine,—so much teaching,—so much going and coming, so much wandering and indifference, so much gentle philosophizing, so much moral living,—but no shock to routine, mind you!

But in every generation, coming in bursts of explosions, God digs up some unusual and unconventional individuals, who are not satisfied with this shallow spade work, this constant dulling of the spade edge on the underlying bedrock,—then things happen, and the work makes progress by leaps and bounds. These people may come as vine-dressers or gatherers of Sycamore fruit; they may come from the royal palace, like Isaiah; they may come from the Seminary like Paul; they may come from the nets like Peter; they may appear like a comet to burn only a while, till the glow within has burned out the body and nerves. But God produces them in every age, and God will produce them in a more sophisticated day than 1950,—maybe in the holocaust of the Atom Bomb, maybe tomorrow!

When they appear they will put the church to shame by the flaming Dynamite of God which they will throw about, not in blind anarchy, but in seasoned, wise constraint; the constraint of students of the Word and power of God! They will not be men of genius; they may be simple men of basic education but realistic faith. And the saints and sinners will believe in them and in their teaching.

As fixed as the law of gravitation is the law of the Spirit of power; and God's promises and God's plan change not. Whatever your lot, whatever your call, the first essential is to be where God wants you at the time, and about the business He wants you to be following. His purposes are very wide and inscrutable; they affect the layman as well as the minister. All occupations are holy for the child of God, wherever he is, whatever he does,—if he is central in the Will of God. The Dynamite of God is always at hand for the true workman.

—Cedar Rapids, Iowa.

SECRETARY TRAVELS

(Continued from Page 2)

Pray for—our greatest Foreign Missionary Offering.

Pray for—our missionaries in Argentina and Nigeria. (Especially for Mrs. Byler until she is fully recovered.)

Pray for—the native preachers and teachers in South America.

Pray for—every barrier to be removed that the S. A. building program may go forward.

Pray for—Dr. C. F. Yoder as he writes books and outlines for the contemplated Training School.

Pray for—your Missionary Board.

Pray for—the South American Commission.

THE CHALLENGE TO THE BRETHREN IN THIS MISSIONARY OFFERING

(Continued from Page 7)

world was torn up, tossed about, and at sea in thought and in life, that time is now. If ever there was a time when a strong voice, a voice of certainty, authority and of assurance was needed, that time is now. If ever there was a time when the world was ripe for the Gospel, that time is now. Brethren! What will we do—more yet WHAT WILL YOU DO, and again WHAT WILL I DO?

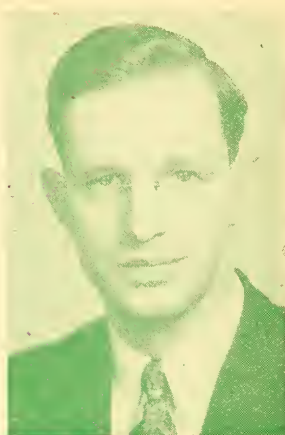
"Far and near the fields are teeming,
With their waves of ripened grain;
Far and near their gold is gleaming,
O'er the sunny slope and plain."

"O thou whom the Lord is sending,
Gather now the sheaves of gold . . ."

—Pastor Goshen Church.

A CHALLENGE BEFORE THE CHURCH BECAUSE OF CRIME

by Rev. Percy C. Miller



The word "crime" is brought before us each day as we pick up our newspaper. We are brought quickly to realize how the innocent is made to suffer. The floods throughout various parts of our country from time to time are a national calamity, leaving in its wake, disease, famine and death. But as I look upon this country of ours, there are other floods in the social realm which are menacing life and country.

In 1912 our prison population was 160,000; in 1937 it was 500,000, and increasing at the rate of 25,000 every year, until today the prison population is 750,000. Crime has increased 85% in the last 10 years. Murders have doubled in the last 20 years and more people have been murdered in the last 4 years than American soldiers dying in the last World War. According to facts secured from the Federal Bureau of Investigation, in the first nine months of a recent year, there were 549,995 offences committed in 1386 American cities with an aggregate population of 56,613,400. And of 292,530 arrest records examined, 19% represented persons under 21 years of age; 18% were between ages of 21 and 24, and a total of 37.4% were under 25 years of age.

Certainly as Scripture tells us, "perilous times shall come" (2 Tim. 3:1). The Lord Jesus told us iniquity should be multiplied (Matt. 24:12) in the last days, and we see lawlessness and paganism growing up together in the land. Something must be done; who will do it? We as Christians must certainly realize that it is a great challenge to the Church. What the world needs more than anything else today is the Gospel of saving grace through Jesus Christ. It is a task for each one of us, laymen as well as ministers. I am just wondering as I write this article how many of our Churches have made any effort to combat crime during even the past year.

Let me give you just a few more statistics which will show more reasons for an increase in crime in the past few years. A great life insurance company, questioned the other day about intemperance among young people, underlined the opening paragraph of its latest report for the answer and this is how it read: "Excessive use of alcohol shows an increase of 18% since a year ago as a cause of uninsurability among people under 30 years, and an increase of 197% for the same group since 1933." "Alcoholism among women is on the increase" writes the director of a great hospital, "owing to the ease with which liquor can be obtained, and the changed attitude of society toward those who drink—housewives predominate—rate 10 to one."

What we need in every church is greater missionary

work. I have in mind first of all in our individual communities. Too many of us are satisfied to work only with those who happen to come of their own accord into the Sunday School and Church Worship hour. We have the Scripture "Train a child up in the way that he should go and when he is old he will not depart from it." Every Sunday School should be growing. If it is standing still, or is on the downward course, something is lacking somewhere. What do we find in our particular school? Too many of us are willing to let the spirit of the world dominate our community. Where a crime is committed the spirit of the world has been at work. God is asking for a chance to work in each community. It is up to the Church to give God this chance. Does your respective church have an influence that is felt in the country round about you? Sometimes we can bring the people to the Church and then at times we must take the Church to the people.

I trust that every Church has put forth some Evangelistic effort in the past year. We realize that too many Churches are satisfied just to let the various auxiliaries of the Church reach the unsaved. This may be of some help but it definitely can not do it all. A real Evangelistic effort in the form of a revival will make the influence of the Church to be felt in the community. My hat is off to the minister who in this day and age does not soft-pedal but sends the truth home and lets members of the congregation put the shoe on if it fits. Never has the minister and Church faced a greater challenge for we have never heard of as much crime as we now have.

What must the Church as a whole, the Sunday School as a whole, and individuals of each, teach and preach if there is to be a great revival in the country and thereby bring about a definite decrease in crime? I am contrary enough to believe that no major crime was committed with out some smaller ones earlier in life; a small sin led to a larger sin. Let us ever hold up the Church before the people. The Church—no matter how unpretentious—seems to light up the spot on which it stands. Somehow one feels more comfortable, more contented, when looking at a Church. It speaks words of reassurance. Its very presence

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NEWS

From the Christian World



"Japan is Open Door," says Dr. Brushwyler—"Japan presents today the greatest door for immediate evangelism in the Northern Hemisphere," declares Dr. Vincent Brushwyler, general director of the Conservative Baptist Foreign Mission Society, Chicago. Dr. Brushwyler and Dr. Theodore Taylor, former CEFMS president, just returned from a two and a half month visit of the society's mission stations in Japan, Philippine Islands, India, Portugal and Italy.

"There appears to be no animosity toward America in Japan, but rather genuine friendliness and respect," stated Dr. Brushwyler. "The people seem eager for the Gospel. Sunday schools and church services thrive."

Dr. Brushwyler found that because ninety per cent of the Japanese can read, the missionary problem is simplified and wide use of tracts and Christian literature is possible. He personally distributed thousands of tracts in railroad stations and along highways. Japanese would stand in line to get a tract and usually read it from beginning to end.

How long the open door will remain is a disputable question among missionaries and may depend in part on how thorough a job of evangelism is done in the next few years while occupation lasts. The strength of the Christian church will determine whether or not Communism will finally control Japan, Dr. Brushwyler believes.

Costa Rica has provided three and a quarter million dollars for education in the 1950 budget. One and three quarter million dollars has been allocated for public works and only one million for all defense and police expenditures.

Television is the most important influence on family habits since the automobile, a report of a survey of 400 Washington, D. C., families asserts. Television has cut into movie going, reading, radio listening, card playing, ironing and knitting. Members of families who have had a television set for more than two years reported that they stayed home more.

Dr. Gorden C. McNeilly, a young medical reserve officer, has volunteered to take over the care of the lepers on Tinian Island in the Pacific. He and his wife and their two children will move to the island about May 1. Before going he will receive special training at the leper hospital at Carville, La., and at the leprosarium on Molokai Island.

Eighty-eight Boys' Towns, patterned after the famous Nebraska institution, are now in existence. The latest to come into being is Angel's Court, a home for boys organized in Japan by a Tokyo lawyer. There are thirty-four other homes in foreign countries and fifty-three in the United States; two of the latter are for girls.

There are two kinds of people in our churches. Pillars and caterpillars. The pillars hold up the church, while the caterpillars simply go in and out.—The Christian Herald.

Statistics—In 1925, the Southern Baptists convention had more than 3,500,000 members. Last year it numbered 6,000,000—a gain of 68% and the greatest percentage increase among fifteen Protestant denominations.

According to the survey released last month in Hillsdale, Michigan, office of the United Stewardship Council, Southern Baptists took the prize in giving. In 25 years, Southern Baptist contributions increased 319 per cent. Runners-up in the membership gains during the quarter century: the United Lutheran Church (58 per cent) and the Church of the Brethren (53 per cent); in contributions—the Church of the Brethren (184 per cent), while for the Southern Baptists in the U. S., it was 130 per cent.—Newsweek.

Costs—The Christian Herald carries a comment from the Union Signal by the pen of Dr. William H. Wallace, calling attention to the fallacy in the argument of the liquor industry. "It would be funny," he says, "were it not so expensive."

Repeal was supposed to outlaw bootlegging; that horrible criminal would be done for, if we could only get rid of Prohibition! But recently Mr. R. E. Joyce, President of Distilled Spirits Institute said, "Bootlegging is on the increase. It may be keeping as much as a million dollars a day out of the tax tills." He saw taxes in legally sold liquor running to millions of dollars per day. "It is a chance to save about half the price of liquor which is accounting for the increase in bootlegging."

In other words, Mr. Joyce would like to have the high tax on legal liquor cut down. "But, we thought you wanted to help relieve economic stress in the country, Mr. Joyce?" says Mr. Wallace.

This is what the liquor men said, "Just think of all the revenue to the government that could be had from liquor taxes! Your pals offered that gladly; now they want it repealed."

Wallace says—"Come again, liquor men?"

All students in training for full-time Christian service at the West China Union Theological College are taking agricultural courses at the university and are doing demonstration work on the campus. The women are taught weaving, and a course in midwifery is being given at the university hospital and nurses' training school. These courses are designed to qualify students for remunerative work which, under the new regime, they may have to do in addition to teaching and preaching.

CHRISTIAN MISSIONS IN OTHER COUNTRIES

(Continued from page 9)

aries in Japan. The fate of these people seems to rest in the hands of these and other American Christians. What an opportunity! Will we "Keep the Bibles Rolling," as General MacArthur suggests?

Anyone feeling the call to be a missionary these days should be urged to prepare and go into the field as quickly as possible. God certainly has opened up the doors and shown us that these are important days.

2. Propagation

It is interesting to study the means and methods of propagating the Gospel in the past as compared with the present. By such a study we see, truly, that "in each changing age there is the problem of demonstrating the relevancy of the faith to that age." The message is always the same, but the approach by which the message is mediated may require some revision. Thus the same Gospel speaks through the centuries but through the media most advantageous.

We mention briefly some of the media which have enhanced the propagation of the Gospel in other countries.

The Radio

What an advantage this has been in disseminating the Gospel. It gets the message into isolated areas. It increases the frequency of hearing the Word of God for those not regularly ministered unto otherwise. It covers a large area; does so in less time and possibly at less expense than most other methods.

The use of public address systems, as mobile units, has proven quite effective in many places. It brings both old and young from their crude shelters, and arrests the attention of the more cultured in the highly civilized areas. Many miles can be covered in a day and thousands of souls reached.

The Airplane

This means of transportation has a growing popularity among those engaged in planning and executing the work of Christian missions. Hundreds of missionaries are being aided continually through the medium of the airplane. It is a tremendous time saver. The time of travel to and from the field and the time of routine and emergency visiting on the field, have been greatly reduced. This enlarges the capacity of each missionary.

Supplies, mail, and critical needs are delivered by plane to many isolated outposts. The work here can then be carried on as efficiently as that in more modern surroundings.

Medicine

This has long been a means of approach in promulgating the Gospel. In all the world there are sick, diseased bodies. Hospitals and dispensaries have brought comfort and cure to millions; fears have been eliminated; confidence has been established; souls, innumerable, have been won for Christ.

All over the world the work of Christian missions is utilizing, more and more, the blessings of modern science to glorify God and exalt Christ Jesus. More fully, we are brought to realize that the many occupational skills may be used in missionary work, to an advantage, if the individual is wholly Christian at heart.

—Pastor New Lebanon Church.

A CHALLENGE BEFORE THE CHURCH BECAUSE OF CRIME

(Continued from page 11)

breathes hope. Even so, the Church by the side of the road makes the way brighter. It lends dignity and safety. It is a place where everyone is welcome in time or trouble. No doubt you will admit that this is all true. Let us take an active interest in the institution whose mission it is to carry light into dark corners and bring hope to heavy hearts. Be true to HIM who has done so much for YOU.

The proverbs of the nation attest to the universal belief that even in this world sin finds men out in exposure and punishment. We read of some crime that has been committed and no matter how skillfully it has been perpetrated and how few traces and clues as to the guilty person, we are confident that in a few days, a few weeks, or a few months, someone will be arrested. That certain sins find men out in time, even in the body, is a fact that must be patent to everyone. The sins of appetite and the flesh leave an indelible mark upon the face, and even worse marks within the body. "He that soveth to the flesh, shall of the flesh reap corruption." Whether in time a man's sin finds him out or not, that is, in exposure, it always finds him out in its effect upon his character. I do not refer now to the punishments of conscience, for whether the world finds out a man's sin, or his conscience finds it out, SIN always finds HIM out. Sin of every kind hurts and degrades the soul, and whatever may be said of particular acts that have been evil, character reveals itself. The most serious thing about sin is not what it does to a man, in the sense of his external relationships, but what it does IN a man. That is the saddest thing about sin, what it does IN a man, and how it profanes the temple of his life and character. As I mentioned earlier, no crime was committed without smaller sins being committed first. Those smaller ones so profaned the life and character of the individual to the extent that not long after a major crime was committed. We need to get the individual into the House of the Lord very early in life and give him the teachings of the Lord.

Now I ask you, "How able are we to advertise the Church?" We can see along the highways advertisements of everything but the Church, many of those things that are degrading to man. Our magazines and newspapers are smeared with corrupt advertisements. It is ever so hard to get spaces in our papers for Church articles but let a crime be committed and pages are smeared with it.

I firmly believe that even though we may have to pay large sums for articles in magazines and newspapers, they will be of such great contrast to the corrupt advertisement that they will definitely bring about great good. Let us ever hold up the Church before the people. The challenge is before the Church because of crime; what will we do about it?

Pastor Berlin Church.

Latest available statistics, which are for 1948, show that church members are 53.3 per cent of the population of the United States. The distribution is practically unchanged—60 per cent Protestant, 33 per cent Roman Catholic, 6 per cent Jewish. The percentage increase was a little more than for the previous year—Protestant, 2.98 per cent; Catholic 3.09 per cent.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 30, 1950

I WILL BE ACTIVE IN MY CHURCH

Scripture: Nehemiah 4:6; Romans 12:4-13

For The Leader

MANY TIMES in our churches we sing the song, "I Am Happy In The Service Of the King." It is a beautiful tune with a wonderful message. Yet have you ever watched and seen how drab the people look when they sing it? We think if people are happy, they show it. Which thought we bring over into this matter of church work. If people really want to be active in the church, they show it in enthusiasm and happiness. Some are active in the church, making their duties a burden. They growl, whine, complain at what they have to do. Others just don't do what they are asked to do. Still others, God bless them, are truly happy in the service of the Lord. When you realize that Christ bore the whole burden of our sin upon the cross, you shouldn't find it hard to bear a little duty. He wants you to do in your church. The right perspective in church work is expressed in another song entitled, "There Is Joy In Serving Jesus." We hope that for you, your activity in your church is a source of joy.

DISCUSSION

1. **A TRUE YOKE-FELLOW.** Few of us are old enough to remember the old ox teams where two oxen were yoked together with a heavy wooden cross bar, or yoke. When such a team was made, power resulted. They tell us that at times, one ox would hang back and wouldn't pull. This would cause an unevenness of the yoke, which resulted in chafed and sore shoulders, plus a loss in pulling power. But when the two pulled equally together, the load was easier, and no sore places developed. Well, we Christians have a true yoke-fellow. Christ said, "Take my yoke upon you—for my yoke is easy and my burden is light." How wonderful to know that we have One to help us in all of our church work. When we look to Him, seek His will, and pull with Him, power results, and no sore places develop in the work.

2. **WORKING TOGETHER.** Nehemiah came back to Jerusalem after the captivity and engineered one of the greatest jobs ever performed in the time it took to do it. He rebuilt the walls of the city of Jerusalem. He quotes his own testimony when he said that the people had a mind to work together. What a wonderful thing could be accomplished if we would work together today. Take a church, take any church that is showing progress today. Look into the secret and you will discover that it is because the people have a mind to work together. And let it be said here and now that members who are jealous, and cannot bear to see others do a little bit better job than they've always done, and who thereby wreck the unity of a church, shall have to do some mighty tall explaining

to their God. It is a pitiful thing that in our churches there are those who hate people who can do things in the church. Let us all keep such things away from our activities. Let's all work together, forgetting who is to get the credit.

3. **TAKE A LOOK AROUND.** Young people, if you want to get a picture of what you will be like in 20 to 30 years from now, just take a look around you at the older people in your church. Do you see the domineering, self-righteous, "have it my way, or else," type of people? Do you see the dictators, the gossipers, the spiritually dead? Watch yourselves, you'll be like them. Observe how they "Throw their weight around," refusing any new ideas, insisting it has to be done as they've done it for 40 years. Note how they stop every new idea, or block any program in which youth has a part. (They don't want young people to get active in the church for fear they'll lose the job they've had for 30 years.) Now, young people, would you call that "Christian grace?" We would not. They may be very "active" in the church, but with what results? They make the Devil shout with glee.

4. **TAKE ANOTHER LOOK.** Now, look at the faithful, kind, loving workers among the older people of your church. God love their hearts. They have a smile for you young people. They say amen when you have a part on a program. They would never think of carrying gossip, back-biting against your preacher, or of trying to sabotage a project or program if they weren't the big "cheese." They are the ones who were honored by Nehemiah in that they had a mind to work together. They are the ones who, being active in the church, really cause the heart of God to rejoice. We're sure that is the kind of person you want to be when you grow up. So, now is the time to avoid the peevish, jealousies, and hard feelings, that, growing through the years will make you hard, ill-willed, and domineering.

5. **WHAT THERE IS FOR US TO DO.** Jobs in the church for young people are unlimited. Yes, under the right attitude of adult supervision, young people can have plenty of work in the church. But, we must be worthy of the trust that is placed in us. If we are given a job, let us do it willingly, and faithfully. Nothing will turn older ones against us more quickly than if we, having a job, fail to do the work the job requires. We can be primary department teachers, janitor's helpers, or choir members. We can be on the reception committee at the door, with a cheery "Hello" and a bulletin for each one who comes in. Later on, we can assume offices of the church and Sunday School; we can become superintendents, choir leaders, ushers, deacons, etc. (People don't live forever, and these positions will open up.) We must be faithful now, that when that time comes, we shall be worthy to be elected to these positions. Yes, when the sainted veterans of the church pass to their reward, we must then be ready and able to step into the front ranks of the battle. The church of today will be ours tomorrow. We must today take lessons, observe, keep alert, keep active and faithful in our churches. As we work, let us work with Christ. As we grow, let us grow sweetly and kindly. Then we will be graceful, kind and courteous when we reach the sunset years of our lives.



Comments on the Lesson by the Editor

Lesson for April 30, 1950

WORSHIP THAT PLEASES GOD

Lesson: Amos 4:4; 5:4-9, 14-15, 21-24

IT IS INHERENT in man to worship. In fact, every one, whether he is willing to admit it or not, is a worshipper. That which makes the difference is "Who is worshipped?" in contrast to "What is worshipped?"

In our day the number and type of things which are deified are myriad. Practically everything known to man comes under the category of that which is bowed down to as the one thing above all others to hold first place in the heart. These are gods which are not ordinarily classed as such, but gods, nevertheless, in the sense that they are worshipped—money, pleasure, lust, power, might, force, and many others that might be listed. (See how many you can add.)

Remember that these are worshipped in the face of the fact that Jesus said, "God is a Spirit: and they that worship Him must worship him in spirit and in truth," and that the author of Hebrews says, most pointedly, "He that cometh to God must believe that he is, and that he is the rewarder of them that DILIGENTLY SEEK HIM."

Now in our very first verse of the printed text of the lesson today, we find ourselves taken to a place of worship which had been set up by Jeroboam, who became king of Israel at the time of the division of the united kingdom into the kingdoms of Judah and Israel. Recalling the fact that Jeroboam, in order to keep the loyalty of the inhabitants of Israel, had set up two places of worship, with their Golden calves, in order to keep Israel from going to Jerusalem to worship in the temple (lest they "turn again unto Rehoboam," king of Judah), we note that "Bethel" was one of these places of false worship. (See I Kings 12:26-30). It was because of this fact and the nature of his false worship that we find Amos bringing this prophecy against the worshippers of Israel.

It would seem that there was an attempt to still hold to the feasts and manners of worship as they had been held in the Temple, but the idol, the calf, was substituted in the place of God. It was for this that God condemned the people, and He says, "I hate, I despise your feast days, and I will not smell in your solemn assemblies (Amos 5:21). Then follows the words that bring condemnation through His judgments, which judgments are made manifest by His words, "I will not accept . . . I will not regard . . . I will not hear." God thus turns away from the false worshipper.

But yet there is found here, as in all of God's Word, the note of yearning in God's heart. Note that He still leaves the way open for them to return to Him. He pleads with

the people, through His prophet, to "seek good . . . hate evil . . . love the good . . . establish judgment in the gate," for by so doing they will find that "it may be that the Lord God of hosts will be gracious unto the remnant of Joseph."

The practical part of our lesson is that what pertained in that day is just as sure to apply to us today as it was to the false worshippers of Israel in their day. The Word says, "Worship the Lord in the beauty of holiness."

Prayer Meeting Studies By C. Y. Gilmer



DECISION AND DESTINY

"There is a time, I know not when,
A place, I know not where,
Which marks the destiny of men
To Heaven or despair."

OVER-STEPPING THE BOUNDS OF MERCY

Scripture: Matt. 12:31-32; Heb. 6:4-6

ALL UNPARDONED SIN is unpardonable after death (Luke 16:26; Dan. 12:2; Matt. 25:46). There is forgiveness with God for the truly penitent of such sins as murder, adultery, and using the name of Deity in vain (1 Cor. 6:9-11; Isa. 1:18; Acts 13:38, 39). There is but one unpardonable sin (Matt. 12:31). It is the steady, bitter, malicious hardening of the heart against the witness of the Holy Spirit that God cannot forbear. The unpardonable sin is one of malice (Acts 7:51-53), presumption (Psa. 19:13), wilfulness (Heb. 10:26-31), ultimate quenching of the Spirit (Gen. 6:3), hardening against warning (Prov. 29:1), "a sin unto death" (1 John 5:16), a deadline of resistance (Hos. 4:17).

The unpardonable sin leaves one with a reprobate mind (Rom. 1:28-32), stupified with the "spirit of slumber" (Rom. 11:8), deluded because of rejection of light (1 Thess. 2:10-12).

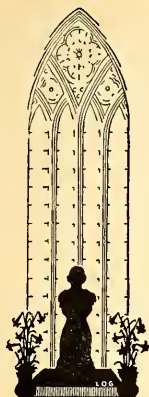
Many "good people" go to Hell for refusing to admit that Christ died for them, for their sins (2 Cor. 5:14, 15). To reject Christ is to make God a liar (1 John 5:9-12). To reject Christ is to reject light and to choose darkness (John 3:18, 19). Not to believe on Christ for salvation is wicked presumption on God's mercy. Not to accept Christ is to refuse pardon. A lost sinner may keep from committing the unpardonable sin (Heb. 3:7, 8). With conviction about becoming a Christian, one can be saved now (John 6:37; Rev. 21:6; 22:17).

It is duty-plus that makes a Christian life useful and significant.

Christ's limitless resources meet our endless needs.

1949 Thanksgiving Offering

SOUTHEASTERN DISTRICT		North Georgetown		38.75
Bethlehem	\$ 85.00	Pleasant Hill		217.55
Cameron	53.00	Smithville		490.00
Cumberland	53.00	West Alexandria		80.22
Calvary	45.00	Williamstown		69.53
Gatewood	15.57	Misc. Ohio		10.00
Hagerstown	530.42	INDIANA DISTRICT		
Haddix	28.69	Akron	\$	11.38
Liberty	21.50	Ardmore		120.00
Georgetown	24.00	Brighton		62.00
Linwood	127.88	Burlington		85.57
Lost Creek	52.07	Cambria		10.75
Mathias	49.60	Center Chapel		48.55
Maurertown	200.79	College Corner		49.15
Mt. Olive	53.00	Corinth		60.35
Oak Hill	110.00	Denver		108.00
St. James	174.18	Dutchtown		13.50
St. Luke	7.00	Elkhart		1,005.00
Washington, D. C.	278.67	Flora		427.62
Misc. Southeast	34.00	Goshen		591.61
PENNSYLVANIA DISTRICT		Huntington		103.81
Altoona	\$ 164.45	Loree		240.78
Berlin	437.10	Mexico		124.00
Brush Valley	24.50	Milford		57.85
Cambria Co. Brethren C. E.	55.10	Muncie		95.10
Conemaugh	203.00	Nappanee		415.00
Highland	42.75	New Paris		469.86
Johnstown First	613.63	North Liberty		78.45
Johnstown Second	89.00	North Manchester		216.07
Johnstown Third	495.03	Oakville		264.37
Masontown	48.50	Peru		64.00
Meyersdale	148.00	Roann		134.09
Pittsburgh	158.13	Roanoke		27.25
Quiet Dell	57.75	South Bend		928.03
Raystown	5.00	Tiosa		44.00
Sergeantsville	31.25	Teegarden		15.00
Summit Mills	32.00	Warsaw		212.63
Uniontown Second	96.67	Misc. Indiana		15.00
Terra Alta	42.00	CENTRAL DISTRICT		
Valley (Jones Mills)	37.31	Cerro Gordo	\$	42.25
Vandergrift	21.00	Lanark		349.76
Vinco	435.74	Milledgeville		247.00
Waynesboro	26.00	Udell		50.40
Misc. Pennsylvania	65.00	Waterloo		418.15
OHIO DISTRICT		MID-WEST DISTRICT		
Ashland	\$ 398.25	Carleton	\$	45.35
Bryan	644.76	Cheyenne		25.00
Canton	130.35	Falls City		115.75
Columbus	30.00	Fort Scott		24.23
Dayton	968.55	Hamlin		20.00
Fairhaven	87.25	McLouth		25.03
Fairview	53.50	Morrill		32.50
Firestone Park	170.15	Mulvane		268.00
Fremont	28.20	Misc. Midwest		20.00
Glenford	36.00	CALIFORNIA DISTRICT		
Gratis	171.00	Lathrop	\$	15.50
Gretna	270.06	Manteca		47.00
Louisville	400.00	Stockton		31.50
Mansfield	120.00	Misc. California		62.00
Mt. Zion	10.00	GENERAL MISCELLANEOUS		
New Lebanon	395.54	NATIONAL W. M. S. (\$1500 Foreign Missions)	\$3,000.00	



THE

Brethren

Evangelist



"Behold, What Manner of Love"

I John 3:1, 2; Rev. 1:6

Myrtle Antrim

*Behold! Behold, what manner of love
On Us He doth bestow;
We're kings and priests unto our God
While in the flesh below.*

*His children too, He calls us here,
Though we were born in sin;
Heirs of His Kingdom, rich and great,
Where soon we'll enter in.*

*What privilege to mortals giv'n—
To walk and talk with God,
And follow in the narrow path
Our elder Brother trod.*

*How wonderful the blessed thought,
Amid the toil and strife—
He gives us power e'en here to live
An humble, holy life.*

*Blest King of kings, when Thou shalt come,
We'll in Thy image shine,
For we shall see Thee as Thou art;
All glory shall be Thine.*

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Items of General Interest

St. James, Maryland. Twice within a period of less than two weeks, death invaded the ranks of the family of Brother Freeman Ankrum, pastor of the St. James Church. On Monday, March 22nd, Brother Ankrum's brother, Ralph Mack Ankrum of Gratiot, Ohio, passed away at the age of forty-three years. At the time of his passing Brother Ankrum's mother, Mrs. Lucinda Mack Ankrum, was too ill to attend the funeral, and on Monday morning, April 3rd, she, too, passed to her eternal reward, at the age of eighty-one. She also lived at Gratiot, Ohio. She was the sixth lineal descendant of Alexander Mack, the organizer of the Brethren fraternity. Our deepest sympathy goes out to Brother Ankrum and his family.

We note that the St. James Communion was observed on Sunday evening, April 9th.

Johnstown, Pennsylvania, Third Church. We learn from Brother D. R. Wolfe's bulletin that some very fine Easter and pre-Easter programs were rendered in the church by the choir and the young people. The Young People's Choir presented the cantata, "From Bethany to Calvary," on Palm Sunday evening, under the direction of Miriam Stutzman, with Clyde Orner at the organ. The Senior Choir presented the cantata "Memorials of Easter Morn," on Easter Sunday evening, with Brother Floyd Benshoff directing. A very fine Sunrise Service was programmed for the early morning hour, entitled, "After He Had Risen."

We quote from the bulletin of April 9th, "Report of the pastor's class in Church Membership: There were 23 in the class that met for six Friday nights. A breakdown shows: 13 were baptized last Sunday; 2 remain to be bap-

tized; 7 were previously baptized, but took the courses anyway, and one was a member of the Church of the Brethren. Sixteen were received into membership by baptism and three received by transfer.

There were 127 in attendance at the Communion which was held on Good Friday evening.

Johnstown, Penna., Second Church. We learn that Brother Robert Bischof who is soon to graduate from Ashland Seminary, was ordained at Johnstown on Sunday, April 16th. Brother George H. Jones was scheduled to bring the ordination sermon. Brother Bischof is a Johnstown Second Church boy.

Brother N. V. Leatherman says that seven completed the Teacher Training Course recently and that "they made good grades, too."

We note that there were four confessions of Christ recently in the Second Church, and that they were baptized on Good Friday evening.

Masontown, Penna. A Gospel Team composed of Robert ert Keplinger, Glenn (Doc) Shank and Gerald Wissinger from Ashland College rendered fine service at the Mason-town Church on Thursday, Friday, Saturday and Sunday evenings, April 6 through 9. The "Quads" Class of the Sunday School was in charge of the Easter Sunrise service, with a breakfast following in the Quads' Class Room.

Uniontown, Penna., Second Church. Brother Ralph Mills, Uniontown pastor, reports that the church has recently received gifts of a fine pulpit lamp, beautiful scarfs and flowers from members of the church. Also that the lighted bulletin board has arrived and is soon to be installed.

A service of dedication of children was held on Easter Sunday.

Dayton, Ohio. The Dayton Choir combined with the Antioch E. U. B. Choir to present the Cantata, "The Crucifixion," by Stainer, at our Hillcrest Church on Wednesday evening, April 5th. The free-will offering was given to the choir.

Brother Whetstone says that much inspiration and helpfulness came to the church from the recent revival effort at which time Reverend Beahm and "Bud" Hunter gave fine service as evangelist and song director. We note that there were nine people baptized on Friday night, April 7th, and received into the church on Sunday morning, April 9th.

Canton, Ohio. Brother Edwin Boardman, who is acting pastor of the Canton Trinity Church, gives us the following information: Two were baptized on Sunday, April 2nd. The Trustees are making a number of changes in the building, among which is a change of entrance for the basement, making an outside entrance available. The church is also buying a parsonage, the address of which is 1234 Twenty-third Street, N. W. The average attendance at Sunday School for March was 98.

On Easter Sunday evening the choir presented their program under the direction of Mrs. Kurt Beneleit. The Choir was assisted by Miss Sue Chabot, clarinetist, and Donald James Guittar, pianist. Special Good Friday services were also held at the evening hour. William Keel-

(Continued on bottom of next page)

The Editor Thinks Aloud

NO OTHER HANDS BUT OURS



THE STORY IS TOLD that at the close of World War II, a company of American soldiers was quartered in a badly bombed German village. Fighting ended, these soldiers, forgetting all animosity, began to help the villagers to clear away the rubble and to make such repairs to their houses as was possible under the circumstances. These repairs were simple compared to the job which confronted them when they came to the church which seemed to lay in almost utter ruins.

But, not daunted, they began to patch up the broken walls, and to repair the shattered roof. Then, one day, after they had done all they could to the building, they began to try to put together the fragments of what had been a beautiful statue of the Christ, which had fallen from its place. As the task was completed and in readiness to place the statue again on the high altar, they found that they had done such a good job that it looked almost like new, except for the fact that they had not been able to find the marble hands which had been outstretched before Him. With real American acumen they made a sign which they fastened at the feet on the altar. It read very simply, "I have no other hands but yours!"

As I read this little story it set me to thinking!

Isn't that the message that comes from the lips of Jesus as He stands before us with outstretched hands? He is constantly saying, "Here is a task; I am placing it in your hands; I am expecting you to do it; I have no other hands than yours."

Just how are we meeting that demand? Is there a task left undone just because you have kept your hands idle, or busy at some other task less important than the one He has assigned you? Do we say to Him—

"At another time, O Lord,
When I've an hour to spare,
I'll let you have my hands,
With You my talents share.

"But I'm very busy now—

So much I have to do—
I just can't spare the time
To do these things for You.

"Sure, Lord, I know the need,
My duty I can see;
But, Lord, just at this moment
You can't depend on me."

The cut of Jesus with outstretched arms and hands which appears at the head of this column, was placed there to make us all think. We have just passed through the scenes of Passion Week and the Easter time. We have again had called to our attention the nail-pierced hands of Jesus; we have heard the Risen Lord say to "doubting" Thomas, "Come hither and place your finger in the nail prints in my hands (His outstretched hands); thrust your hand in my side, and be no longer faithless, but believing." We have seen His hands held out in supplication to us. What does He want? Just that our hands may be used as His hands—that's all. There is nothing out of reason there!

If we have permitted Him to take possession of our hearts and minds; permitted Him to come into our lives to rule our actions—then, of course, our hands will act as He directs, and they are, in reality, His hands.

ARE YOUR HANDS, HIS HANDS?

Think it over!

Items of General Interest

(Continued from Page 2)

ing, student in Ashland Seminary, was guest speaker on Sunday evening, March 5th.

North Georgetown, Ohio. Brother Robert Hoffman, pastor, reports that the average attendance at Sunday School for March showed an increase of 8 as compared to that of February.

The Easter services began with a Sunrise Service, sponsored by the Brethren Youth, and closed with the Communion Service. A Gospel Team from Ashland College was present at the Palm Sunday evening service.

Gratis, Ohio. A service of consecration of children was held by Brother Crick on Easter Sunday morning.

The date of the Mother-Daughter meeting of the W. M. S. and Sisterhood has been set as of May 12th.

Sunday evening, May 7th has been set for the observance of Holy Communion.

We note that a number of repairs are necessary on the parsonage and that the Official Board are contemplating the making of these repairs.

New Paris, Indiana. We note from Brother Stewart's

(Continued on page 11)



Are YOU Really Reading Your Bible?

THE BIBLE is all in all mankind's greatest treasure. A few men may have crowns, and a few may have fortunes; fewer still can enjoy either. But one thing is sure—everyone may have a Bible, and everyone who will may enjoy it with great happiness.

But, of course, no one can enjoy it if it stands "dusty" on the shelf, or "dusted" on the living room table. It must be read. That is not only the first thing to do; it is almost the only essential thing to do. Read it.

To be sure, men have read it idly, and suddenly their spirits have been "stabbed broad awake," as they have found it speaking right straight to them. But that is no reason for reading it idly. Read it with attention.

Nevertheless, you need not make hard work of reading it. If you come to it as a task, it will likely be a task. Come to it with the spirit of Mary, who sat at Jesus' feet and drank in His words; not in the spirit of Martha who felt that a piece of work just had to be done. Read it as if you were listening to the deep melodies of the great organ, and after a bit you will find your own heart singing a nobler tune.

Read it as if you were looking at a great landscape of hills and valleys and plains, of mountains, and snow-capped summits, with the great luminous sky over all. Soon you will begin to see the landscape of human life and destiny in truer perspective, and know the hills you must climb, and into what valleys you must descend, before reaching the heights.

Yes, read the Bible! It will become food for the soul; drink to quench your thirst; a guide to show you the pathway of safety in your journey; a lamp to light the darkness that otherwise would surround you. Into your life will come the joy of realization and the peace that passeth all human understanding. It will lift you out of the pit of despair; strengthen you for each day's duties; comfort you in times of sorrow; help you to overcome difficulties; answer your many questions on the meaning of life; lead you to the Throne of Grace and to the side of the Mighty Intercessor.

Truly the Bible is a bank which is stored with all manner of riches; its deposits are never low; checks on God's goodness can always be cashed by faithful believers; it is the proper place to get a good promissory note, which

is payable on demand; it is a safe depository for your gold and silver and precious stones, and it yields an interest which is beyond comprehension to the human mind.

The Bible is a garden where all manner of foods are found. It is a green valley where one may go to rest and find refreshment from the daily tasks of the world. It is a high mountain top where one may go to view the promised land and come away with a feeling that what has been seen is real and lasting as compared with the transient things of the earth.

Read it, for it stands for all that is good and right and holy, and it will never fail you in any moment of need or any hour of trial. It is the Word of the Living God.

Its contents will never grow old; it may be read and re-read and in it is always to be found something new and delightful. It is filled with stories of heroism and love; its poems ever delight the minds of man, and its accounts of the march of humanity through the ages gives movement of the narrative that grasps and holds the attention of the reader.

The Bible is not merely a "book"; it is entire library, for it touches every phase of life. It carries a code of morality and ethics; upon its laws are based all that is good in law; its historical accounts cannot be doubted. But above all it is the book of life, for in it we are led to the way of salvation from sin through the Author Himself and to "know Him is life eternal."

So we read the Bible, not alone for the sake of reading it, but that it might draw us closer to the One who gave it to us, and who hungers for our companionship and our fellowship; One who feels that when we read His Word we are listening to His voice, and by so doing feel the corresponding urge in our hearts to talk to Him in prayer.

Yes, read it! It will do thee good!

Anyone who lets his tongue go into the wholesale business, will soon drive his mind into bankruptcy.

A holy life would not be so rare or so difficult a thing if our devotions were not so short and hurried.

It is never too late for you to give up your prejudices.

"Good Will Book" To Be Sent To Japan

GENERAL DOUGLAS A. MACARTHUR "confidently" expects completion of a project for the distribution in Japan of 10,000,000 Scriptures before the end of 1951, it was revealed in a letter made public today by the American Bible Society. The Society launched a campaign on April 12, for signatures in a huge "Good Will" book which will contain the names of contributors to the Bible distribution project.

General MacArthur, in his letter, suggested that a "Good Will" book be presented to the Japan Bible Society for permanent inclusion in its archives.

The American Bible Society has set three million Scriptures as its goal for distribution in Japan in 1950, and a further five million next year. The 1950 quota includes 35,000 complete Bibles, 980,000 New Testaments, and 1,985,000 portions of the Scriptures. In 1951, 50,000 Bibles, 1,240,000 new Testaments and 3,710,000 portions will be distributed.

The 8,000,000 Scriptures, in addition to the 2,000,000 previously distributed, will bring the total to the 10,000,000 goal set by General MacArthur, according to Dr. Robert T. Taylor, Bible society general secretary.

The drive for signatures in the "Good Will" book was launched at a luncheon at the Downtown Association, 60 Pine Street, New York, when the principal speaker was Gen. Bonner F. Fellers, U. S. A. (Rtd.), who served on General MacArthur's staff in the Philippines and Japan. Brig. Gen. Cornelius W. Wickersham, U. S. A. (Rtd.), who served on General Dwight Eisenhower's staff during the war, presided.

Titling the campaign "Operations Bible," Dr. Taylor declared that the current efforts to bring the Bible to Japan represented one of the greatest projects ever undertaken to establish understanding among the people of both nations.

"The spiritual hunger of the Japanese people is such, they seize the Bible with an openness of mind never before known in Japan. The country has been released from the thought control of a totalitarian state and we now have an unprecedented opportunity to make her a nation rooted in the Bible," Dr. Taylor said. "Giving added impetus to our efforts is the fact that Japan has the largest literate non-Christian population in the world, all of whom read one language."

The text of General MacArthur's letter, addressed to Dr. Eric M. North, also a general secretary of the society, follows:

"Dear Dr. North:

"I have read your report that the American Bible Society, working in conjunction with the Japan Bible Society, has made possible the distribution of more than 4,000,000 copies of the Scriptures since the beginning of the Occupation. My Chaplain (Col. Ivan A. Bennett) has given me the message from you and Dr. Darlington (Dr. Gilbert Darlington, treasurer, American Bible Society) concerning the signature book of donors and tells me that people of 51 denominations in 48 states have contributed to this project. That your expenditures have now passed

the \$1,000,000 mark is an indication of the great generosity of the American people and represents a very gratifying achievement. You are well on the way to reaching the goal of 10,000,000 copies which I requested. I confidently believe you will succeed.

"The President of the Japan Bible Society (Masaki Imaizumi) is suggested as the person to receive the signature book. The Society will be the continuing agency through which the work of production and distribution of the Scriptures will be carried on in Japan. In the office of the Society the book will be accessible to future visitors whose interest centers in the production and distribution of the Scriptures.

"Sincerely yours,

"Douglas MacArthur."

Photographic Prints of Two Old Testament Manuscripts

TWO OLD TESTAMENT manuscripts about 2000 years old, which were accidentally discovered in a Palestine cave by Arab Bedouins, have now been published in photographic form along with a suitable transcription.

The two manuscripts are part of the cache of 10 animal-skin documents found in the Palestinian cave near the Dead Sea in 1947.

The publication of two of the manuscripts was announced today by Carl H. Kraeling, President of the American Schools of Oriental Research. This first volume contains the commentary on the book of Habakkuk and the oldest known copy of the Book of Isaiah, which is also the oldest complete copy of any book of the Bible.

Millar Burrows, Professor of Bible Theology at Yale and a former president of the American Schools of Oriental Research, is the editor of the volume. He was assisted by John C. Trever and William H. Brownlee.

The two manuscripts plus two others of the original 10 are now in the United States in the possession of Metropolitan Athanasius Yeshue Samuel of the Syrian Orthodox Monastery of St. Mark in Jerusalem. The remaining six manuscripts are at the Hebrew University in Jerusalem.

The American Schools of Oriental Research by arrangement with the Metropolitan are planning to publish an additional two volumes containing the remaining scrolls held by the Syrian prelate. Volume Two will contain The Sectarial Manual of Discipline and a document tentatively identified as the Aramaic Book of Lamech. Volume Three is to contain critical analyses along with translations and bibliography.

The fourth manuscript—the Aramaic Book of Lamech—has over the years so deteriorated that it is difficult to unroll. At the present time skilled technicians are working to open the scroll without damaging the text.

The Northern California District Conference

HELD AT THE FIRST BRETHREN CHURCH,
STOCKTON, CALIFORNIA

April 13-16, 1950

Conference Theme: "Redeeming the Time."

Conference Scripture: Ephesians 5:15-16.

(Although the following program arrived too late at the editor's desk to be of value as an announcement, it will be of interest to the Brotherhood in showing the program of this district.—Editor)

THE PROGRAM

Thursday morning—April 13

- 10:00 Opening of Conference
Address of Welcome
Responses by the churches
Appointment of committees
- 10:45 DevotionalC. E. Johnson
Vice Moderator's AddressVirgil Ingraham

Thursday afternoon

- 1:30 Business session
- 3:00 DevotionalTessibel Fry
Moderator's AddressC. E. Johnson

Thursday evening

- 7:30 SingspirationMusic in charge of Harry Ernst
- 8:00 DevotionalDonald Huse
Message Charles. Munson, National Youth Director

Friday morning—April 14

- 10:00 DevotionalDonald Walters
- 10:15 Bible StudyGeorge Anderson
- 10:45 Business session
Report from Various Boards by Charles Munson

Friday afternoon

Woman's Missionary Society

Friday evening

- 7:30 Singspiration
- 8:00 DevotionalIvan Eubanks
MessageCharles Munson

Saturday morning—April 15

- 10:00 DevotionalEstelle Huse
- 10:15 Business session
- 11:15 Bible LectureJ. Wesley Platt

Saturday afternoon

- 1:30 Berean Band
Solo, Camp Song (Beverly Gall) Berean Choruses

- DevotionalGladys Cardoza
- Talks and Choruses interspersed
Alvin Matthews, Alvar Platt, Bryce Stetler, Lillian Alexander, Katherine Jordan
- Berean Offering
- Special MusicStockton
- Short TalkDon Huse

4:00 Business session

Saturday evening

- 7:00 Mission Board session
- 7:30 Singspiration
- 8:00 DevotionalMrs. Francis Schmeidt
MessageCharles Munson

Sunday morning—April 16

- 9:45 Sunday School
- 11:00 Morning WorshipR. E. Darling

Sunday afternoon

- 2:30 DevotionalVirgil Ingraham
MessageR. E. Darling
- 3:30 Ordination of Deacons and Deaconesses

Sunday evening

- 7:00 Christian EndeavorIn charge of Manteca
- 8:00 Singspiration
- 8:20 DevotionalBob Madoski
MessageCharles Munson
Special MusicStockton

Conference Officers

- ModeratorC. E. Johnson
- Vice ModeratorVirgil Ingraham
- SecretaryHoward Crom
- TreasurerElmer Gall
- StatisticianHarold Wolfe

Don't neglect silent prayer and Bible study and then wonder why you have no power with God and souls.

Be ready to hear the great shout which splits the sky,
"Lo this is our God; we have waited for Him."

ADVANCE NOTICE OF MEN AND MISSIONS SUNDAY

The 20th annual observance of Men and Missions Sunday will occur on Sunday, November 12, this year. The theme recommended by cooperating Missionary Boards, and chosen by the Laymen's Missionary Movement for this day, is "Men for the Master's Mission." The text proposed for the day is Romans 10:14, 15. It is hoped that every church will recognize this day, since it may be combined profitably with any other emphasis. Most pastors will ask a layman to speak briefly on the theme preceding the morning sermon, in which the pastors may follow up the same thought.

The Bryan, Ohio, "Set-up of The Memorial Card Plan

After two years of trial of the plan to use "Memorial Cards" instead of flowers for funerals and sick rooms, and to give the money which would thus be accumulated to the various interests of the church and other causes, we are ready to make a report of its effectiveness, hoping that by so doing many other churches of the Brotherhood may see its value and likewise take up a similar plan.

The Plan works like this. When sickness comes into a home, or death invades it, the one who has charge of this work calls in the home and, because explanation of the plan has been previously made public, has no hesitancy in consulting those of the home as to whether they would prefer flowers or the Memorial Card. The choice is left up to them entirely. If they choose the Memorial Card, they are then asked to designate the cause or interest to which the money, which would otherwise have been spent for flowers, be applied. Most every place we go to they choose the Memorial Cards instead of the flowers, saying there will be flowers enough anyway. The flowers soon perish, but the money thus sent to the interest designated continues to work for the Lord and to spread the Gospel.

We feel that it will be interesting to the entire Brotherhood to read the report of what has been accomplished in this way at Bryan. In 1948, our first year of this plan, the sum of \$53.00 was contributed to the various interests of the church through the Memorial Cards, while only \$15.00 was required for flowers. (\$5.00 is the amount usually allotted.) In 1949 the amount contributed on Memorial Cards was \$92.80, a gain of \$39.80 over the previous year.

This work is in the hands of the C. F. B. Class and the "Flower Committee of the Woman's Missionary Society.

The record for 1948 is as follows:

Where the Money Came From

C. F. B. Class	\$30.00
Woman's Missionary Society	15.00
Rev. and Mrs. E. J. Black	10.00
The Bryan Church Treasury	5.00
Erlstens and Winelands	5.00
Ever Ready Class	3.00
	<hr/>
	\$68.00

Where the Money Was Sent

Baskets of Flowers	\$15.00
Brethren Home, Flora, Indiana	15.00
Missionary Work	10.00
Orphanage in Egypt	10.00
W. M. S. Chapel Fund	8.00
Lost Creek, Kentucky, work	5.00
Home Missions	5.00
	<hr/>
	\$68.00

The Record of 1949

Where the Money Came From

Bryan Church Treasury	\$30.00
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C. F. B. Class	25.00
Woman's Missionary Society	15.00
Mrs. Hay	10.00
Mannings and Oxenriders	5.00
Ever Ready Class	6.00
C. F. B. Contest	1.80
	<hr/>
	\$92.80

Where the Money Was Sent

Wheeler Home Fund, Lost Creek	\$49.80
Foreign Missions	20.00
Brethren Home, Flora, Indiana	5.00
W. M. S. Chapel Fund	8.00
Kentucky Mission Work	5.00
Home Missions	5.00
	<hr/>
	\$92.80

We trust that as this continues that more and more may be sent to the active and benevolent interests of the church. We sincerely recommend this plan to all the churches of the Brotherhood as one that will be well received and in the end appreciated.

Mrs. Lydia Kunkle,
Member of the Flower Committee.

Ashland College News Letter

By Arthur Petit

When the Ashland College Board of Trustees met on the campus last week, they reelected Myron Kem of the Hillcrest Brethren Church in Dayton to serve as president for the fourth consecutive year. Myron Bloom of the St. James, Maryland Church was elected vice president. Harvey Amstutz of the Smithville Church was again elected Secretary.

The board, in conjunction with the National Women's Missionary Society, voted to proceed with the construction of the chapel which it hopes to complete within a year. This will be the first of a number of buildings which compose a part of a ten year program of expansion and development on the campus. Classroom buildings, service buildings and dormitories are all in the plan.

Another part of the program which was approved was the expansion of the courses and curricula to be offered. The details will be announced later.

Ray Yount, also of the Dayton Hillcrest Brethren Church, submitted a plan of the campus. This was approved by the board. It is hoped that an engraving will be available to EVANGELIST readers within a few weeks.

The choir has been on tour to five churches and is now planning for its annual choir festival which will be in the McDowell Auditorium on April 30. The choirs of Hiram, Findlay and Otterbein colleges will participate in the afternoon and evening performances. Those those living within driving distance of Ashland, it will be worth while to attend.

Just a reminder that May Day is May 20.



Brethren Church History

By Rev. Freeman Ankrum

The St. James, Maryland Brethren Church

BEGINNINGS are at times interesting, but there are occasions when the cause of the beginnings are not without their interest. In the mentioning of events of the past this is not to be taken as an opinion, but as an endeavor to record that which actually took place in the lives and struggles of those who composed the forefathers, as it were, of the church. As to whether they were right or wrong, history alone holds the stamp of approval or disapproval.

Two men from Washington County, Maryland, attended the Ashland, Ohio, Convention in 1882. These men were Andrew Cost of the Beaver Creek Congregation, and Edward S. Miller of the Manor congregation. On their return Rev. Miller stopped at Meyersdale, Pennsylvania and preached for the "schismatics" as the "progressives" were called. He was not identified with them in any way, perhaps, but in that of sympathy. On his return to the Manor congregation he was called to account for his conduct in preaching to or for dis-fellowshipped members and was himself suspended until such a time as he should confess his wrong doing and promise better conduct in the future.

The late Dr. V. M. Reichard wrote forty-four years ago in describing the situation, "While under this 'Ban' he attended, on a certain Sunday, the services of his church at Funkstown which was under the direction of Elder Andrew Cost. Rev. Miller had always been treated as a preacher by those who worshipped at Funkstown and on this particular Sunday they, after consultation on the part of Bishop Cost and his seven Deacons, determined to treat him as they had always done and extend to him the usual courtesies tendered to a visiting minister. They asked him to preach. He, however was so affected by conflicting

emotions that he could not do so for weeping, but offered prayer."

Dr. Reichard also continues in his article prepared for History, to relate that which happened when those participating in the meeting at Funkstown were disciplined, followed by numbers leaving the church. We quote, "The new organization was served by Rev. E. S. Miller and Bishop Cost. Numbers were added both by baptism, and by relation from the German Baptist Church. The latter class as a rule came because of trouble over the matter of dress.

"In 1885 came Rev. John Duke McFaden as pastor. He was an active and energetic worker and began to branch out into other communities. There had been friction in the Manor congregation of the German Baptists and T. J. Fahrney of Downsville and his wife withdrew and joined the new organization. Others came to them and a Sunday School was organized in 1886 at Fountain Rock School near St. James Station. The outlook was encouraging and efforts were at once made to build a church. This was done and the St. James Church was dedicated December 25, 1886. There were at this time not more than ten members within a radius of five miles of the new church. The organization prospered from the start. Pastor McFaden left to assume charge of the Philadelphia, Pennsylvania church, and Rev. I. D. Bowman from Virginia succeeded him April 1, 1887."

On March 22, 1888 a complete organization of the congregation took place with the selection and ordination of T. G. Fahrney, J. F. Mullen and Dr. V. M. Reichard as Deacons.

Pastor Bowman was succeeded in 1889 by Rev. John Snyder. He was followed in 1892 by Rev. E. H. Smith. His pastorate was of one year's length when he was succeeded by Rev. J. C. Mackey in 1894. During Rev. Mackey's pastorate a church was organized and built in Hagerstown. On April 1, 1895 the Brethren of Hagerstown became a separate and distinct organization. The Missionary spirit predominated and there were preaching points, under the St. James congregation's supervision at Mapleville, Williamson, Pa., Tilghmanton, Downsville and at Wooburn School house near Dam number 4. If the Manor church may be considered the mother church in its relationship to St. James, it could likewise be stated that inasmuch as Hagerstown was founded by St. James, that Hagerstown is a granddaughter of the Manor church. Rev. Joshua Long assumed charge of the St. James work in 1895 and a jubilee service was held on December 25, 1896, when the debt which had been on the church ever since it was built was wiped out.

Rev. Long was pastor from 1895 until 1901. There were many times when he was called upon to fill the gap and help out during the interim between pastorates of other men. Rev. J. I. Hall took up the work in 1902 with a break in 1905 when he returned for eight years. During the year he was absent the pulpit was filled by the son of a former Pastor, L. G. Smith, who was the son of Rev. E. H. Smith. With the closing of the pastorate of Rev. J. I. Hall, Rev. H. W. Nowag, a grandson of Henry Holsinger, assumed the pastorate. His pastorate somewhat akin to the pastorate of Rev. J. I. Hall had a break in its tenure when in 1918 Rev. Willis Ronk came for a year. Rev. Nowag came back in 1920.

Rev. M. B. Spacht came in 1921 leaving in 1922 to be followed by Rev. L. V. King. During his two year pastorate the old Wooburn church was abandoned, and the structure razed to be used in the constructing of the Sunday School room added to the back of the main building. He closed his pastorate in 1925 to be followed by Thoburn Lyon. After one year he was succeeded by Rev. W. S. Baker who took up the work in 1928. His was the longest pastorate in the history of the church. It was cut short, it may be said, in 1941 with the incapacitation of Rev. Baker. Rev. D. C. White came to take up the work in 1941 and was on the field until 1946. At this time he also cared for the Waynesboro, Pennsylvania, work. He was followed by Rev. Henry Bates who closed his work in November, 1948. The work has been supplied from the time of his leaving until the coming of the present incumbent in August, 1949. Rev. J. I. Hall was the first Pastor to be supported exclusively by the congregation. During his pastorate the parsonage was purchased.

It may be of interest to know that the name of the village, the Church and the Post Office takes its name from the St. James Episcopal school located in the community and established in 1942. St. James is located five miles south of Hagerstown, on State Highway 68. For many years the name of Lydia was given as the name of the Post Office, while the name of the village was that of St. James. Needless to say there was considerable confusion. Even changing the name of the Post Office to that of St. James still finds people unaware of the change of the name of the office.

This section of the country is rich in history. A little more than a mile to the eastward stands a reminder of the old Colonial school Delemere, high upon the bluff overlooking the placid Antietam Creek, where the two sons of Benedict Arnold were in attendance when their father proved a traitor to his country. Just a few miles down the Antietam, the waters ran red with the blood of American youth in the bloodiest battle of the Civil War, bearing the name of the creek, Antietam. Sharpsburg, has the old slave block from which numerous blacks were sold. On the Potomac below Sharpsburg, at Shepherdstown, West Virginia, Rumsey tried out his steam boat. Harpers Ferry, the tinder box of the Civil War basks in memories of bygone days. Here the placid Shenandoah, "Daughter of the Stars," weds the rough and roaring Potomac. This section of the three states is now being considered as a National Park.

Four miles to the westward, the old canal city of Maryland rests by the side of the Potomac, Williamsport. Its wide streets tell of the plans of George Washington to make this the Capitol of the United States, at the head of navigation on the Potomac. Here the picturesque stream with the almost unpronounceable Indian name empties into the Potomac. The name of the creek is Conococheague. The old stone houses in the community with their slave dungeon speak of a departed era.

Looking out the parsonage window our eyes fall upon the remains of an estate which at one time consisting of 17,000 acres. Here General Samuel Ringold moved in 1792. Upon this splendid estate he built the Mansion house of Fountain Rock. Desiring the best possible, he secured the services of the most noted architect of his day, Ben-

jamin H. Latrobe, the designer of the Capitol at Washington, D. C. Here the General lived in luxury, entertaining his friends in the most lavish style. To this beautiful mansion and its landscaped grounds came the elite of the day. The General had a love which, in a measure, caused his downfall—gambling. His broad acres were little by little whittled away, until according to tradition, he lost his beautiful home on the turn of a card and died in poverty. He died October 8, 1829, at the age of 67 years, at the home of his son-in-law, William Schley, in Frederick County. Later the Mansion house was purchased for a school and since 1842 has been used as such with the exception of a short time during the Civil War, when armies marched to and fro camping on its grounds, using its spacious grounds for other purposes. Today it is the St. James School.

Less than a mile to the west of St. James may be seen, in the timber, remains of the breastworks thrown up by General Robert E. Lee's men on their retreat from Gettysburg to the Fords of the Potomac at Williamsport.

From the roof top of the St. James School Building, spectators stood listening to the roar of the cannon and witnessed the flashes of Antietam's battle. Hagerstown with its divided loyalties of Civil War days has a history that would require volumes to record. It is said that within a radius of 45 miles of Hagerstown more men have fallen in battle than in any other section of the United States.

Just a few miles eastward of St. James looms up South Mountain, made famous by its pre-Antietam battle. Turning to the west, Fairview Mountain marks the Western boundary of the fertile and picturesque Cumberland Valley. From here three states meet the eye.

One of the members of the St. James Brethren Church spent numerous years as a boatman on the Chesapeake and Potomac Canal and can tell many interesting episodes of its bygone days. The Canal was the first undertaking of its kind in the United States and ceased to function in 1924.

The many stone bridges of the County, some of them going back well over one hundred years, speak of an art now going out of existence, that of the expert stone mason. The multiple arched bridge at Williamsport across the Conococheague was built in 1829.

St. James Brethren Church is the boyhood church home of Dr. W. D. Furry, former President of Ashland College, Ashland, Ohio, and now Professor of Philosophy, Philosophy of Religion and Church History on its Faculty.

While the country is very thickly settled, and St. James only a few miles from Hagerstown, there is a work that can be done. The Church occupies a place in the Community which goes beyond denominational lines. Its attendants come from a number of towns, but at that, the distance traveled is not great in this age of rapid transportation. Those who built in other days felt no doubt, that they had built for a long time in the future. At the present time there is a very definite need for more Sunday School room. The membership contains talent and means to remedy any need arising when the ability to do so is realized. The past year has been an indication to many that tho not one of the larger churches as to membership, it is not at all small in its accomplishments.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
228 Main St., Meyersdale, Pa.

CAMBRIA COUNTY, PENNA., C. E. RALLY

The sixty-ninth anniversary of the founding of Christian Endeavor was observed by the Cambria County Brethren Christian Endeavor Union at a Rally at the Third Brethren Church of Johnstown, Penna., on Wednesday evening, February 8th.

The program took the nature of a radio broadcast, and during the course of the evening a play, "Christian Endeavor Today," was presented. Fourteen people received awards for attendance. David and Arthur Boyer of the Second Brethren Church of Johnstown, received silver pins for perfect attendance during the year.

Those receiving pins for perfect quarterly attendance were: Mrs. N. V. Leatherman, Elinor Hostetler, Eugene Hostetler, Florence Kline and Wanda Kline of the Second Church of Johnstown; Arvilla Figart and Down Rowser, Third Johnstown Church young people, and Dorothy Grumbling, Raymond Grumbling, Wanda Grumbling and Robert Riblet of the Third Church intermediates.

Rev. D. Richard Wolfe, pastor of the Johnstown Third Church, gave a devotional talk. Readings and music were also presented. The next meeting will be held at Vinco on Tuesday, May 2nd.

The annual fun night was held the first part of December, 1949, with the endeavorers bringing presents for the mission in Kentucky. A card was read at the Johnstown Rally expressing the thanks of the mission for the gifts which had been received in plenty of time for Christmas gifts.

The Third Brethren Intermediates won the banner and book award.

Walter C. Wertz.



CALVARY, NEW JERSEY, CHRISTIAN ENDEAVOR

Doubtless the readers of The Evangelist will be glad to hear from us again.

We have an active C. E. Society of thirty-eight members, with an average attendance of twenty at our C. E. meetings. Prayer meetings are held on the first and third Wednesday evenings of each month and the first and third Sunday evenings from May through November. Our business meetings and social hours are held on the last Saturday evening of each month.

During the past year we had two missionaries from South America address us and show pictures of their work.

We have two members who are shut-ins in their homes and we remember them with Christmas baskets, also with gifts and cards through the year, along with others of the community.

A Christmas program and pageant entitled, "One Night in Bethlehem," was given at our church three nights be-

fore Christmas. Some of our group went Christmas caroling, which was greatly appreciated by those who heard them.

Our Watch Night service had an attendance of fifty. At this service we usually meet in the evening for a covered-dish supper. Our business meeting follows; then the social hour and games. Last, but not least, is the devotional hour which generally ends with a candle-light service and a circle of prayer as the old year ends and the new year begins.

We covet the prayers of the Brotherhood in our behalf.

Miss V. E. Hackett.



CERRO GORDO C. E.

William Boyer of Lost Creek, Kentucky, was a guest of the young people of Cerro Gordo, Illinois, on Sunday, February 12th. He spoke in the morning to give an idea of what it would be like in the evening. The young people had charge of the evening service at which time he spoke again. He told of the conditions at Lost Creek, of their needs and all that should be done to help them.

An offering was taken in the evening which was given to William personally. He also was given enough money through several organizations of our church and by the young people of the Akron, Indiana, Church to buy a much needed typewriter.

He asked all of us here to remember the mission in prayer. We would like to ask all of you, too, to remember it and all the helpers at the throne of grace. I am sure by the "Supreme Hand from Above" it will prosper.

Elaine Metzger, Secretary Cerro Gordo C. E.



SECOND BRETHREN JOHNSTOWN C. E.

The Christian Endeavor Society of the Second Brethren Church of Johnstown, Pennsylvania, held its Public Service on Sunday evening, January 29th.

The devotions were in the form of a Candle Light service, with Edith Hostetler and Jack Bischof as leaders. Orval Boyer gave the history of Christian Endeavor and Eugene Hostetler gave a talk on "The Purpose of Christian Endeavor."

Our President, Mrs. Morris Kline, gave a summary of the things our local society is doing. The special music for the evening was furnished by our Vesper Choir. Rev. N. V. Leatherman, our pastor, then gave us a very interesting and inspiring message. Following the singing of a hymn by the congregation, the endeavorers closed the meeting with the C. E. Benediction.

Our society recently held its annual Valentine party in the social rooms of the church. The girls were asked to have charge of the program. This was very enjoyable and surprising. One of our members rendered a beautiful solo. Bible quizzes were another features of the program. Everyone had part in this as all the answers had to be found by references in the Bible and each one was given a Bible to use. A very inspiring candle light service concluded our program. This included the reading of several poems and singing by the groups.

The boys were then in charge of the games. Some were rough, while others were on the smooth side. The refreshments were served by the older members. A very pleasant evening was enjoyed by all who were present.

Mrs. Orval Boyer, Cor. Sec.

Items of General Interest

(Continued from Page 3)

bulletin of April 2nd, that the church has decided to install an oil burning furnace in the church. Cash Day for the payment of this furnace has been inaugurated for the first Sunday of each month until such time as the furnace is paid for.

Evangelistic services with Brother W. E. Ronk as evangelist, are in progress in the New Paris Church.

Nappanee, Indiana. Brother V. E. Meyer reports that the "Pay Day" formerly known as "Cash Day" which was held on Sunday, March 30th, yielded the sum of \$1,780.00. He says that it should have been more, but because of bad weather many were not able to attend.

A plan was recently approved to create a Youth Department in the Sunday School. A Youth Banquet was held on April 14th.

Flora, Indiana. Brother Edgar Berkshire reports that seven churches in Flora cooperated in the Good Friday services which were held from 1:30 to 3:00.

Brother E. M. Riddle was guest speaker at two evenings of pre-Easter services at Flora, Thursday and Friday evenings, April 6th and 7th.

Loree, Indiana. We note from Brother Higgins' Bulletin of April 2nd, that Mr. and Mrs. Ralph Jenkins were recently elected as Deacon and Deaconess. He also gives the following report: Church treasury balance—\$229.77, with all bills paid; Sunday School treasury balance—\$303.00, with all bills paid; Building Fund balance—\$58.11, with bills outstanding of approximately \$100.00, but with the hope that that would be wiped out in the offering of that Sunday; Primary Department balance—\$165.00. He also states that the average Sunday School attendance for the first quarter was 151, as against the average for the same period a year ago of 131. He adds these significant words—"May God be praised."

Brother Higgins also tells us that the results of their recent revival was as follows: 10 first time confessions; 3 by letter and baptism; one by letter. Nine of these were adults and five were boys from 12 to 14 years of age. Thus fourteen were added to the church.

Elkhart, Indiana. Brother L. V. King reports that one more was baptized and received into membership in the church on Sunday, March 26th.

At a recent called meeting of the church authority was given the Building Committee to get blue prints and bids for building the addition to the church. The addition calls for a building to the south of the church 40 x 60 feet, the same height and width of the present building. This is aimed to provide more room for Sunday School purposes and for all activities of the church.

College Corner, Indiana. Brother Bame says, "We set

the goal for Easter at 125, and made it. An all-time record, it seems, for we had 140, and that with the worst day of the year—rain, ice and sleet. Our Easter Offering will show a nice gain."

Warsaw, Indiana. On Sunday, April 16th, the editor had the pleasure of leading in the devotions at the morning service in the Warsaw Church, at which service Brother E. M. Riddle brought the morning message. The Warsaw church is the editor's home church and Brother Riddle was a former pastor. Brother E. J. Beekley tells us that they had an attendance of 230 at their Easter service.

The Warsaw High School choir gave the evening program on April 16th.

Milledgeville, Illinois. Easter Sunday was a great day in the Milledgeville church. Consecration services were held for children in the morning hour and at the evening hour the Holy Communion was observed.

The revival services, which terminated on Palm Sunday, proved to be very successful, with Brother Floyd Sibert as evangelist. Brother White says there were twelve baptized and received into the church, most of them adults. Several await baptism.

Lanark, Illinois. The Lanark Choir presented a sacred concert on Palm Sunday evening, under the direction of Mrs. L. O. McCartneysmith. Pre-Easter services were held beginning on Tuesday evening and continuing throughout the week, with Brother Clarence Stogsdill of Ashland, as the guest speaker.

Waterloo, Iowa. Brother Spencer Gentle says that six were baptized on Sunday afternoon, April 2nd.

Brother Harry MacArthur of Ashland College and Seminary, and a Waterloo boy, was ordained to the Gospel Ministry on Sunday, April 16th, at the Waterloo church, with Brother Edwin Boardman of the Seminary faculty preaching the ordination sermon.

Mulvane, Kansas. Brother W. L. Thomas, pastor, writes us that the revival which is being held, with Brother A. E. Whitted as evangelist, started out fine. He says that Brother Whitted, who by the way is a Mulvane boy, is bringing some mighty fine sermons.

Your thoughts are your companions, make them good; you can't escape their presence if you would.

Manhood is not measured by the size of the chest but by the quality of the heart.

It is better for the feet to slip than the tongue! It doesn't hurt so bad.

The Lord is rapidly preparing His true church and training them for THE GLORY.

The Christian life is a mission of gospel service with its spiritual and social aspects.

Every great soul must be alone in his moments of supreme struggle, alone with his God.

Instead of asking God to take our trials, we would become greater by asking grace to bear them.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 7, 1950

WHAT EVER HE WOULD HAVE ME DO

I Samuel 3:1-10; Isaiah 6:8; John 2:5

For The Leader

THE THOUGHT of our message tonight is found in our scripture passage as found in John, "What soever He saith unto you, do it." The doing of the things the Lord asks us to do would certainly bring about a better Christian life for all of us. The Lord has a work for us to do, and He constantly calls us to do that work. But how unresponsive we are. We do it if it suits, and most of the time when it doesn't suit, we just don't do it. It is our problem then, to see how to recognize the call of the Lord, and also to adapt ourselves to His plan and purpose as shown in that call. It is well to remember that rewards in heaven are going to be meted out, not on how much we professed to love the Lord, but on how much we have done for Him, in answer to His call. Let us never forget that Christ gave His all for us and that all He asks of us is reasonable service. Only selfishness, greed, and sin keeps us from rendering that little bit of service He asks of us.

DISCUSSION

1. HEARING THE CALL OF GOD. Bear in mind that when the Lord wants to use a person, He gives a definite call to that effect. Samuel, that little boy, dedicated to the Lord by His parents, was called specifically. The call was persistent and plain enough that only a moron could ignore it. How wonderful that Samuel had the wise counsel of Eli to show him that it was God calling. More wonderful it was that Samuel answered affirmatively to God. Well, you may ask, Samuel got a vision from God, but no such thing has happened in my life. Two things to note here. God calls no two people in the same way. The call may come in a sudden burst of circumstances, or it may be through the help of a friend. Secondly, we may not feel God has called us simply because we have not recognized the call. Perhaps we have received the call, but have ignored it, dismissed it, or refused to accept it.

2. TURNING YOUR BACK ON GOD. One of the saddest sights in our Christian work today is to see a "called" young person turn their back on the call of God. We grant that God doesn't always show us the whole way at once, but the sincere young person can recognize the partial call, and trust God for the rest. Sometimes young people will hear the call of God in High School, Christian Endeavor, in summer Camp, or through a friend. They will go through college, working and serving God. And then after they graduate, they take a job which takes them away from the center of Christian interest which has been theirs through the years. That is a sad picture. The Brethren Church has suffered the loss of talent far too greatly because of the turning of trained young people into secular fields. Listen, the "pay in any unrelated, secular job may be a lot better, but, does it fit into the plan of

God for your life? No amount of earthly gain and advancement will please God if you are not in His will for your life.

3. TURNING DOWN TEMPTATION. A slick trick of the Devil in seeking to destroy God's work is to turn Christian young people into non-Christian fields of labor. We wish every Christian parent could read these words. The pay looks better, but consider some other angles. Often times, young people are thrown in with un-Christian companions. Teachings of home and Church are dominant for awhile, but sooner or later, temptation comes, and with it, sin and ruin. It is a crime against our Church youth, to rear them in a Christian home, to give them the best in Christian training in our Churches, and then send them out into paths of work where the church is not honored, nor Christian virtue respected. More than the danger of personal ruin, is the loss to the Church. A talented and trained young person working in a shop, or teaching in a school, when he or she should be serving the Lord in full time service, is a terrible loss to the Church. It certainly cannot be God's will for a young person to grow up in a Christian environment, and accept Christian training in college, and then suddenly switch onto a new track for the years ahead.

4. CONTINUING FAITHFUL. God does not make a Christian worker overnight. That must come from Christian growth, prayer, faithfulness and training. It takes years to prepare a youth for the place God wants him or her to serve in. Moses was 80 years in training. Paul spent years after becoming a Christian before he was ready to be a missionary. The point is, we must be faithful, and trust Him. If we dedicate ourselves to the Lord, and then turn our backs upon Him, we, as the scriptures say, are not fit for the kingdom of God.

5. HOW CAN WE KNOW? There is nothing which looms up as a problem quite like choosing a life's vocation. Perhaps God wants us for full time Christian service. Perhaps we will work better in a secular job, devoting spare time to our church. But, how can we know for sure? There is a way to know for sure. First we must be sure we are willing to do what God wants us to do. Many times we map out what we want to do, and then pray that our plan is God's plan. Next we must lay ourselves open to His leading. Be very conscious of "open doors and closed doors." At this juncture, be very conscious of the urgings of the Spirit. Yes, He will show us, if we are listening. Then, when He has shown us an open door, proceed at full steam. Moses knew, Samuel knew, Paul knew. All who have served the Christ faithfully through the years, know when God leads. Then, we must be willing to break all ties of friendship, home, and loyalties, if necessary, to go where He leads. Let it be known for sure that wherever God leads, there He is, and there His faithful servants will be supremely happy.

6. BLESSINGS NUMEROUS. God moves us around, often with severe jolts to teach us lessons of faith, trust and prayer. When we go willingly, it is to a place where blessings and joys will be ours. There is no limit to the heights of service and happiness for those who stick to His business and His will in their lives. The passing years will pyramid over and over the mountain of blessings, friends, fruitfulness that your life will have when you do whatsoever He would have you do.

Prayer Meeting Studies

By C. Y. Gilmer



GRIEVING THE HOLY SPIRIT

"Seems now some soul to say,
"Go, Spirit, go Thy way,
Some more convenient day
On Thee I'll call."

—P. P. Bliss.

THE HOLY SPIRIT is a person, and not just an influence or a power from God. In the Holy Trinity He is as much God as Christ is God (1 John 5:7). The three are equal, forming one God. Each has a special work in our salvation, and therefore we are baptized in the name of each (Matt. 28:19).

The Holy Spirit convicts the sinner of sin (John 16:8, 9, 10). Without this conviction the lost would never sense their spiritual need. God convicts sinners of sin because repentance is essential to salvation (Luke 13:3). To fight conviction is to resist the call of the Spirit. The period of conviction may vary, but will come to an end (Gen. 6:3). No one can come to God without the Holy Spirit drawing him (John 6:44). Therefore, we can only come when the Spirit calls.

The Spirit opens the understanding (Acts 16:14). Otherwise the things of Christ and salvation are foolishness (1 Cor. 2:14; 1:18). Regeneration is through the operation of the Holy Spirit (John 3:5). After regeneration we become "partakers of the divine nature" and the brand of God is placed on the soul (Eph. 1:13, 14; 2 Tim. 2:19). Then the Holy Spirit makes the body of the believer His temple (1 Cor. 6:19, 20).

The Holy Spirit comforts us in sorrow (John 14:16-18); is our Teacher (John 11:26); prayer Helper (Rom. 8:26); makes us fruitful Christians (Gal. 5:22, 23).

For trifling with God by lying to the Holy Ghost Ananias and Sapphira were stricken dead in their deception (Acts 5:3, 4, 8, 9). The Holy Spirit is grieved by conversation unbecoming to a Christian (Eph. 4:29-31; 5:3, 4). Let all refrain from substitutes for profanity. In our hearts we are to hold nothing against any (Matt. 5:44; Eph. 4:32). We are to restore the fallen (Eph. 6:1). Let none go where Jesus cannot be their Partner. To Saul, arch persecutor of the church, our Lord said, "Why persecutest thou Me?" Therefore, let all respect the Church as the bride of the Lamb. Let none defile his own body for it is the temple of the Holy Ghost (1 Cor. 3:17).

Again, we should block no moving of the Holy Spirit in His faithful prompting of our hearts and conscience (1 Thess. 5:19). For such a sin we shall come to the place where we see no harm in anything (Isa. 5:20).

To blaspheme the Holy Ghost is to attribute His power to the Devil (Matt. 12:31, 32). The persecutors of Stephen

are an example (Acts 7:51). We are warned against "crossing the dead line" (Prov. 1:24-28). There is no hope after the fatal line has been crossed (Hos. 4:17; Rom. 1:24, 26, 28; John 12:37, 39, 40; 2 Thess. 2:10-12).

"Oh, where is that mysterious bourne,
By which each path is crossed,
Beyond which God Himself hath sworn
That he who goes is lost?"

"How long may man go on in sin,
How long will God forbear?
Where does hope end, and where begin
The confines of despair?"

"One answer from those skies is sent,
'Ye who from God depart,
While it is called today, repent,
And harden not your heart.'"



Comments on the Lesson by the Editor

Lesson for May 7, 1950

MORAL DECLINE

Lesson: Hosea 4:1-9; 6:1-13; 10:12-13

WE LEAVE THE PROPHET AMOS and turn to another of the so-called "Minor Prophets," Hosea. We are to spend two Sundays with him.

In order to study intelligently any writer's efforts, it is necessary that we know at least a little concerning his background. We learn something of the tragedy in the life of Hosea at the very beginning of his Book. His wife, Gomer, after bearing him a son, deserted him and went after lovers who could give her a more luxurious life. In spite of all this, Hosea loved her so much that he redeemed her from the one to whom she had become attached, much as a slave, for a price of silver and barley. (3:2.)

In this simple story of a man and his family life and troubles, is found a parallel to the moral and spiritual decline of Israel, coupled with the great love of God for His chosen people. The story forms both a picture of the depths of immorality to which the Israelites were going; but also gives us a view of the prophetic significance found here—that God is willing also to redeem His people at a price, even the price of His only begotten Son.

So deep in sin, and on the downward road to the depths of degradation and shame, are the people, that it is pictured in the words of Hosea 4:3 thus, "Therefore shall the land mourn, and everyone that dwelleth therein shalt languish . . ." This fact is made more certain by the activities of the false prophets in the land. Hosea goes on to say, as inspired by God, "My people are destroyed for lack of knowledge; because thou hast rejected knowledge,

I will also reject thee . . . and I will punish them for their ways and reward them for their doings."

It is quite evident from the above quotation that the people did not "lack knowledge" because it was not possible to obtain it, for it says very plainly that they have "rejected knowledge." Men are not held responsible for what they know, but for what they have an opportunity of knowing. Even in civil affairs men are not excused for an infringement on the law because they did not happen to know it existed. The judge will say, when they are brought before him and plead ignorance of the law concerning this that they have done, "It was your business to know. Ignorance of the law excuses no one!"

Also be it noted that failure to do God's will will be "punished" and that the "reward" will not be one which men will desire. We usually think of "reward" as being something given as a prize for well doing. But we also find that to receive a "reward" means "punishment or retribution for evil." Right here in our lesson it simply means that "God's people are on the verge of destruction, and that even the priests themselves will lose their glory and be brought to shame."

But note again here in Hosea, as we noted in Amos, that there is that ever-present invitation to "Come and return unto the Lord." While God must be a God of justice, He also is a God of infinite love. A certain amount of satisfaction must come with the knowledge that even though God permits man to reach down into the very depths, yet He always stands ready to reach His helping hand down to grasp the one that is held up to Him in supplication and surrender. In the words, "He will heal us . . . he will raise us up . . . and we shall live in His sight," hope is found and lives are changed. It is then that "we shall know, if we follow on to know the Lord."

How this lesson fits into the picture of our own country today. The only solution to the problem is "to return unto the Lord."



What's Doing in the Churches



FREMONT, OHIO

During the Lenten Season the First Brethren Church of Fremont, Ohio, enjoyed a very blessed spiritual treat.

The morning services in March were broadcast over the Fremont Radio station WFRO—Am-Fm, which has a potential listening audience of one million people.

On Palm Sunday six adults who had accepted the Lord Jesus Christ as their Saviour, made a public confession during the church service and were baptized during that service. The services were well attended on Palm Sunday, there being eighty-five present for the morning service.

During the week of April 2nd through the 7th, the pastor spoke each morning at the Chapel Hour which is conducted over the Radio. We also had meetings each night during Holy week.

On Easter Sunday the parents of twelve children came forward and presented their children unto God in a dedication service. This is the largest number of children ever dedicated in our church at one time in the history of the church.

Following this service five of the six who were baptized on Palm Sunday entered into the service of Laying on of Hands, and were extended the right hand of fellowship and received into the church. One hundred and ten were present during the morning service.

At 2:00 o'clock in the afternoon of Easter Sunday the wedding of Miss Naomi Leonard and Mr. Fred Stahl was solemnized in the Sanctuary by the writer of this report. This very fine couple were baptized the week previous, the bride became a member during the morning service. The groom will enter into full fellowship within the next two weeks.

There are a number of other contacts which will eventually issue into baptism and fellowship with the church.

The church here in Fremont asks that the Brotherhood remember us in their prayers, as God continues to bless us here in His service.

George S. Hagenbuch, pastor.



WEST ALEXANDRIA, OHIO

I suppose that it is about time the brotherhood at large should be hearing from this part of the Lord's Vineyard. The work here at West Alexandria has been steadily growing, both spiritually and materially.

The W. M. S. of the church is still going forward and are meeting their various goals, with a membership of about thirty-six. This is indeed one of the most active women's organizations we have ever witnessed anywhere.

The Laymen of the church are like they are in many other places, not as active as we would like to see them be, but we do pray that the Lord will continue to use them even in a small way to glorify His name.

The youth of our church are growing in numbers from Sunday to Sunday. In this department we have worked hard to find young people and then get them into the church; then, as many of you know, it becomes a great task to keep them after we get them. However, the Sunday School class of High School age now has an average attendance each Sunday of twenty. This we consider good, as it has about doubled in the past year.

The attendance at the various worship services of the church has also been increasing, with the Sunday School attendance average being between 95 and 100 for the past year; the morning worship attendance—80; evening attendance—40, and prayer meeting attendance—25. Our Easter attendance this year was the best ever. Before Easter we set the Sunday School goal at 150, and on Easter morning we were happy to see an EVEN 150. We were also happy to see 152 for the Easter morning worship, and 39 for the evening service. We might also add that

the Church Board met after worship service on the first Sunday in April and voted the pastor a raise in salary, for which the pastor and his family are very grateful, and we pray that the Lord may help us to prove our worthiness of this act of thoughtfulness.

We had our early spring revival from February 6th through the 19th, with Rev. Floyd Sibert of Pleasant Hill as evangelist. This is the third meeting this writer has had the privilege of working with Brother Sibert. Even though the "flu" was very bad at that time, the attendance averaged about 50, and we were happy to witness three first time confessions and two reconsecrations. For the victory we give God the glory.

On Palm Sunday morning we witnessed two reconsecrations and received two by letter. We do thank the Lord for all that He has done for us and for those who have accepted Him. We also take this means of thanking the Pleasant Hill folks for lending us their pastor for the meeting, as well as Brother Sibert for sacrificing his time, inasmuch as this was an extra meeting that his church granted him leave to hold. While Brother Sibert was preaching for us, the writer drove to Pleasant Hill and supplied for him each Sunday he was away. We enjoyed doing this very much.

The church granted the writer a two week revival privilege, which he used in the Kregar Community Church, in Kregar, Pennsylvania, and which proved to be a great success. Inasmuch as we held no revival meetings last year, we have been granted a leave to hold a ten day revival for the Valley Brethren Church in Pennsylvania, our former pastorate. This we count a privilege, to be called back to a former parish to conduct a revival campaign. We ask an interest in your prayers that the Lord will give us a great meeting and many souls. We also ask you to remember the West Alexandria Church and pastor, that the Lord may continue to use us in a great way for Him.

The first of this year the church called two Deacons and two Deaconesses in the persons of Mr. and Mrs. George Snell and Mr. and Mrs. Orville Tittle. Unfortunately for us, the Lord called Brother Tittle to his heavenly home on Thursday after his call to the Deaconship on Sunday. This, then, made a change in plans and only Brother and Sister Snell were ordained to these offices on February 12th. The ordination was by the pastor, assisted by Brother Sibert. These we believe to be two worthy persons for this very important spiritual position in the church. May they seek the guidance of the Holy Spirit in all undertakings of life, and may the Lord abundantly bless them in His service.

H. R. Garland, pastor.



H. R. GARLAND HOLDS SUCCESSFUL REVIVAL IN KREGAR, PENNA., COMMUNITY CHURCH

The writer returned a short time ago from Pennsylvania, where he held a two week revival in a Community Church there, which he had helped to organize before moving to Ohio. This church had been a Lutheran Church, but had been abandoned for about four years. It is located about four miles from our own Valley Brethren Church.

The writer had noticed that there were many children and adults in this little village of Kregar, Penna., who did not attend church or Sunday School anywhere; many of them never had, nor never would, unless someone took an interest in them.

So, late in the summer of 1948, after contacting fellow Christians of other faiths, we rented a tent and held a two week meeting, with Rev. W. E. Thomas as the evangelist. Brother Thomas is a brother of Wilbur L. Thomas, pastor of our Brethren Church in Mulvane, Kansas. As a result of this meeting, we baptized six and the people of this little village of about twenty-five homes, two stores and a post office, were aroused to an endeavor to purchase the abandoned Lutheran Church building, a project which we had well under way when we moved to Ohio.

Since that time they have purchased the church building and remodeled it inside throughout, and the painting of the outside to be done as soon as the weather clears up. Services are conducted on Sunday afternoons, with Sunday School at 2:00 o'clock and worship service at 3:00. They have a different preacher each Sunday afternoon. The members of the surrounding churches go in each Sunday and help with the Sunday School—from the Valley Brethren, the County Line Church of the Brethren, Methodist, Lutheran and of many other faiths also.

The writer was asked to come for a two week revival meeting, beginning March 6th and continuing through the 19th. This was one of the greatest experiences in revival effort this writer has ever experienced. The Lord blessed us with a full house almost every night. There were thirty-nine first time confessions and twenty-seven reconsecrations. Of the thirty-nine, we baptized thirty-three by trine immersion. Will you rejoice with us over this victory wrought for Christ, as we know the angels in heaven are rejoicing? Pray that the writer may be used to witness many more such experiences, remembering that "We can do all things through Christ, who strengtheneth us."

H. R. Garland, West Alexandria, Ohio.



CUMBERLAND, MARYLAND

Greetings:

We submit the following news from our Cumberland Brethren Church.

We had our Christmas program on Christmas evening. The attendance was good and the program excellent. Our Christmas tree netted us a good sum. The first few years the proceeds from the tree went into the Building Fund; then for a decoration program, both of which have been completed (with the exception of our basement floor) and now the money from the tree goes into a Parsonage Fund.

The Brotherhood Boys presented the church with a Record Board and Jack Williams also presented a Hymn Board in memory of his brother-in-law, DeVon Beachley.

The Laymen had their Public Program on a recent Sunday morning, with Brother Harvey Nealis as speaker. Brother Nealis is better known as "Red," and is one of our local men. It is only when folks are drafted into services as this brother was, that we find out what fine talent seemingly lies dormant in our midst.

The Sisterhood (now numbering twenty-five), also had their Public Service on Sunday, February 26th, with Miss Catherine Bowersox as Guest Speaker. She used the Flannelgraph method and portrayed the miracle of the "Feeding of the Five Thousand." She also told the story of the Little Boat Girl. These stories were well given and equally well received.

We are starting a two week revival meeting tonight (April 10) with Brother E. L. Miller of Maurertown, Virginia, as our evangelist. We covet an interest on your behalf for the church in this special effort.

Mrs. F. J. Beachley, Cor. Sec.

» » » Our Poet's Corner « « «

TO CHRISTIAN MEN, WOMEN, BOYS AND GIRLS

H. A. Gossard

(The following was written at the request of Rev. William Kendall, pastor of the Hickory Grove Church of the Brethren, who, after observing the church play, "I Can't Use You," dramatized, asked that I tell as simply as possible the impression the play was intended to convey. Not being present at the play, any opinion on my part, is therefore, conjectural and based entirely on the story he told me. God's Spirit speaks to man.)

"Have you a bit of time to spare
To help someone who needs your care?"

"I'm very busy, Lord; I pray
Call, please tomorrow; not today!"

"The task's a very urgent one;
After today it can't be done . . .

"Too busy, idle? . . . Work to do?
I'm sorry I can't count on you.

"If on you 'now' I can't depend,
You'll waste a day, and lose a friend."

The day thus idled quite away,
God called near eve, and said, "Today?"

The sun had set; the darkness came;
The task undone; and I'm to blame . . .

God called ME . . . I refused to do
The task. He said, "I CAN'T USE YOU."

I told Him—(tho He knew I lied)
My precious (?) time was occupied.

My conscience woke me in the night—
I prayed to God till morning light:

I asked Him to forgive the sin
That burned so hot my soul within . . .

Tho God forgave the sin, I know
'Twas just because He loves me so.

Service denied; reward refused—
Because I chose not to be used.

Since God did all He could for ME,
I can't love Him and idle be. (John 14:15)

—Lanark, Illinois.

JUST A LITTLE SOMETHING TO THINK ABOUT

Three ministers were telling their troubles. One said that he was bothered by the Erie Railroad because they ran a very noisy freight past his church each Sunday morning, just as he was bringing his sermon to a climax.

The second lamented that the Lake Shore road had a switch yard near the church and were switching cars all through the musical prelude.

The third preacher, a timid little fellow, said that the thing that annoyed him most was the "Nickle" Plate which ran up and down his aisles every Sunday morning.

—With thanks to W. I. Duker.

The Christian life is not a subtraction of trouble, but an addition of power to meet it.

Temptations are sure to ring your doorbell, but it's your fault if you ask them to stay for dinner.

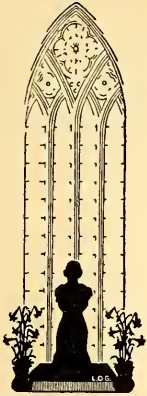


MINEAR. Elmer E. Minear, eighty-eight, a former resident of Liberty Mills, Indiana, and a member of the North Manchester, Indiana, Brethren Church, died on Wednesday afternoon, March 29th in the Afran Nursing Home, Pierceton, Indiana. In 1882 he was married to Minnie M. Weaver, who preceded him in death in 1945. He is survived by two sons: Charles and William I.; five brothers: Solomon, L. F., Melvin, Ervin and John; one sister, Mrs. Oma Holsinger. Funeral services from the Bender Funeral Home, with the undersigned officiating.

Charles A. Bame.

MESSLER. In the confines of the Linwood, Maryland, congregation, Mrs. Annie M. Messler passed to be with the Lord on March 23rd, 1950, at the age of 84 years, 7 months and 2 days. She was the daughter of Harry and Joanna Rowe, who emigrated to Maryland from Pennsylvania. Her husband, L. U. Messler, passed away some fifteen years ago. Sister Messler was a devoted worker in the church and Bible school so long as health permitted. She leaves three sons, one daughter, six grandchildren, four great-grandchildren, a brother and a number of nephews and nieces to mourn the leave-taking of a devoted loved one. Funeral at the Linwood church on Sunday afternoon, March 26, with the undersigned, her pastor, in charge, assisted by Rev. Freeman Ankrum, a former pastor. Burial in Pipe Creek cemetery beside the body of her husband.

Dyoll Belote.



THE

Brethren

Evangelist



Hillcrest Junior Choir, Dayton, Ohio

THE BRETHREN EVANGELIST

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the last week in December.

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The Father and Son Banquet, sponsored by the Laymen's Organization, will be held on Friday night, June 9th, in the Primary Department room of the Sunday School.

Cameron, West Virginia. As we write these notes Brother E. M. Riddle is preparing to go to Cameron to take part in the Dedication services for their new church. Brother Percy Miller of Berlin, Vice President of the Pennsylvania District Mission Board, will be the morning speaker; Brother Riddle will deliver the dedicatory address in the afternoon, and Brother George H. Jones of Johnstown, Penna., will be the evening speaker. Brother Arthur Baer, the pastor, deserves a great deal of praise for the way in which he has met the difficulties attendant to the erection of this beautiful edifice, doing much of the work himself. The dedication date of April 23rd had been previously announced through this column.

Brother Riddle promises the readers of the *Evangelist* a full account of the dedication in the next Missionary number which will come out under the date of May 20th. Brother Riddle is holding a two week evangelistic campaign following the dedication from April 24th to May 7th.

Berlin, Penna. We quote from a card received from Brother Percy Miller, Berlin pastor: "We received twenty-five into the church on Easter Sunday morning. Twenty-two were by baptism, which was held on Sunday afternoon, with seventy-five present for the service. There were also three who came by letter. We had a record attendance at Communion of two hundred and thirty-three. This was a real record. The number received into the church was the largest on record to be received at one time in the history of the Berlin Church." We rejoice with you, Brother Miller.

We note that Brother Fred Brant, who is always doing something nice for someone, expressed appreciation to the Senior Choir of the Berlin Church by serving them a very fine meal.

Meyersdale, Penna. Brother W. S. Benshoff reports the reception of six new members over the Easter week, three by baptism and three by letter.

We note that the Sisterhood girls of the Meyersdale church hard boiled and colored eighty dozen eggs for the Easter season. These were sold by the girls.

Pleasant Hill, Ohio. Brother Floyd Sibert, Pleasant Hill pastor, writes that he is conducting his own revival, with the help of Mr. Dennis Snell of the Pacific Garden Mission of Chicago as song director. At the first service a young father gave his confession. He also reports that the Sunday School attendance for the April 9th and 16th was 254 and 222 respectively.

Brother Sibert says that the Union pre-Easter services were well attended at the four churches. The attendance ran from 100 the first night to 150 on the last night. When the services were held in our church, Brother S. M. Whetstone of the Dayton Hillcrest Church was the guest speaker.

We quote from the Pleasant Hill bulletin of April 9th: "The neon sign on the church lawn bearing the name of the church and the beautiful rose colored cross on the church tower have brought many comments of admiration.

(Continued on Page 10)

Items of General Interest

Washington, D. C. We are quoting from the Washington bulletin: "The outside of the church looks so much more attractive now that the grounds have been sodded. New attendance and hymn boards have been placed in the front of the church, and a stand has been placed in the vestibule for a desk. They were made and given to the church by Mr. and Mrs. Gerald V. Frazier and Fred Simmons."

Brother Fairbanks says that if the chairs had not arrived, there would have been people standing for the Sunday service several weeks ago. He also says, "Our Communion service was the best that we have ever had. Extra places had to be made to take care of the large number that came out to take part in the service."

Brother John Locke is conducting a week of services at the Washington Church—April 23 to 30th.

St. James, Maryland. We learn that the meeting of the Southeastern District Laymen, which was scheduled for April 28th, had to be changed to Friday, May 5th in order to avoid conflicts which would prevent the presence of one or more churches in the District. This from Brother Ankrum's bulletin of April 16th. We note that the St. James and Hagerstown laymen plan to charter a bus to take them to Cumberland.

The Laymen of the St. James Church are always busy. Just now they are sponsoring the placing of an outside basement entrance to the parsonage.

Brother Ankrum says, "The Easter morning Breakfast was enjoyed by all, even the workers. It met with much praise. One hundred and thirty partook of the breakfast. The services of the entire day were well attended."



"Lord, If?"

SOME TIME AGO I read a sentence in an article, which, though it was written in a sarcastic vein, shows an attitude which is all too prevalent these days. The sentence was, "When you have tried everything else—try prayer." Because of the fact that far too many times people are basing the solution of their life problems on this very attitude, it behooves us to think about it for a little while.

To fail to realize that prayer and supplication has been set before us in God's Word to show us that it should be made a part of our Christian life, only can mean that we have missed one of the vital tenets of the Christian faith. It also shows that we have put a large "IF" and question mark before and after our trust in the Lord.

In the opening verses of Matthew 8, we find a leper coming to Jesus, kneeling at His feet, and crying, "Lord, IF thou wilt, thou can'st make me clean!" Just how much doubt or fear is to be found in the leper's "if" we do not know, or if he came with this plea as a question or with hope of fulfillment. But the action of Jesus would seem to indicate that Jesus looked within his heart and His answer became the satisfying portion when He said, "I will, be thou clean."

When sorrow came into the home of Mary and Martha, at the death of Lazarus, we again find those two disturbing words, "Lord, if . . . !" that are wrung from the lips of these despairing sisters. But these two women did not doubt the ability of Jesus to "keep" their brother from dying; what they did not realize was that He could restore Lazarus from the grave and return him to them alive NOW. Note the language of the sisters—"Lord, if thou hadst been here, my brother had not died." But we do find a glimmer of hope in the words of Martha when she said, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee," and we wonder if she is really too surprised when Jesus calls Lazarus from the grave.

Sometimes representatives of the Master are the cause of the disturbing "if" that comes from the lips of men. Let's look at the incident which is recorded in Mark 9. Jesus had left nine of His disciples at the foot of the Mount of Transfiguration, while He took Peter, James and John with Him as He went to commune with the Father. Coming down from the mountain, He encounters a case which the nine disciples had tried to cure, but in which they were unsuccessful. The inability of these men to cure the stricken boy brings the doubtful cry from the father, as he turns to Jesus, "Lord, if THOU canst do anything; have compassion on us and help us." Jesus could and He did! But still the fact remains that there was some doubt and fear in the mind of the man, brought about by the attitude of the followers of Jesus.

One more incident. At the crucifixion scene we find those about the cross crying, "IF thou be the Son of God, come down from the cross!" There is the eternal questioning of people as to the ability of the Son of God. Not too far different from men today; not too far away from our original thought as found in the sentence quoted, "When you have tried everything else—try prayer."

But note—He cleansed the leper; He raised the dead; He healed the lunatic boy; He did come down from the cross, but in a far different way than they expected. He came down that He might go up in power and glory.

Why not do away with our "ifs" and take Him for what He really is? Someone has said:

"There is much seeking for God that does not amount to searching for Him with all the heart. There is much praying, but too little prayer. There are many petitions, but too little expectation. There is too much reckless rushing into the presence of God, and too little patient waiting to hear what He will speak. True prayer has to do directly with the infinitely High and Holy God; the true prayer ever finds Him, and in finding Him gets all that divine wisdom and love can bestow upon the seeker, consistent with God's glory and the creature's highest good."

R. M. Offord once said, "Expect an answer to your prayer. If no answer is desired, why pray? True prayer has in it a strong element of expectancy."

Think it over!

Office Gleanings By The Editor

Additional Publication Offerings

The following offerings have come in since our last report:

Waterloo, Iowa, Brethren Church	\$5.50
Uniontown, Penna., Second Brethren Church	40.00
Corinth, Indiana, Brethren Church (Twelve Mile) ..	27.00
Mrs. William Beachler, Ashland, O. (Hagerstown) ..	10.00
Center Chapel, Indiana Brethren Church	23.16
Pittsburgh, Penna., Brethren Church	47.50
Johnstown, Penna., First Brethren Church	62.75

To the present time the breakdown of the number of churches heard from in this year's Publication Offering shows that eighty churches have sent in their offerings. This leaves twenty-eight yet to be heard from. They are shown by districts as follows: Southeastern: Reported—9 churches, unreported—6 churches; Pennsylvania: Reported—21 churches, unreported—3 churches; Ohio: Reported—15 churches, unreported—6 churches; Indiana: Reported—23 churches, unreported—8 churches; Central: Reported—

(Continued on page 14)

-- The Holy Spirit as a Teacher --

THE SPIRITUAL LIFE is not a life of darkness and ignorance, but of light. When the Holy Spirit enters the heart He brings light. Much is said in the New Testament about the Holy Spirit as a teacher. Jesus says, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John says, "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." The same apostle makes this wonderful declaration, "But ye have an unction from the Holy One, and ye know all things."

It is easy to run into fanaticism while professing to follow the teaching of these Scriptures. Many have done so. The great Teacher has sufficiently guarded us against this evil. He informs us that the Holy Spirit does not teach any new doctrine which has not been revealed through the Scriptures. He shall teach men the things that Christ taught. One needs to study the Bible diligently in order that the Holy Spirit may have something to work on. It is well to commit to memory large portions of the Word of God, in order to give the Spirit of God material from which to teach. If we have no truth in our mind, the Spirit cannot greatly enlighten us.

Nevertheless, the Holy Spirit is a real teacher. There are channels of light also. Science is a channel of light, and some think it is the only channel. Science has revealed wonders, but men know some things which science has not revealed. Man thirsts to know, and needs to know much that it is impossible for science to reveal. What can science teach about God, or what can it teach about immortality? An ambitious thinker once wrote a book entitled, "Scientific Demonstration of a Future Life." There are thousands of men and women who would give almost anything in the world to have such a demonstration. Perhaps the author of that book thought he had produced it, but men of intelligence would not agree with him. Such attempts really do not throw a single ray of light on the perplexing question with which it professes to deal.

But the Holy Spirit does teach something on these sub-

jects. By His light the Christian knows God. There is a vast difference in believing that there is a God and knowing God. A very wicked man may believe that there is a God. Many persons who read the Bible learn that there is a God, but do not know Him. Jesus came to reveal the Father, but how slow His disciples were to learn the wonderful lesson! But when the Holy Spirit came upon them and entered into them, they saw clearly. This is what Jehovah says about the new covenant, "I will put My laws into their mind, and write them in their hearts . . . and they shall not teach every man his neighbor . . . saying, Know the Lord; for all shall know Me, from the least to the greatest."

The Christian in whose heart the Spirit dwells knows God, not because it has been "demonstrated by science" that there is a God, nor because wise men have proclaimed Him, nor yet because he has read it in the Bible, but because God has come unto him and into his heart. He has found God. He has fellowship with God.

By this Spirit the Christian knows that his sins are pardoned and that he is a child of God. He knows that God will pardon sin, for He has pardoned his sins. He knows this not only because the Bible says that He will forgive sin, but because the Spirit beareth witness with his spirit that he is a child of God. "He that believeth on the Son hath the witness in himself." "God hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father."

By the same light the Christian knows that there is a future life. He is not troubled about a future life. Science has not demonstrated the proposition, but he has "tasted the good word of God and the powers of the world to come." He has a foretaste. The apostle calls it "an earnest of the promised possession." He has already received a portion of the heavenly gift. "Eye hath not seen, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." It cannot be said that the Christian knows these things perfectly. "We see through a glass darkly," but we see! "We know in part," but we know! "It doth not yet appear what we shall be, but it doth appear that we shall be!"

It Pays To Kick

PROGRESS is born in protest. The very best part of our national history, as well as much of the history of the Brethren Church, came about as the result of protest. Protest is that quality in the nature of human beings that is commonly known as the "kicking nature."

But to begin with we must realize that there are two kinds of kickers—the destructive and the constructive.

Let's look at the destructive kicker first.

A destructive kicker is the fellow who "jest nacherly kicks 'cause he jest don't know how to boost." In other

words, he is the fellow who cannot see why the pastor has not called at his home every week or so, not realizing that he himself should be out doing some of the visiting. Or, he may be the fellow who cannot see how the Sunday School Superintendent "gets by" with the school the way he does. Or, perhaps he cannot see why the deacons or the trustees do not come and consult him in particular before they make any decisions or important moves that have to do with the local work.

And then, again, he may be a fellow, when he is asked

to do something important, will say, "I wish you would get Brother Smith, or Brother Brown, or some other brother to do it, since any one of them can do it so much better than I." Then, when he is taken at his word and his suggestion is followed out, he says, after the task is completed, "Now, if I should have had anything to do with that, believe me, I would not have done it that way." He does not come right out and say he is peeved, but his every action speaks for itself. He is representative of the destructive "kicker."

But what about the constructive "kicker?" Is there such a one? Let's see!

The real constructive kicker is the one who is always on the job himself. He kicks, but he kicks forward. Many

a football game has been won by the man who could "kick out of danger." The constructive kicker is not a constant kicker; he only kicks when kicking will do something to forward the work of the Master. He kicks at irregularity in plans and purposes and tries by this kicking to wake up the others to the necessity of going forward, and not lagging backward. He kicks when he finds that the emphasis is not placed on the right objective. He is not necessarily an "objector"; rather he is a "projector."

Someone has wisely said, "The destructive kicker is the one who is always placing self before everything else; while the constructive kicker is the one who has lost self and is ready to do the will of God and advance the cause of Christ."

"It's Your Responsibility"

IN AN ISSUE of "The Presbyterian Tribune" of several months back, J. S. Armentrout asks the question found in the caption of this article. Because the issue is so universal and the question so pertinent to everyone, we are passing on his comments to our readers for thought and meditation. What he had to say, in part follows. We quote:

During the past year considerably more than a hundred letters have come across my desk from pastors and church officers, all with the same burden. While the question has been framed differently, the common core has been something like this: "Our work has grown to a place where we need help for guiding the educational program—or the work with children and youth." I wonder what your reply would have been to these letters?

Whose Duty Is It?

The responsibility for this state of affairs is not that of the schools or colleges or seminaries. They do what they can in recruiting young people, but their main task is to provide the best possible training for those whom the pastors and church officers have directed toward training for a church vocation.

"It's your responsibility." It ought to be perfectly evident that the responsibility for recruiting rests, primarily, upon church officers and parents. Unless and until they accept this responsibility, all that can be done by agencies apart from the local church will undoubtedly fail to meet the need of the time.

Some years ago "The Presbyterian Survey" commented: "The old, easy-going confidence that somehow the Lord would lead into the ministry those whom He had chosen, is giving place to the clear conviction that the Lord does not work by Himself in this matter any more than He does in producing corn or educating children; that definite responsibility rests upon parents, Sunday School Teachers, ministers, and officers of local churches."

The first responsibility certainly rests upon Christian parents. Theirs is the responsibility to guide their children into the avenues in which each can make his or her best contribution to the Kingdom. Vocational guidance cannot be left to the public school or to some agency outside the

control of the parent. True, these may help, but the parent has the responsibility for setting the child's tone of thinking and leading him to a point of view with regard to the use of his life. But, in far too many homes, it is evident that the point of view is no whit different from that in homes where there is not a presumed Christian outlook. Vocation is thought of in terms of monetary success, and Christian service is not presented either remunerative or necessary. Often the child who would put service first is thought of as queer.

Two Tasks For Officers

This matter of securing a sufficient group of recruits for church vocations must become a matter of deep concern to Christian parents, but it must also be a concern of the officers of the church. They, too, have a responsibility of which they should be made keenly aware. There are at least two things which they may do to fulfill their responsibility.

In the first place, they should see to it that our finest young people are sought out and the claims of a church vocation presented to them. It would be hard to say how many have been led into some form of church work because some one spoke a thoughtful word of guidance. Business houses do not wait for young people to come to them; school teachers are being urged to give guidance to competent young people that they may go into the teaching profession. But responsible people in the church, even ministers, have been slow in speaking to youth about the claims of church vocations. It is assumed, too often, either that some one else will do this or that there will be a sort of miraculous call. Church officers need to seek the guidance of the Holy Spirit and accept responsibility for recruiting.

But if recruiting is to be successful, there is a second thing which church officers must do. They must see to it that the example which they set of dealing with the leadership they have called is all that should be expected of a group of Christians. It is rather difficult, for example, for a church board which has just dealt in an unChristian-like way with their Director of Christian Education, to speak effectively to young women or young men about



National Sunday School Association Page

Conducted by Rev. N. V. Leatherman



Honoring The Thinking of Children

MUCH TIME AND THOUGHT has been given to a general study of child-life and child psychology. All teachers of children should do this, for in far too many cases very little place is given to what the child thinks about religion and religious truths.

We have been fond of believing that the little child's mind is much like the little nestling birds that just open their mouths wide and swallow anything that is dropped into them; that they will believe and accept whatever they hear, and that thus they are supplied with religious knowledge. But too often that which the Sunday School teacher feeds them is in doses that are far beyond their digestive ability. Consequently they are constantly drawing inferences and arriving at conclusions that are based on that which they are able to retain, and as a result they do not discriminate between that which is true and that which is false.

But we need also to remember that children are good reasoners. Though quickly drawn, their conclusions usually are logical inferences from the premises given them. But, naturally, they are not always able to draw the true conclusion because of the failure to grasp the sum total of that which the teacher tells them. For this reason, and especially in matters of religion, a child needs to be very carefully and accurately taught. Its religious faith needs very wise directing and developing. To this end great wisdom and painstaking care are needed on the part of those who have the responsibility of child training.

One important way in which children obtain information is by asking questions, and they surely can ask them. The beginnings of their education are achieved through interrogation. A child not inaptly has been called "an animated interrogation point." Children "want to know." Such a new and wonderful world has opened upon them and one piece of knowledge so leads to another that they are induced to proceed, and can only ascend on the steps of questions. For this reason it becomes a matter of greatest importance how we answer them.

It is just here that many people fail, and more especially in matters of information in regard to religious truths and teaching. When it comes to questionings upon relig-

ious themes, many parents and teachers do not answer children at all; others put them off with some trivial evasion, while still others thoughtlessly give answers that are positively false.

The smallest seed of error dropped into a child's mind may germinate and grow into a terrible tree of poison. Foolishly or falsely taught, no wonder children so often arrive at conclusions of disastrous import. A notable instance of this kind is recounted by a New York pastor. This incident is vouched for as true in every particular. The report ran as follows:

The pastor was speaking of the importance of children getting the right thoughts about heaven and of the serious mistakes so often made in talking to them upon that subject. He told of a little girl, who, when asking questions of her mother about heaven, and finding her answers somewhat unsatisfactory, suddenly asked, "Mamma, is there any nursery there?" "No," replied the mother. "No picture books?" "No." "No Noah's Ark?" (She was thinking about her toy ark, with its many animals.) "No," replied the mother again. The little eyes dropped and she was evidently reflecting. No doubt it occurred to her that if everything which made the earth agreeable to her was absent in heaven, that it was no desirable place. She closed her meditation with a long-drawn sigh, and said, "Well, then, I believe I'll take my dolly and go to hell."

It was a startling thing to come from the lips of such a little innocent child, but there is food for reflection in the story. What right had that mother to say "No" to these several questions? How does she know that there are no toys there? And surely she could have told the child some thing that are there. Why would it not have been just as easy for the mother to have told the child something like this, "My darling, I have not yet been in heaven, but Christ is there, and He has been in the world and told us about it. He said when He was here on earth, 'In my Father's house are many mansions; if it were not so I would have told you: I go to prepare a place for you;' and I feel quite sure, my darling, that if you need a dolly and a Noah's ark and pretty pictures, or anything else

going into church work. Where officials consistently hamper the work of the pastor, it will be hard for them to talk in a convincing manner with any young man about the ministry; and where the missionary budget is held down, it will be difficult to persuade a young person to give his life for missionary service. Truly our actions may so belie our words as to make our words of none effect.

On the other hand, to support the work of the church and to honor the office of minister, or director, or missionary, is to take a long step toward sending a stream of youth from your church into the service which the Church seeks to render in the world.

"It's your responsibility." What are you going to do about it?

to make you perfectly happy, the dear Lord Jesus will provide them. He knows what you need, and will make heaven infinitely sweeter to you than earth can be."

Would there be anything wrong in teaching like that? Is there a learned theologian in the world who would object to that? And would not the child have received all the satisfaction which it is possible for the oldest person on earth to receive on such a subject? Alas for the mother who forced upon the mind of her inquiring child the sorry alternative of either accepting a dreary, uninviting heaven, or going to the other place. Yet thousands of teachers of the young are no wiser in their application of spiritual truth. We ought never to forget that children will think on these subjects, and that because they are so young we should give them the best instruction possible.

Or take such subjects as the knowledge of God, or of prayer. A child does not need to be led by degrees into a knowledge of God. As soon as he is capable of learning that his voice can be heard by his loving mother or his loving father in another room, he is capable of learning that his voice can be heard by the loving Heavenly Father whom he has never seen; who is always within hearing, but never within sight; who is the loving Father of his father and mother, as well as of himself, and everybody else; who is able to do all things, and is sure to do all things well. In the knowledge of this truth, a child can be taught to pray to God in faith as early as he can speak; and even to know something of the meaning of prayer before he can utter words intelligently.

As careful as our teachings about prayer, should also be any instructions that gather about the thought of the providence of God.

A mother had taken great pains to teach her children the duty of being thankful to God for all His blessings. But she had not been careful to teach that we are also responsible for many of the things that come to us that we are prone to attribute to God. Consequently while her little son who had suffered an injury which was being healed, deemed it proper and fit that he return thanks to God for His mercy; his little sister, who was catching cold, said, "I know what He is doing to me—He is giving me an awful cold." And as a result of her false impression, she could see nothing for which to thank God.

A child may be taught the idea of God's omniscience in a manner so lacking in discrimination that very mistaken impressions will be given. A theological professor's daughter, at the age of about five years, was told that she must not do some wrong thing because God would see her. That evening, in a confidential mood, she said to her mother, "Mamma, I don't believe God would see me at all. I have been looking all day and I do not see a single hole in the sky where He could see through."

The incidents here cited have been actual occurrences. Probably there is not a family where there is or has been children that could not add others equally as interesting. Too often they are thought of only as exceptional happenings, to be recounted for the amusement of friends; but instead they are wonderfully valuable glimpses into the heart of the child. They are revelations of how strong the religious instinct of children is. A definite study of their reactions can form a basis for rational methods in teaching them what they should know, and know truly

of their relation to the Father in Heaven, and to the principles of the Word by which they must live. What we need to remember is that children think, and thing more deeply than we realize. It is our duty to guide that thinking in the channels that it should go.—Adapted.

If Light Be Darkness....?

H. A. Gossard

CONSIDERING STANDARDS, civil and divine, one thing in human nature is unpredictable, yet predictable in its finality when individuals differ on similar subjects and situations, when civil and divine laws are disregarded; when the possible in good government is hoped for, but unexpected, because a multiplicity of contenders consider it more important to be obdurate than to be pliable enough to consider opinions and critical situations in the light of the fact that, when individuals differ, both or all might be wrong, and that, in no case could all be right, and that a majority of contenders could in no case constitute a safe premise for a basic and final decision. Nor would it be safe or fair to conclude that a minority decision in every case would be necessarily wrong, which is generally conceded to be so.

Of what benefit is culture or degrees of high educational attainment if conceit thwarts any possible solution to situations requiring the best in diplomacy? In such situations there seems to be but one alternative for a conclusion—that is, neither contender desires an agreement, fearing the reproach and humiliation that would result from being out-smarted.

I consider such an attitude to be expected of an ignoramus, instead of from one pretending statesmanship, diplomacy and cultural attainment.

This selfish and concented individualism, educationally, politically and theologically, has stood as an international barrier (not impregnable) to progress in every essential field since God created man and directed him toward a safe goal which he, for the most time since, has ignored. Nor can he ever reach that goal so long as he chooses to remain obdurate to divine law and assumes the position that wisdom is the result of human opinion, regardless of standards, and that the only criterion for progress in any field must have arisen from the idea that Man's success has been, and is, the fruit of "SELF-DIRECTION," independent of a higher source of help. This is and has been, one of the most deceptive and devil-directed philosophies the world has ever known.

God help us to discover that considering ourselves wise, we become not "little" but "Big" FOOLS.

Do folks in serious mood portray the clown?
Are smiles and laughter products of a frown?
As stratum ores, fast to the rock below,
Appear to glide beneath a current's flow,
So Human Trends slant up while going down.

—Lanark, Illinois.

He is great whose failings can be numbered.

The Huntington, Indiana, Laymen's Chorus



The Men's Chorus, First Brethren Church, Huntington, Indiana

Seated (left to right): Mrs. Elbert Trainer, pianist, Richard Mitten, A. J. Trainer, Howard Hacker, James Stahl, Mrs. C. Y. Gilmer, directress.

Standing: Walter G. Nolan, Robert Bonewitz, Elbert Trainer, Arthur Stahl, Glenwood Rosevear, Richard Clemens, James Maxton, Forest Soures, David Johnson, C. Y. Gilmer, Earl Kreiger. (Not shown in the picture: Richard McDowell.)

ON SUNDAY EVENING, April 9th, the Men's Chorus of the Huntington, Indiana Brethren Church, presented its second sacred concert. This chorus is sponsored by the local Laymen's Organization, as is also an orchestra, which was also featured in the concert. The orchestra is composed of Mrs. Glenwood Rosevear, wife of the trombone soloist, and six members of the above chorus. Mrs. Trainer and Mrs. Gilmer direct the orchestra. Mrs. Trainer uses her solovox on some numbers with effectiveness.

A repeat performance of the recent concert has been asked. With some changes the program will be given on the evening of June 4th, at the 7:30 hour.

The following was the program as rendered:

PART I

Prelude—"Go Forward"	Lillenas
The Orchestra	
Hymn, "He Lives"	Rev. A. H. Ackley
Congregation and Orchestra	
Scripture and Prayer	Carl E. Kreiger
"Standing in the Need of Prayer"	
A. J. and Elbert Trainer and Chorus	
"I'm Going All the Way With Jesus"	Ackley
Men's Chorus	
Duet—"Lis'ning At the Heart's Door"	Ackley

Glenwood Rosevear and James Stahl, with Double Quartet	
Baritone Solo—"That Glad Day"	Lowden
C. Y. Gilmer	
Chorus—"For You I Am Praying"	Sankey
"We Shall Always Be Happy Over There"	Ackley
Chorus	
Offertory—"Sacred Melody"	Orchestra

PART II

Solovox—"Crown Him King"	Ritter
Mrs. Elbert Trainer	
Chorus—"Christ Beside the Sea"	Geibel
Double Quartet—"The Holy Day"	Greenwood
Chorus—"Christ Arose"	Lowry
Chorus—"Evening Prayer"	Gabriel
Benediction	Rev. C. Y. Gilmer

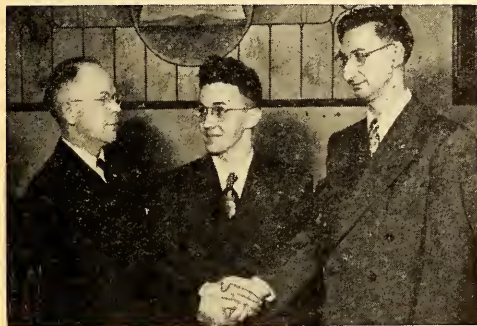
COMMENT

"All the music of earth is but a shadow of the things to come, a lovely aid to worship, and blessed are those to whom is given the power to make it. But woe to those who abuse this gift, and woe to those who fail of all their duty.

"A choir exists not merely to be appreciated for its rendering of set music, but for a nobler purpose. It exists

(Continued bottom next page)

Alvin Grumbling Ordained To Full Gospel Ministry



—Johnstown Democrat Photo.

C. Y. Gilmer Alvin Grumbling D. R. Wolfe

ON SUNDAY EVENING, March 26th, Alvin H. Grumbling, who was recently installed as pastor of the Pittsburgh, Pennsylvania, Brethren Church, was ordained to the Full Gospel Ministry, in the Third Brethren Church of Johnstown, Pennsylvania, from which church he had been set apart for the ministry. He had first been licensed to preach on August 31, 1947 by the Pennsylvania District of Brethren Churches. The day before his full ordination marked his twenty-third birthday. His wife is the daughter of Brother and Sister C. Y. Gilmer of Huntington, Indiana.

Brother Grumbling is the son of Mr. and Mrs. Clyde Grumbling of Johnstown. He graduated from the Johnstown High School in 1945 and from Ashland College in 1949.

Taking part in the ordination were Rev. D. Richard Wolfe, pastor of the Johnstown Third Brethren Church; Rev. C. Y. Gilmer, pastor of the Huntington, Indiana, Brethren Church; Clyde Grumbling and Floyd Benshoff, Deacons of the Johnstown Third Church; and Clyde Garland and Ralph Rau, Deacons of the Pittsburgh Brethren Church.

The order of the Ordination service follows:

Prelude—"Pilgrimage"Roger C. Wilson
Hymn—"In the Service of the King"
InvocationClyde Grumbling
Hymn—"Rescue the Perishing"
Scripture—I Timothy 4:6-16Floyd Benshoff
PrayerClyde Garland, Pittsburgh Brethren Church
Anthem—"All Is Well"Edna L. Manifold
Offertory—"Largo" (New World Symphony)Dvorak
Ladies' Trio "My Task"
Miriam Stutzman, Doris Benshoff, Esther Grumbling
Ordination Sermon—"The Full Gospel Ministry"
Rev. D. R. Wolfe

Request for Ordination and Authorization

Ralph Rau, Pittsburgh

Questioning the CandidateRev. Wolfe
Ministerial ChargeRev. C. Y. Gilmer
Prayer of Consecration and DedicationRev. Wolfe
Bestowing the EldershipRev. Gilmer
Hymn—"Must Jesus Bear the Cross Alone?"
BenedictionRev. Wolfe

- Do You Remember? -

For the Older Folk

(Taken from the Files of The Evangelist of
Fifty Years Ago)

SOME INTERESTING REFLECTIONS

In the issue of The Brethren Evangelist of April 5, 1900, we find a very interesting sketch of the beginnings of what was then known as "The Washington Mission," in Washington, D. C. It came from the pen of the late Elder W. M. Lyon.

In it he tells of going to Washington on October 4, 1892. After nearly four years of earnest labor the First Brethren Church of Washington was organized on August 17, 1896. Brother Lyon was assisted in this organization by Elder E. B. Shaver of Maurertown, Virginia, and Elder I. D. Bowman, then of Philadelphia.

An interesting summary of the funds which had been raised over the Brotherhood for this project is given. The report covers two full pages of the Evangelist and the gifts total \$3,381.29. Gifts are listed from twenty-five cents upward to \$15.00 from individuals, with churches, in a few cases, giving a little more. Many familiar names are listed, names of people who have long since departed to receive their eternal reward.

We note that by the middle of May the report of the canvass for this building fund shows the amount had risen to \$7,302.50.

The above is especially interesting since the present Washington Church is going forward with such great strides.

to make and to interpret the music as an act of prayer, an act of praise to God, to be a leader in musical devotion, a more definite means of expressing the needs and hopes of men. A choir is a ministry in itself, and as a ministry should be entered into and discharged with all sincerity of purpose and depths of devotion. For great and very great is its part in that worship by which men are caught into harmony of the God-head, into harmony with the spirit-choirs of heaven, whose song is of a perfect world and men of peace and sinlessness—a song of unity and harmony of all the totally different elements of the earth—the music of the personality of Christ."—Gorden Lea.

C. Y. Gilmer, pastor
Huntington Brethren Church.

Items of General Interest

(Continued from Page 2)

The Young Married People's Class made this contribution."

Bryan, Ohio. Brother Black's bulletin of April 16th is just full of fine news. We will not even attempt to abbreviate it, but will quote as it is found there:

"Thirteen new members were welcomed into the fellowship of the church on Thursday evening, April 13th after the baptismal services.

"The goal of 400 set several weeks ago for our Easter Day attendance was met, the ushers providing chairs in the aisles and rear of the church. There were 364 in attendance at Sunday School.

"The Junior Church Aeroplane Contest closed last Sunday morning (April 9) and was won by the girls. The goal was 50 boys and 50 girls. The girls won 50 to 48. The total number attending Junior Church was 122. The boys are to bring a special offering to be used toward paying for the treat for the girls.

"The average attendance at the revival with Rev. V. D. Geren was 195. There were many reconsecrations and about thirty saved."

Brother Black also writes that the average attendance of the Sunday School since January 1st was 261; at morning worship—268, and at evening service—106. Last week the attendance at prayer services was 52, and adding the 12 children who attended the first Children's Prayer meeting, the total was 64.

Holy Communion will be observed in the Bryan Church on Sunday evening, April 30th.

Cradle Roll Promotion Day will be observed on May 21st. There are 87 on the Cradle Roll.

Plans have been made to paint the church and parsonage; also to insulate the church and build a new baptistery.

Gratis, Ohio. We note that Brother Harold Garland, West Alexandria pastor, was the guest speaker at the Easter Sunrise service at the Gratis Church. Thirty were in attendance.

An even dozen children enjoyed the Easter Egg Hunt in the Gratis Church Social rooms on Saturday afternoon, April 8th.

Ashland, Ohio. At this writing the painting is practically all done in the redecoration program. Some varnishing yet remains, but by the time you read this it is hoped that this will also be completed. The pews, however, will have to be varnished when they are removed from the main auditorium to prepare it for the laying of the carpet and rubber tile, which latter covering will be placed beneath the pews. Much volunteer labor has been the means of getting this work done so rapidly.

A number of fine gifts have been given already toward the project of redecoration. Among these is a magnificent gift by Mrs. Jesse Dupler, in honor of her departed husband. This gift was for \$1,000.00. Others up to \$200.00 have been given, but we do not have the names of these donors.

Loree, Indiana. Brother Robert Higgins reports that on April 16th thirteen were received by baptism and one by letter.

The newly elected deacons and deaconesses were ordained at the evening hour on April 16th.

A new Choir curtain, pulpit cover and table scarf have been purchased by the Primary Department.

A Daily Vacation Bible School will be conducted at Loree from May 28th to June 11th.

Elkhart, Indiana. Brother L. V. King reports that there were forty-eight who had perfect attendance in the Children's Department of the Sunday School for the quarter.

Three confessions are recorded as a result of the Post-Easter services held by Rev. Hudson. Brother King also reports that an additional baptism was administered, thus making four more additions to the church in Elkhart. The average attendance for the six nights of the services was 167.

Two hundred and thirty-nine were in attendance at the recent observance of the Holy Communion.

Peru, Indiana. Brother J. M. Bowman reports that there were ten who had perfect attendance at the Sunday School sessions for the last quarter.

Two new members were recently received by letter and one awaits baptism. He says there are others that should come soon.

Flora, Indiana. Brother J. E. Berkshire, Flora pastor, says that the attendance at the services is holding up fine. The concerted drive for church and Sunday School attendance throughout the churches of Flora is surely bearing fruit. The Sunday School attendance on Easter was 196 and that of the morning worship service 219.

On Wednesday evening, April 5th, the W. M. S. held their Public Service, with Mrs. J. M. Bowman, of Peru, Indiana, Second Vice President of the National Woman's Missionary Society, as guest speaker. Eighty-two were in attendance.

Milledgeville, Illinois. Brother D. C. White, pastor, reports that there were ten children dedicated to the Lord by their parents on Sunday morning, April 9th.

We learn from Brother White's bulletin of April 16th that the Camp Dates for the Central District Camp have been set for July 9 to 15, at Savanna, Illinois.

Brother White also reports that four additional members have been received by baptism.

Laanark, Illinois. We note from Brother McCartney's bulletin of April 16th that there were seven applicants ready for baptism as the bulletin went to press. The service was to be held on Sunday the 16th.

Mrs. Dan Fierheller of Polo, Illinois, was the guest speaker for the Sisterhoods on Sunday evening, April 23rd. She spoke on the "Life Among the Navajo Indians," among whom she was a teacher.

Waterloo, Iowa. Brother Spencer Gentle says that there were seven additions to the Waterloo membership on Easter Sunday—six by baptism and one by letter. Another awaits baptism.

"Dependence plus discipline equals dependable disciples."



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 14, 1950

LOST—ONE OUT OF FIVE HOMES

Scripture: II Tim. 1:5; Eph. 5:25-31; I Cor. 7:10-16;
Luke 16:18

For The Leader

THERE ONCE HUNG in a certain judge's office a picture showing a boy kneeling at his bedside in prayer. At opposite sides of the picture stood his father and mother, with their backs to the boy, and to each other. It is said that every time a couple came to him seeking divorce, he judge took them into that room and left them there to study that picture for some time. Any father or mother, possessing decency and love at all, would never go ahead with their divorce. Yet the ratio of broken homes is constantly rising. Assuming that the problem of a particular mother and father can be solved, regardless of what it is, we study this topic tonight. If you are still a teen-ager, just file some of this material in your memory, and then put it to good use later on. American democracy is dependent upon the security of the Christian home, so let's give heed.

DISCUSSION

1. WHAT CAUSES BROKEN HOMES? Topmost on the list, we would place "selfishness." All others stem from that one. As teen-agers, "in love," we thrilled at the attentions given to us by our "date." All was a "heavenly dream," the stars were glittering diamonds on the moon-beam path of the fairy land we were in. So, "we got married." It was a long fall from the dizzy heights, and we fell rapidly and hard. Our "dream date," always on good behavior and well mannered during those dreamy days of courtship and honeymoon, turns out to be just another human being. Can you imagine that? Living together, you discovered his or her faults, and, sad to say, he or she, discovered yours. What a let down! But when this point is reached, the marriage heads for the divorce courts, to arrive sooner or later; or it heads for long years of adjustment, problems, and happiness. It's up to you.

2. SOLVING THE PROBLEM. During the courting and honeymoon, nothing was too much for the other one to do for us. We lived a life of "receiving." Thus we learned to expect it, and to be waited on by the other. Few marriages allow time, with earning a living and keeping house, to let either one be a "slave in waiting" to the other. If we recognize this, we can make the adjustment. If we do not, then trouble starts. Selfishness causes bickering, nagging. "Dream dates" must also wash dishes, or earn a living. If they still want to live like they did before, then trouble starts. After marriage, we can be as helpful and nice as before. But we must also be understanding of our mate's weaknesses, and also of our own. The problem is best solved when there is an equality of power between the husband and wife. Let not one lord it over the other,

or one expect more from the other than they themselves are willing to give. That is selfishness, and it ruins marriages.

3. THE BROKEN HOME. A young man stands beside a young woman. The day is perfect. The odor of flowers and perfume is exhilarating. In the hushed silence of the church, from the young man comes the words, "I, John, take thee Mary, to be my lawful wedded life, to have, and to hold . . . till death do us part." The young woman begins, "I, Mary, take thee, John, to be my lawful wedded husband . . . till death do us part." The servant of God, standing before the couple, announces that they are husband and wife, and says, "What therefore God hath joined together, let no man put asunder." Prayer is offered, music follows and congratulations pour on the happy couple. Two, three, or five years later John and Mary are seated on opposite sides of a court room. Their attorneys argue with each other before a judge. Divorce is being sought by John and Mary. Their children, little John, Jr. and Mary Ann, are in the care of relatives back in the courtroom? Why?

4. WHY? God joined them in marriage at His sacred altar. That marriage was made for life. While the court may dissolve the marriage legally, bear in mind that that marriage God recognizes until one or the other party dies. Thus if a person gets a divorce, to remarry is to live in open adultery before God. That's why remarriage is forbidden in scripture. John and Mary should have thought of that, that their marriage was to last until death parted them. Then perhaps they would have made a special effort to right their differences. But why did they get a divorce? Perhaps he or she was not true to the other one. We were to "cleave to our mate . . . and forsake all others." Marriage is one man for one woman—no more. Perhaps he was slothful in business, or she became a murmurer. With the children, untold hours of extra labor were necessary. Perhaps he or she rebelled. All of these things, young people, can be overcome by the couple who really wants to make their marriage succeed. Infidelity is the only scriptural reason allowed for divorce, but no remarriage allowed.

5. A HAPPY MARRIAGE. Space is too limited to even try to deal with a subject like this one tonight. But here are a few suggestions. Problems arising in a marriage based on Christian love can all be solved by Christian love. Start your marriage right by being married by your minister. Do not join the ranks of unthinking, irresponsible couples who rush off to a justice of the peace for a quick "get-it-over-with" ceremony. Remember, you are Christians. Make it more than a legal rite. Make it a Christian rite before God. Then don't grow careless in your church work and attendance. Forgetting God in your new happiness will spell ruin. Even when the children start blessing your home, take them to church early, and keep taking them. Make your problems a matter of prayer before God. Tactfully inform any prying relatives that this is your home, and you would appreciate it if they would refrain from sticking their noses into your business. Remember, young woman, don't make your husband marry your family. Remember, young man, you're starting a new family, keep yours out. You, two, young man and young woman, will find perfect happiness if you stick to each other, forsaking all others, and make God your household Head.

Spiritual Meditations

Rev. Dyoll Belote

DON'T LET DISCOURAGEMENT GET YOU DOWN

"Walk worthy of the Lord unto all pleasing." Col: 1:10.

REACHING THE IDEAL of our text is not always realized at the first attempt, and here is where many folk quit. The failure to attain is often due to a mistaken notion of how long it takes to build a life. The old adage, "Rome was not built in a day," offers a suggestion as to what should be expected in the struggle to attain unto a character likeness to the Saviour.

Every soul is bound to meet with trials, difficulties, heartaches, sorrows, disappointments, temptations, all of which will interrupt its communion with the divine. But even at that none of these must be allowed to paralyze our efforts to attain to that goal of a walk "worthy of the Lord unto all pleasing."

For though these impediments to progress, these yieldings to Satan's snares, do irreparable harm to our souls; through the wrong done to our souls by one momentary separation from God, a separation caused by a sin of thought, of word or deed, is far more disastrous than we can know or realize; yet there may be something that will work more harm in the end, something far worse, something which adds evil to evil, and that is to permit discouragement to paralyze our further efforts, and send us into paroxysms of fear and doubt. To do this is to cast discredit upon Him Who bids us cast our care upon Him, assuring us that He cares for us.

Our safety in all cases of discouragement lies in getting back to God, (no matter how far our weak faith has permitted us to wander away from Him) in order to find that He waits to give pardon and renewing of spiritual strength and life. Yielding to discouragement is confession of a weakening of faith, a forgetting of the rich promises of grace which the Almighty has vouchsafed unto His children. God has not promised immunity from temptation, pain, sorrow, loss, bereavement, but He has promised to add from His all-sufficiency to our insufficiency to the end that we shall be enabled to prove the truthfulness of His promise, "My grace is sufficient for thee." Praise His name!

—Linwood, Maryland.

Don't fight your resentments—surrender them. When you fight them they grow, when you surrender them they go.

Worry comes through human interference with the divine plan.

No one ever achieved any great Christian objective except by hazarding himself.

- - BURNING TRUTH - -

By Charles Emory Byers

"And forever, and forever,
As long as the river flows;
As long as the heart has passions,
As long as life has woes;—
The moon in its broken reflection
And its shadow shall appear
As a symbol of love in heaven
And its wavering image here.

From The Bridge—Longfellow.

* *

Images and symbols always appeal to us. That is because we are simple-minded folks. That is the reason people who talk in symbols and comparisons impress us most and whose memories linger with us longest. Using these was one of Lincoln's strongest qualities and among his greatest assets.

We like to compare, to associate one thing with another. It is definitely a law of psychology. When we think of mud we think of rain and wet weather. When we think of perfume we think of summer sunshine and flowers, of apple orchards and honey bees. No normal mind can escape it. We would not wish to, for it furnishes us with rare pleasure and satisfaction. It enriches our lives and makes existence more purposeful and interesting.

So Longfellow, musing on the passions of the throbbing heart of man, and the constant urges that possess a human being, sees a likeness between these and the moon reflected waveringly on the uneven surface of the river. He marks the constancy of the moon in the quiet, undisturbed heavens and the reflection of its image on the disturbed waters of the river Charles.

He noted that the constant image in the sky was disturbed by the inconstancy of the earth.

Thus standing on the bridge in the quiet midnight viewing heaven and earth, he notes this symbol of divine constancy and human frailty. Earth indeed has its love as heaven has, but that love in human hearts wavers as does the moon's reflection on the river.

The comparison is just and apt. Love on earth is indeed only a wavering image of what we find in heaven. Men betray and deceive, disturbing the surface on which the perfect image is reflected. The history of marriage vows is often one of glaring infidelities and broken hearts. The bright hopes of youthful love fade and die, and the unfulfilled dreams of happy brides grow stale before mid-life.

The constant image is above, but on the current of human life, it wavers, and is often scattered beyond recognition. Thus men struggle on with the disfigured image on the turbulent current of life's stream, hoping to restore it more perfectly in the quieter waters ahead.

But we find that life has little constancy. There is always change and decay. To gain the changelessness we pine for we must look to heaven.

Prayer Meeting Studies By C. V. Gilmer



WOULD IT WERE ONLY THREE!

John 18:27

With frightened lips, I shall not ever say,
"I know Him not," for none will question me.
I shall not need to speak a word today
To publish to the world my loyalty.
And yet a hundred times there comes a voice,
"Know you this Man, the Master?" and behold,
A hundred times I make the fateful choice
Today, as the Apostle once of old.
And every unkind word or straying thought,
Every deed of hatred or disdain,
Say plainly to the world, "I know Him not."
And then the cock crows—bitter morn of pain!
And would indeed today that they might be—
The times I have denied Him—only three!

—Author Unknown.

FOLLOWING AFAR OFF

Scripture: Matthew 27:58, 69-75

Hymns: "Yield Not to Temptation"; "All That I Need."

Prayers

Seed Thoughts for Discussion:

PETER NEVER EXPECTED to see Christ go to the cross (Matt. 16:21-23). All the disciples expected to share with the Lord the crown and the sceptre in an earthly kingdom (Matt. 20:20, 24). They were not lacking in carnal courage to pay the price for it (Matt. 26:35; 51, 52). Although the outcome was better than they had expected, they were disappointed in that it was not what they wanted (John 21:3). So today, in spite of Romans 8:28, disappointed people give up their faith. Some part with faith as soon as sorrow comes, whereas, it ought to bring them in closer touch with God (2 Sam. 12:23). Sorrow should lead us to understand the sympathy of Jesus (John 11:33-35; Heb. 4:15). Disappointment and sorrow may test the sincerity of our faith (Luke 9:62; 17:32). It is short-sightedness to forsake Him Whom we need now and Whose recompense we need hereafter (Heb. 10:35-39).

Peter wished to deliver his Lord by the sword but suffered reproof instead (John 18:10, 11). So today some folk absent themselves from church when things do not go their way! Those who are soured against the Christian faith have the same trouble as Peter. Peter's trouble was himself (Luke 22, 31, 32). Those who get away from Christ also get away from Christian fellowship with others (Matt. 26:31; 56).

When Peter parted with Christ and fellow disciples, he immediately fell into bad company in the house of the

high priest, an enemy of Christ (Matt. 26:58). How can any expect to be faithful to Christ while consorting with His enemies (Matt. 12:30)? "Evil communications" do more than "corrupt good manners." Such crucify Christ and lead to the denial of Him. So Peter could not stand the sneers of the maid (Matt. 27:69, 70). Peter was afraid of persecution (Prov. 29:25). But many things are more to be feared than death (Matt. 10:28; Luke 9:26).

When the cock crew Peter saw his wrong (Matt. 26:74, 75). How many times has the cock crowed in our lives and still we failed to see our mistakes! There can be no hope nor help for us until we do see our mistakes (Prov. 28:13). There can be no tears of repentance until the mistakes are seen.

Peter felt that he was fit for nothing except fishing. But the resurrected Christ not only arranged to be "seen of Cephas" (Luke 24:34), but also to restore him in the presence of his disciples by the thrice repeated question, "Lovest thou Me?" and the charge to feed the sheep (John 21:15-17).



Comments on the Lesson by the Editor

Lesson for May 14, 1950

GOD'S FORGIVING LOVE

Lesson: Hosea 11:1-4, 8-11; 14:4-9

WE WILL REMEMBER that attention was called in our comments on last Sunday's lesson to the fact that the marital life of Hosea became an illustration of the relation between God and His chosen people, Israel. Last Sunday we dealt with the moral decline of Israel. In this lesson we get a picture of God's forgiveness and His earnest desire that men forsake their sin and turn to Him as their God.

In this portion of the scripture we meet such phrases as, "When Israel was a child, then I loved him . . ." (11:1). "I drew them with cords of a man, with bands of love . . ." (11:4). "I will not execute the fierceness of mine anger . . ." (11:9). "I will heal their backsliding, I will love them freely . . ." 14:4). "I will be as dew unto Israel . . ." (14:5). In each of these we find the longing of the Lord for the return of his people and the re-establishment of that close bond of fellowship which He had with them in former times.

When we deal with the Children of Israel in our studies, we often marvel at their inability to grasp the opportunities which God sets before them and we are prone to say, "Why, O why, could they not see how God was constantly hovering over them, protecting them, seeking their good?" And we are sure that, under the same or similar circumstances, we would have done far differently than they. But would we?

Let us think a bit about the "goodness of God" as related to our own lives. When we check on our own activ-

ities as related to the work of the church, what do we find? Are we really trusting God as we should? Do we merit His "forgiving love" as we go about our daily tasks? Do we ever strive to be worthy of those things which He is constantly giving to us? Do we do more for the material phases of the world than we are willing to do for His cause? Do we realize that the real truth of the matter is found in the words of the disciple John which he records in I John 4:19—"We love Him, because He FIRST loved us?"

The above questions must be answered in each individual heart. But the main thing is that God wants to shed His love upon man, rather than His wrath. He wants men to prosper and to enjoy His creations, but He is not willing that the material shall take the place of the spiritual, and that the gods of this world shall take precedence over the One True God.

The last verse of the lesson (14:9) gives us the best comment we can find on the "forgiving love of God" as related to our thought, and as it relates to the "justice of God." Note how it reads: "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."

How much we need realize the love of God; but also we must know of His justice.

"Awake my soul, to joyful lays,
And sing thy Great Redeemer's praise;
He justly claims a song from me;
His loving kindness, O how free!"

He is great whose failings can be numbered.



WHEELER- RODEHEAVER. Frank Wheeler and Mildred Rodeheaver, both of Masontown, Pennsylvania, were united in marriage at the close of the Church service Easter Sunday morning, in the St. James, Maryland, Brethren Church. The single ring ceremony was used. Louis Wheeler, a brother of the bridegroom served as best man and Jean Nitchi, a niece of the groom served as maid of honor. Mr. Wheeler, a Veteran of three years service in the Navy during World War II, is Assistant Cashier in the Second National Bank, Masontown. The bride has been employed as cashier in the Masontown offices of the Prudential Life Insurance Company. Following the wedding they left for a two weeks' trip to Florida, following which they will be at home on High Street, Masontown, Pennsylvania. Ceremony by the undersigned.

Freeman Ankrum.

* * * * *

ATTENTION

Southeastern District Laymen

* The Southeastern District Laymen's Rally will be *
* held on Friday, May 5th, at the First Brethren *
* Church, Corner of Fourth and Seymour Street, *
* Cumberland, Maryland. You are urged to be present. *

* William M. Baldwin, President *

Office Gleanings

(Continued from page 3)

5 churches, unreported—none; Mid-West: Reported—5 churches, unreported—3 churches; Northern California: Reported—2 churches, unreported—2 churches.

We trust that very soon the entire brotherhood will have sent in the offering from the churches. Wouldn't it be fine to report at our next General Conference that we have heard from 100% of the churches of the Denomination? Therefore we are "hinting" (?) that if your church has not sent in the offering as yet—(we are taking it for granted that you took the offering)—that you will send it right in. How about it?

TEXTS OF FAMOUS MEN

The text from which John Bunyan preached to the multitudes—John 6:37—"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

The text that saved William Cowper from suicide—Romans 3:24, 25—"Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

The text that made Martin Luther the hero of the Reformation—Romans 1:17—"For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

The text that comforted the troubled soul of John Wesley—Mark 12:34—"And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question."

The text to which John Knox anchored his soul—John 17:3—"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

The text that made David Livingstone a missionary—Matthew 28:19, 20—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

* * * * *

A T T E N T I O N

* * * * *

ALL INDIANA LAYMEN

The North Manchester, Indiana, Brethren Church will be host in a joint meeting to both the Northern and Southern Indiana District Laymen on Monday evening, May 15th.

Due to the fact that Daylight Saving time will be in effect at this time, supper will be served from 6:30 to 8:00 o'clock.

Guy V. Purdy, Secretary.

—

You need to keep from wrong thinking more than from all the other devils in the Battle.



What's Doing in the Churches



BRIGHTON, INDIANA

We at Brighton, Indiana, thank our Heavenly Father for the wonderful blessings that He has been showering upon us. We had eighty-nine in attendance on Palm Sunday; one hundred twenty-three on Easter, and instead of the usual slump there were ninety-one present on April 16th. These are the Bible School attendance figures, but there have been from five to fifteen more for the worship service.

Two weeks before Easter a fourteen-year-old boy gave his heart to Jesus, and then on Easter Sunday a father, mother and daughter and a mother, and her son and daughter accepted the Lord as their personal Saviour. They were all baptized at Elkhart and received into the church on Easter.

Just to show how Satan tries to hinder, but that God overrules and supplies in time of need, my car refused to make the trip to Elkhart, so we could have baptism at 2:00 P. M. on Easter. We stopped at a farm about four miles from Howe, Indiana, to call one of my boys to come and get my wife and myself. The owner of the farm insisted that we use his car, which I finally did, although very reluctantly, because he had a new fluid drive DeSoto and the weather was very bad, and the roads slippery. He did not know me and I did not find out who he was until we got back just before dark. He is Gilbert Sherman, an elder of the Presbyterian Church at Howe, Indiana. We thank the Lord for a man that had faith in another man that he did not know, and we pray God's richest blessings upon him.

Walter E. Lichtenberger, Lay pastor.

ARDMORE, INDIANA

(South Bend)

The Ardmore Brethren Church had a rare treat over Easter Sunday, due to the visit of two fine Christian young men from Ashland College. Brethren Horace Huse and Phil Lersch were able ambassadors for Christ from Ashland.

It was really amazing to witness the ability of men, young in the service, both in their direction of the services and the quality of their sermons. The sermons showed original thought and very fine delivery, and both of these young men were listened to with very good interest.

The only off-color was the weather. The earth was clothed in white and looked more like Christmas than Easter. The attendance at the Sunrise service and the regular services of the day were fine and it looked like Easter inside the church.

There is great hope for the Brethren Church with such unusual talent. We will welcome other Ashland Preachers.

R. F. Porte, pastor.



OAKVILLE, INDIANA

This writer feels like a character in a twentieth century "Tale of Two Cities," since his time and efforts are divided between two communities some two hundred miles apart. Monday through Friday each week is spent in Ashland, Ohio, where we enjoy teaching in our Seminary. Friday night we board a train for Oakville, Indiana, where we remain until Monday morning—striving to minister to the Brethren Church in that prosperous rural community. Although the church has been without a full-time resident pastor since the first of the year, the work has in no wise suffered—in fact, a number of folks have remarked that perhaps it has been a good experience for the church, inasmuch as it has made some of the laymen and women realize their responsibility in the church's program. That this is the case might be attested by the following few gleanings:

The attendance at all of the services of the church are showing encouraging increases. The Sunday School average for the month of March was higher than it has been since August of last year, with a corresponding increase in the worship service. Prayer meetings are held each Wednesday evening with various teachers and leaders of the church conducting the Bible study period, and the attendance at these mid-week services is better than it has been for almost a year.

During the past few months several new families have been enrolled in the Sunday School, all of whom have become valuable assets to the work here. A goodly number of these folks have been brought into our fold through the personal work of some of the Christian folks in the church. The various auxiliaries of the church are also carrying on their respective programs and are contributing much to the general interest being shown here.

The message of the Gospel is well received by the Brethren here and visible results are being seen from time to time. During the past month seven folks have come forward at the close of the morning worship services to give

their lives to Jesus Christ and, as several folks have remarked, it seems as though a revival is coming into our midst. A number of the deacons and deaconesses have been doing personal work and it is producing fruit.

Easter Sunday was a banner day here. The Sunday School attendance was the highest at a regular service of the church for a good many years—in fact a number of the elder folks report that it was the largest group gathered for a regular service since the day of dedication in 1923. The church auditorium was also filled for both the morning and evening services. At the evening service nine were baptized and received into the church by the laying on of hands. At this writing we are looking forward to the coming of the A Cappella Choir from Ashland College.

Plans are being made for the months ahead in order that the work of Christ may move forward in this vineyard, even though no resident pastor is available. The Oakville Brethren solicit the prayers of the brotherhood, realizing that "More things are wrought by prayer than this world dreams of."

Henry Bates, pastor.



GATEWOOD, WEST VIRGINIA

The following is a partial report of the activity of the Gatewood Brethren Church since the writer assumed the pastorate on September 1, 1949.

To the present time we have received fourteen new members, twelve of which were baptized and two came to us by transfer. Also on member has been reclaimed.

On March 10th of this year ordination was conferred upon the following Deacons and Deaconesses: Trevy Martin, Cletus Conner, Roscoe Swanigan, Arlene Swanigan, Mary Martin and Elizabeth Nutter. The pastor was assisted in this ordination service by Rev. Smith F. Rose, pastor of the Oak Hill Brethren Church. This is the first time this church has ever had deacons and deaconesses.

The attendance at our Mid-week services has been having an average of fifty. There were sixty-five in attendance at our Sunrise Service on Easter Sunday morning.

In the month of November of last year we held a two week evangelistic campaign, and at this writing we are in the midst of a week of Post-Easter services.

Cecil Bolton, Jr., pastor.



ANKRUM. Lucinda Mack Ankrum, daughter of Jason Mack and Barbara Lampton Mack, was born near Brownsville, Ohio December 24, 1868 and departed this life at the home of a daughter Mrs. Carl Fisher, near Gratiot, Ohio, April 3, 1950 at the age of 81 years, 3 months and 9 days. Her health had been normal up to the death of a

son Ralph, aged 43, twelve days before her death. She had been a member of the Glenford Brethren Church for 64 years having been baptized by the late Rev. A. A. Cober. She attended Ashland College in 1888, following which she taught a term or two of school. On March 13, 1889 she was united in marriage to Armstrong L. Ankrum. The husband died June 17, 1944.

Surviving are nine children: Rev. Freeman Ankrum of St. James, Md.; Earl, Ivan, Harold, Marling and Denzil, all of Gratiot; Virgil of Zanesville, Mrs. Harry Sims of Newark, Ohio, and Mrs. Carl Fisher, Toboso, R. D. 1, near Gratiot. One sister, Mrs. Florence Eversole, of Gratiot also survives. She is survived by 23 grandchildren and 20 great grandchildren. Funeral services were held in the Methodist Church at Gratiot, on Thursday afternoon, April 6th, in charge of Rev. Glenn Shank, pastor of the Glenford Brethren Church. Burial in Poplar Fork cemetery near Gratiot.

She was the sixth lineal descendant of Alexander Mack, the organizer of the Brethren Church, and her loyalty to the church was in line with her ancestry. She was also, on the Lampton side, a member of an old English family of which Samuel Clemens ("Mark Train") was a member. Her life was spent within five miles or a little more of the place of her birth. Eight years were spent on the Samuel Deffenbaugh farm 4 miles East of Glenford, Ohio, from which they moved to the farm purchased three-quarters of a mile south of Gratiot in 1901. A large concourse of friends and acquaintances, attended the last services.

Freeman Ankrum.

CORY. Sister Lillian (Teeter) Cory, a life-long member of the Oakville, Indiana, Brethren Church, passed to her reward on March 16, 1950, at the age of seventy-five. For a number of years she was a leader of the W. M. S. work in Oakville, and also one of the outstanding Sunday School teachers.

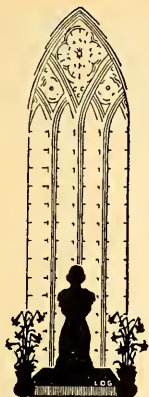
She is survived by her husband, Chris; two sons, John and Carlton; several grandchildren and great grandchildren. Services were conducted by the undersigned in the Oakville Church, with interment at Mt. Summett Cemetery.

Henry Bates.

KIRKLIN. On Monday, March 20th, the Oakville Church was shocked by the sudden passing of one of our outstanding laymen, Brother J. Herman Kirklín, at the age of sixty-five years. He had united with the Oakville congregation many years ago. Faithful throughout the years to the Lord, he had been a trustee of the church for a number of years, holding that office at the time of his death.

Last year Brother Kirklín was elected to the office of deacon and performed the duties of that office diligently. Memorial services were conducted in the Oakville Church, the undersigned, his pastor, officiating. The high esteem in which he was held was attested by the great throng present at the last rites. His father, wife, sister, daughter and three grandchildren remain to carry on the work which he loved.

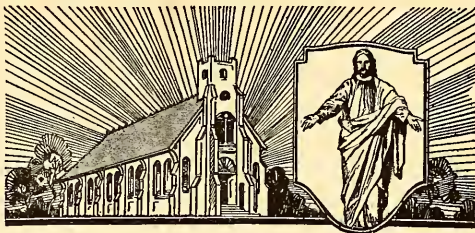
Henry Bates.



THE

Brethren

Evangelist



**GOD'S GRACE FOR
TO-MORROW**



"That's Brethren Youth"

*They stand upon the mountain top
And view the distant sky;
They look down in the valley
And see the passers-by;
They look up toward the heavens
And note the Father's care,
Then seek the guidance He will give
For the tasks that they can share.
That's Brethren Youth!*

*They're never satisfied to live
Within the local sphere—
They want to do for others
That which will bring them cheer.
They're always ready when they're called,
To do what'er we ask:
With willing hearts and willing hands
They set forth to the task.
That's Brethren Youth!*

*They realize that some day
They will be called upon
To take work on their shoulders
When the older ones are gone.
And so they now prepare themselves
To step into the breach,
When they'll be surely called upon
To lead and teach and preach.
That's Brethren Youth!*

F. C. V.

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Items of General Interest

St. James, Maryland. Brother Ankrum reports that a Senior Sisterhood of Mary and Martha has been organized, and that the Christian Endeavor is to take on renewed life under the leadership of new advisors.

Daily Vacation Bible School has been scheduled to begin on June 12th and closing on Friday, June 23rd. The school will be in charge of Miss Thelma Baker.

There is a need for more Sunday School and Kitchen room in the St. James Church and plans are being discussed by an investigating committee as to what may be done to remedy the situation.

The Mother-Daughter Banquet was held on May 4th.

Vinco, Penna. Open House was observed at the Vinco "New" Parsonage on Wednesday, April 26th from 2:00 to 4:00 in the afternoon and from 7:00 to 9:00 in the evening. Brother Brant says in his announcement ("members expected to attend prayer meeting first.")

The Cambria County Brethren Christian Endeavor Rally was held on May 2nd in the Vinco Church.

Meyersdale, Penna. On Friday evening, April 21st, sixteen members of the Meyersdale Junior Chorus, plus seven others, made the trip to the Cumberland, Maryland Brethren Church to assist in the revival which was being held there by Brother E. L. Miller of Maurertown, Virginia, and of which church Brother Bruce Shanholtz is the pastor. They sang several special numbers which were reported as much appreciated.

We note that Brother Benshoff had a birthday, which was appropriately observed by the members of his congregation. He says, "The guesses of age ranged from

21 (for which he thanks them) to 70 (he calls this one a 'nice guy') but those who really hit it were the ones who had the presence of mind to count the candles on the cake." About fifty people attended this meeting.

Johnstown, Penna., Second. Brother N. V. Leatherman says that their recent communion service, with an attendance of one hundred and two, is reported as the largest on record.

Brother Leatherman and Brother D. R. Wolfe, pastor of the Johnstown Third Church, have made arrangements for three week-night services and a communion to be held at our Raystown Brethren Church, the same being on May 10, 11 and 12.

In the Second Brethren Church bulletin which carried the program of the ordination of Brother Robert Bischof, the announcement is also made of the acceptance by Brother Bischof of the pastorate of the Morrill, Kansas, Brethren Church, same to take effect early in June, at which time Brother Bischof and his wife, the former Beatrice King, will take up residence in Morrill. Brother Bischof will complete his resident work in Ashland College and Seminary in June. Mrs. Bischof is a graduate nurse and is at present serving in the Samaritan Hospital in Ashland.

Baptismal services were held by Brother Leatherman on Sunday evening, April 23rd, following the evening service.

The Mother-Daughter Banquet was held on Thursday evening, May 4th, with Miss Elsie Kells, of the Johnstown Third Church as guest speaker, and Mrs. Donald Rorabaugh of the Vinco Church as reader.

The Spring Festival of Music by the Johnstown Second Choirs will be held on Sunday evening, May 7th.

Berlin, Penna. The Pennsylvania District Ashland College Alumni Association Banquet was held in the Berlin Church on Friday evening, May 5th. Dean M. A. Stuckey of Ashland Theological Seminary was guest speaker.

Brother Percy Miller, Berlin, pastor, reports that on Sunday afternoon, April 9th, twenty-two were baptized by triune immersion and that two additional were received by letter prior to the communion service in the evening of the same day, making a total of twenty-four additions to the church at that time. On Sunday, April 16th an additional one was received by letter, bringing the total to twenty-five.

The Berlin Laymen held their Public Service on Sunday April 23rd, having as their guest speaker, Mr. Leon S. Ford, an outstanding Methodist layman.

The Pennsylvania Brethren Ministerium was held at the Berlin Church on Monday, April 10th. A forum was held in the afternoon. The Berlin women furnished two "wonderful meals"—noon and evening. A Public Service was held at the evening hour with Brother N. V. Leatherman bringing the message on the subject, "About My Father's Business."

North Georgetown, Ohio. Brother Robert Hoffman, North Georgetown pastor, who has been serving the church out of Ashland, tells us that he and his wife, the former Rae Musser, are planning on living on the field

(Continued on Page 10)



Determining The Channel of One's Life Work

RECENTLY, while leafing through a booklet entitled, "The Christian Ministry as a Life Work," by W. J. Davidson, I came across two paragraphs which I want to pass on to you.

Because we are, in this issue, setting forth the first call for our National Brethren Youth Offering, it would seem appropriate to call attention to the fact that while the need for the offering being asked is great, and that the amount of money our Youth Department is asking for (\$7,500.00) is in no wise more than should be given to keep the work going at the same rate it has progressed in the past year (not quite 45 cents per member over the Brotherhood)—that there is also the need to keep constantly in mind the need of workers in the Lord's Vineyard.

Now the two paragraphs run like this:

"The wise old adage, 'Look before you leap,' deserves attention in connection with the idea of 'determining one's choice of a life work.' There are some questions which every sensible young man is entitled to ask when considering the field of Life Service—such questions, for example, as the following: What may be accomplished in the field under consideration? Of what worth is service in this field? How diversified is its opportunity for Christian service? Does Christian service in this field tend to make a 'single track' man, or is it so multiform as to challenge all his capacities and possibilities? Does the work in this field possess interest and variety? Does it bring the worker into touch with vast potentialities? Is it merely routine, or does it submerge and atrophy personality, or does it tend to stimulate and develop it? Does it afford opportunity to make a permanent contribution to the life of the world? Does it offer a reasonable measure of pure and noble social joys? Is it manly and compelling, replete with possibilities of virility and of manhood's most cherished qualities and rights? Are there undoubted needs for the most self-sending service in this field?

"These and possible other questions should be looked into before one leaps to the choice of his life task. As a young man may apply these and possibly other tests to the various possible fields in which life may be invested for Christ and men, he will surely have occasion to weigh

well the challenge of the Christian ministry as an attractive form of Life Service."

Somehow or other the matter of filling the ranks of the ministry and also that of missionary service was given too little attention in the past generation. Had it been given earnest thought and prayerful consideration we would not now be facing a shortage of ministers and would be able to fill every pulpit and also be starting much new work. We dare not be as slack with the present generation.

Just a few moments before I sat down to write this, there came a news cast over the radio which set forth the information that an effort will be made to extend the present draft law for a period of two years. Why? Largely because those who are close to the internal and external affairs of our country seem to be looking forward to another devastating war. It may or may not happen. Only time will tell. But nevertheless, they are looking forward to "their need of men," and are anticipating the contingencies which might arise if they are not in a position to call, on a moment's notice, all the men they will need for the filling up of the ranks. And here we can find a lesson.

If men of worldly affairs are seemingly foresighted enough to look for what might happen in the secular world—how much more should God's men be looking forward to the necessity of calling men to the Christian "standard!" The government has the power to "demand" that men be called by a draft. God's only possible way of filling His ranks is through volunteers.

A song has been written that runs like this:

"A call for loyal soldiers comes to one and all;
Soldiers for the conflict—will you heed His call?
Will you answer quickly, with a ready cheer—
Will you be enlisted as a volunteer?"

The Christian ministry is a real challenge to any young life. It is not a life of ease. Neither is it a life that will be free from criticism from within and without the church. But it is a life that will bring rich returns in joy and the knowledge of a service rendered to God and to others. Young man, is He sending out His call to you? If He is, it is because He knows that you are capable of answering. But be sure that it is His Call.

Think it over!

Give to Brethren Youth on May 21st

Facing Our Responsibility For The Salvation of Others

Rev. Robert K. Higgins

"And He saith unto them, Follow me, and I will make you fishers of men."—Matthew 4:19.

* * * *

THE MOST DIFFICULT task which the Church faces today is that of impressing upon its membership the importance of reaching others. A Great Revival is possible in our age, if only we could somehow inspire men to "face the responsibility for the salvation of others." When we think of some of the characteristics of "Fishers of Men," such as were spoken of by Christ Jesus, we find that they reached that position by traversing several well ordered steps. Christ did not call these "fishers of men" out of nowhere, but rather chose them from among His earliest followers.

Thus the first step necessary is to be a follower—if we wish to face our responsibility for the salvation of others. John's gospel leads us to believe that these men had been with Jesus at the Wedding Feast in Cana; at the Passover in Jerusalem; had listened to John the Baptist, and had wondered at His conversation with the Samaritan woman at the well. And now they had returned to their native Galilean work. These men were not, at the time of His Call, any more prepared to be "fishers of men" than are so many of His followers today. But Jesus saw the possibility of training these few, and the painstaking education He gave them proved that His Kingdom would be built upon the deep and indestructible convictions of a few, rather than upon the shifting sands of public opinion.

The mirrors chosen to reflect Christ must be highly polished, else the reflection is cloudy and distorted. Much of the weakness and failure of His Church today is due to that one great fact. We have refused to allow His spirit to permeate and infuse our entire life. We have allowed our education to become a mere consumption of historical facts, and have lost hold of the great Christian convictions.

These humble fishermen had much to learn before they became that which Christ called them to be. Do not you and I? But as they could only fulfill one requirement at a time—so can we also. The first requirement was, "Come, Follow"—"They forsook all and followed Him."

They had many things to unlearn—almost as many as they needed to learn. They were ignorant, narrow-minded, superstitious—but men with good, honest hearts. Someone has said, "Where there is a noble soul, there is an indefinite capacity for growth." No one should ever complain of not being qualified for this great work. For did

He not say, "I will make you." By yielding, willingly, He can and does give men the ability to be "fishers of men." From being followers, these men were called to a fellowship with Him, to give all of their time and talents henceforth for the salvation of others.

Out of that fellowship came the instruction and inspiration necessary to prepare them to be "fishers of men." The closer a man walks with Jesus, the greater becomes the burden of responsibility for reaching others. Jesus said, "Launch out into the deep, and let down your nets." So much of our lives today are lived on the shallow ledges. We need to launch out into the deep. The individual or the church that is not willing to carry their faith into the depths of society, certainly is not facing up to their responsibility. Peter could not see the innumerable fish lying in the depths of the Galilean Lake, but he, nevertheless, cast the net. The results were astonishing.

So many men today are crying that this is not a day to build churches—only to mend nets. What if Peter had operated on that philosophy? What if he had refused to cast the net? No great draught of fishes—no great "fishers of men." The fishermen of Galilee became fishers of men because they were willing to follow His instructions. A church or denomination that refuses to cast its net can only expect one result—failure. Refusing to use the opportunities shown us leads only to one place—Death.

Jesus taught continually that every man was responsible for his brother's condition or position in life, insofar as his soul's salvation was concerned. He sent forth the Twelve with very definite instructions to go to the "Lost Sheep of the House of Israel." He sent forth the Seventy with much the same instructions. But His last Great Commission was, "Go ye into ALL the world." We cannot belittle, ignore, limit, nor escape such a commandment. It seems that we are passing through an age when all enthusiasm has been removed from Christ's work. But was not this one of the great characteristics of those early disciples? Their hearts were fired by a "Dream of Christ's Kingdom." That dream literally possessed them; it ruled their every thought; shaped their destiny, and literally compelled them to "GO." Never any question to them of "Who's Responsibility?" By their own admission they were Christ's instruments, ready and willing to be used for His Glory.

The Church has two primary tasks today, as in all ages. First, to arouse the masses out of the stupor of indifference; and secondly to educate and train men of conviction for that great task. The disciples were the "Agents"

of the first part, and the "Subjects" of the second part. We today cannot shirk either duty, or the showing of much concern for the salvation of others. It is definitely our responsibility. We must seek to operate within our individual churches, setting up such a program that Christ will be reflected from them. We must seek to satisfy the needs of the community and the age wherein we exist.

Christianity is not a religion of "shalt nots," but one of "Thou shalt." Are we willing to operate such a program that the masses will be awakened and will find its appeal

irresistible? Are we willing to assume the responsibility for the education and training of those already within the fold, those who could be "Fishers of Men?" In this day of scientific marvels, there is nothing so marvelous as a Christian willing to face his responsibility for the Salvation of Others. He would let Christ CALL them through him; he would let Christ MAKE them with him, and in so doing he would be a true "Fisher of Men"; satisfying his responsibility to God and Man.

—Pastor Loree Brethren Church,

Science In The Bible - Chemistry

WHILE, OF COURSE, the word chemistry itself and chemical formulae do not occur in the Bible, we have statements, and implications that are absolute facts known to any chemist; although not many chemists, sad to say, know that the Bible contains these truths.

The very first verse in the Bible presents God as the Great Chemist. "In the beginning God created the heavens and the earth." Webster gives this definition of creation: "The act of making, forming, causing to come into existence," and in Hebrews we read that, "the worlds were framed by the Word of God so that things which are seen were not made of things which do appear." Now it is one of the basic facts of Chemistry that every element, and every inorganic substance, or combination of elements can exist in three different forms, namely: solid, liquid, or gaseous. A common illustration is water, which as we all know may exist as either ice, water, or steam. So if the earth, as some scientists have asserted, existed first in the form of gases, the Great Chemist had only to resolve these gases into the proper forms and combinations to make the earth.

The water that we drink and bathe in is composed of two parts Hydrogen and one part Oxygen (H_2O)—two invisible gases; and in the laboratory we can bring these two gases together in a sealed tube, unite them with an electric spark, and water is immediately formed—out of things which do not appear. The air we breathe is composed of four parts of Nitrogen and one part of Oxygen; and we have great power plants that take the Nitrogen out of the air and combine it with other elements to make commercial fertilizer. Again, something tangible that is made from something that does not appear. Of course, man can do these things, but the skeptic would not believe that God could do the things that an ordinary chemist can accomplish.

We read in the second chapter of Genesis that "God formed man out of the dust of the ground." Man has made some wonderful things out of the ground. He has taken the black coal dust and produced hundreds of beautiful shades of aniline colors. He has made perfumes, medicines, and many other things all out of a limited chemical combination as the base, called soft coal. But the Great Chemist took some dust here and some dust there, and made something no mortal chemist has ever duplicated. He made a self-renewing,

self-propagating organism, and anyone who asserts that this wonderful mechanism, the human body, that lives by chemical reactions, came about as a process of evolution, shows a lack of scientific reasoning that puts him in a class with his self-claimed progenitor—the ape.

The dust of the ground varies in different parts of the earth; but if we were to take some from many parts of the world and combine it, we would find upon analysis that it contains the same elements that compose the human body. The human body has been analyzed, and has been found to consist of some sixteen principal elements with traces of over twenty more elements; and these principal elements are the ones most abundant in the dust of the ground. We can name them; they are: oxygen, nitrogen, hydrogen, carbon, calcium, iron, phosphorus, silicon, chlorine, sodium, potassium, iodine, a very little copper, etc. It is quite certain that when Moses wrote the book of Genesis he knew very little chemistry, and yet he has given us, under the inspiration of the Holy Spirit, the statement of a great chemical fact, and even records in Genesis 3:19 that God said to Adam, "Dust thou art."

There are twelve fundamental laws in chemistry, according to the text books, and they are not man made laws. They are invariable and unbreakable. These laws, or elemental facts, were discovered and formulated by former chemists and have been proven literally millions of times.

Isa. 51:12 declares that, "The Lord laid the foundations of the earth," that is, made the component elements and also the laws which govern their reactions. No mere man ever has or ever could make an element, such as oxygen, or hydrogen, or gold, or tin, or any other element. Nor could he make the laws that govern their reactions. Much less could they make themselves. There is only one logical deduction. An Almighty God must have created them.

In Matt. 6:28 when Christ said, "Consider the lilies of the field how they grow," He called attention to one of the greatest chemical processes, not to say wonders, of all time. Research chemists have been doing exactly that; experimenting, analyzing, and considering, if they might find out how the chlorophyll, the green coloring matter in the leaves of plants, can absorb life and energy from the sun, and transform it into the million different forms of plant life, without which no form of animal life could

exist on the earth. As yet it is an unsolved problem, but mute witness to the power of the Master Chemist.

We are led to exclaim with Paul in Romans 1:33, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

One great chemical reaction is yet to come, and that is the resurrection of the body. This has always been a great stumbling block to the infidels, skeptics, and modernists. It is natural for us to disbelieve things beyond our sphere of comprehension. If our grandfathers who lived at the time of Washington had been told of the wonders that exist today they would have laughed the prophet to scorn. A lady recently wrote to the Sunday School Times asking how it could be possible, supposing that a man had lost a leg in another part of the earth, for him to be resurrected bodily. She took it for granted that the exact molecules of the lost member must of necessity be joined to the rest of the body, which, in fact would not happen anyway after a period of seven years. For it is a physiological fact that the body renews itself entirely over a period of seven years. Therefore a man dying at seventy has had

ten different bodies in his lifetime. All that the Great Chemist need do is to compose from the same elements of the original body, another body, and animate it with the original spirit to have it stand forth in the resurrection. And the Great Chemist who makes the lowly element carbon, apparent to us as dirty coal, again as sweet sugar, and another time as the brilliant diamond (they are all mainly composed of carbon) can give to each body the peculiar likeness that it bore in the previous life.

But how can it happen instantly? We can sense only a gradual growth, because that is all we know. But many chemical processes have been greatly accelerated in our day. Nature itself in parts of Alaska where the growing season is only six weeks long causes vegetation to grow so rapidly that many plants mature in that time; plants which would take twice as long in our climate.

Any chemist can tell of scores of chemical reactions that occur in a few seconds or even a fraction of a second. Why limit the Great Chemist?—William A. Stewart, Industrial Chemist (In "The Herald of Light and Zion's Watchman").

The Man Who Talked To Himself

DURING THE EARLY PART of one summer a farmer went out to view his many acres of land. The scene that met his eyes perplexed him. No—the wheat had not been winterkilled, nor was the oats drowned out. This is what perplexed him. Never before had prospects been so favorable for an extraordinary crop. So the question arose, Where shall I put all this grain when the harvest time comes? My barns are not adequate to care for all the fruits of this year's labor. He decided to wreck the small barns and build larger storehouses. Was he not a wise man? Did he not possess foresight and had he not thought out the best methods to create such a promising crop?

(We may fancy that he was able to carry out his plans for the future.)

He proceeded to build as he had planned. It did not enter his mind that a hailstorm or locusts might come and in an instant destroy barns, crops and all even before harvest time.

Well, the Lord was kind and did not allow such things to happen. The Lord is merciful for "He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust."

The farmer was not disappointed in his expectations. The enlarged storage barns were filled to his heart's desire. After everything was gathered safely into the garner what was there to do from that day on but look forward to a time of ease, wealth and luxury?

Suppose a tiny spark had fallen upon the dry grains in the barns; in a short time all his possessions would have been in ruins. He never thought of that.

Did he gather the family together and give thanks to God for the bounteous harvest which was a manifestation of His love? Alas! No. Instead of communing with God

he communed with himself. He talked with his own soul: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

How his neighbors must have wished to be in his circumstances! They had very likely looked with envy upon his fields of waving grain and now at his prospects for the future days of independence. He undoubtedly was questioned as to the methods he used in getting such a wonderful crop. What praise they must have given him for his accomplishments! He was the ideal, model farmer.

Man looks at things as they appear to be; God sees them as they really are. God's estimate of this man is far different from the people's estimate. Like a thunderbolt came the words: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

Now the man who made a god of his earthly possessions was summoned to give account to the living God whom he should have regarded and revered.

"The rich man was there, but his money

Had melted and vanished away;

A pauper he stood in the judgment,

His debts were too heavy to pay.

The great man was there, but his greatness

When death came was left far behind,

The angel that opened the records,

Not a trace of his greatness could find."

Now the neighbors can see the truth of the Word of the Lord, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." The one whom man regarded as wise is proclaimed by the Lord to be a fool. "The fool hath said in his heart, There is no God."

The utter disregard for God when the farmer related his plans for the future was equivalent to saying there

is no God. In the Scripture, which tells us of him, notice how often he uses personal pronouns referring to himself. Six times he says "I" and four times "My." He planned increased room for his goods and himself, but no room for God.

Reader, does God have first place in your life? Where are you laying up your treasures? Remember, "A man's life consisteth not in the abundance of the things which he possesseth."

"Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."

Jesus said, "So (as that rich man) is he that layeth up treasure for himself, and is not rich toward God." Let us hearken.—Ernest Zehr.

New Experiments Hold Hope For World's 10 Million Leprosy Victims

PROGRESS OF EXPERIMENTS being conducted in a Nigerian leprosy colony by a British leprologist eventually might result in the abolition of the dread disease.

This was the view expressed here by Mr. Raymond P. Currier, executive secretary, of American Leprosy Missions, Inc., at 156 Fifth Avenue, New York.

According to Mr. Currier's report word received on the use of the drug known in medical circles as diamino-diphenyl—the parent substance of the sulphones—is highly encouraging, and if approved for extensive use will "spell a new era in the treatment of leprosy."

Mr. Currier explained that the drug's use in the past had been regarded as dangerous, owing to its toxic effects.

But the experiments now being undertaken by Dr. John Lowe, under the auspices of the Government of Nigeria, appear to demonstrate that the drug when administered in tiny quantities has no injurious effects, he said.

"Since this drug is the parent substance of all the sulphones, its use would greatly reduce the cost of treatment and make it possible to treat thousands of leprosy victims now unable to get care," he said.

Mr. Currier reported that American Leprosy Missions, Inc. had shipped approximately \$50,000 worth of diosane and sulphathione to leprosy colonies in ten countries since July, 1949.

These medicines, he said, were being used to treat about 5000 leprosy sufferers in 43 leprosariums and colonies in India, China, Siam, Egypt, Angola, Belgium Congo, Sierra Leone, Israel, Cameroun and Liberia.

In addition, the missions agency, which provides the funds for the leprosy work of forty major denominations and non-denominational missions work, earmarked \$150,000 for new buildings and equipment.

The money was designated for new buildings and equipment in Congo, Angola, Liberia, Nigeria, Tanganyika, India, Cameroun, Ethiopia, the Philippine Islands, Columbia, and Paraguay, Mr. Currier said.

In reviewing the work of the missions agency for the

past year, Mr. Currier noted five "encouraging trends" in the treatment of leprosy on a world scale. These he listed as an increased willingness of governments to undertake more extensive leprosy programs, the gradual decline of superstition regarding the disease, the increased support of full time missionaries to perform leprosy work, the development of large scale building projects by Protestants on a cooperative basis, and the continued success of sulfone derivatives.

Governments mentioned by Mr. Currier as being especially cooperative with Protestant missions agencies were Nigeria, the Congo and the Tanganyika Territory. Governments trying to treat all patients as a public responsibility are Brazil, Japan, Korea and the Philippine Islands, he said. But added "owing to the limited financial resources of these governments, only a fraction of the need of leprosy victims were being met."

He emphasized that in many areas mission colonies were the only institutions offering care and treatment.

"Public indifference, fear, and superstition still remain major stumbling blocks to wiping out this ancient disease," he said. "Not until the stigma long associated with leprosy is rooted out of the public mind, and governments along with private agencies put forth a much greater effort, will the world's 10 million leprosy victims gain relief from their unhappy sufferings."

Read It, and Think!

Authoritative figures show that the liquor trade is an aggressive and disastrous competitor for every retail dealer in groceries, fruits, meats, clothing, dry goods, boots and shoes, and all the rest in a million American Communities, says the American Business Men's Research Foundation.

Last year according to the advance admissions of the liquor trade itself the slight decline in the consumption of alcoholic beverages came to an end. In other words nearly \$9 billion was paid into liquor coffers at the retail level which might have gone for worth while purchases of food, clothing, shelter, equipment, savings, recreational, religious, and educational support.

Based upon accepted estimates of the number of alcoholics, American industry's loss at the lowest calculation is more than 75 million days of labor a year that might have been devoted to constructive endeavor, and which would have netted normal workers a potential wage return exceeding \$750 million in that time. That is why it is hard to believe that legitimate industry can long ignore the devastating, never ceasing competition of the nation's more than 400,000 taverns and liquor stores.

The only thing the devil can't get into is the love of Christ, for if he did get into it he wouldn't be the devil.

You can have peace or revenge but you cannot have both. They are incompatibles and all human history is a comment upon that.

Report of the Brethren Youth Offering for Last Year

Find Your Church Offering - Then Help Increase It This Year

BRETHREN YOUTH—TREASURER'S REPORT

April 1, 1949 to March 15, 1950

EXPENDITURES

Deficit for summer work*	\$1,323.44
Deficit for Youth Magazine*	630.62
Director: Salary, rent, utilities	3,208.33
Deficit for travel; Board and Director*	184.10
Printing, postage, supplies, misc	608.86
General Conference (young people)	193.51
Total expenditures	\$6,148.86

RECEIPTS

General Conference Offerings	\$ 354.96
Missionary Board of the Brethren Church	200.00
National Woman's Missionary Society	100.00
National Sunday School Association	250.00
National Sisterhood of Mary and Martha	50.00
Ohio Woman's Missionary Society	284.00
Amor project	135.84
Churches, Individuals	4,434.26
Total receipts	\$5,809.06
Balance, April 1, 1949	726.88
Total	\$6,535.94
Expenditures	6,148.86
Balance, March 15, 1950	\$ 387.08

(*See statement of Youth Projects)

STATEMENT OF YOUTH PROJECTS

Summer Work

Expenditures: Travel and material	\$1,272.88
Ashland College Scholarships	1,020.00
Total	\$2,292.88

Offerings from Churches for Ambassadors and Crusaders

Teegarden, Dutchtown, Ardmore, Goshen, Elkhart, County Line, Nappanee, Warsaw, Loree, Indiana; New Lebanon, Glenford, Louisville, Ohio; Matteson, Michigan; Maurertown, Virginia; Udell, Waterloo, Iowa; Falls City, Carleton, Nebraska; Mulvane, Morrill, Kansas; Stockton, California; Masontown, Penna	\$ 969.44
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Deficit paid out of budget\$1,323.44

Youth Magazine

Expenditures: printing, paper, engravings	\$1,251.22
Received from subscriptions and gifts	620.00

Deficit paid out of budget\$ 630.62

Board and Directors' Travel

Expenditures	\$ 488.20
Offerings from churches: Meyersdale, Masontown, Pa.; Sherwood, Mich.; Southeastern Conference; Bryan, Dayton, West Alexandria, Ohio; Goshen, Nappanee, Indiana; Iowa churches	\$ 304.10

Deficit paid out of budget\$ 184.10

Office File

Received from Miami Valley Brethren Youth	\$ 72.58
Paid to Ashland College for File	72.58

Balance\$ 00.00



BRETHREN YOUTH OFFERING

Southeastern District

Oak Hill, W. Va.	\$ 21.00
St. James, Maryland	57.68
Hagerstown, Maryland	126.25
Baltimore, Maryland	5.00
Mt. Olive, Va.	54.00
Bethlehem, Va.	33.70
Maurertown, Va.	45.00
Cumberland, Md.	13.25
Washington, D. C.	30.00
Linwood, Md.	12.60

Total\$ 398.48

Pennsylvania District

Meyersdale	\$ 23.55
Berlin	175.70
Johnstown, Second	94.50
Mount Pleasant	1.00
Johnstown, First	14.00
Brush Valley	9.50
Jones Mills	8.00
Sergeantsville, N. J.	7.00
Uniontown, Second	155.00
Cameron, W. Va.	6.00
Calvary, N. J.	7.00
Masontown	40.00
Quiet Dell	3.00
Vinco	89.80
Summit Mills	10.00
Pittsburgh	54.00
Vandergrift	5.00
Conemaugh	15.00
Johnstown, Third	49.55
Georgetown, Del.	2.00

Total\$ 769.60

Ohio District

Smithville	\$ 114.50
Columbus	5.00
Washington C. H.	9.00
Ashland	358.22
Glenford	42.00
Gratis	15.00
North Georgetown	36.00
New Lebanon	147.98
Fairhaven	41.00
The Guy's	25.00
Canton	33.00
Williamstown	67.92
Pleasant Hill	27.65
Mansfield	6.00
Firestone Park (Akron)	28.50
Dayton	100.00
Louisville	210.00
Gretna	50.00
Bryan	76.00
Total	\$1,392.77

Indiana District

Elkhart	\$ 360.00
Nappanee	170.47
Denver	21.05
South Bend	72.25
New Paris	63.84
Brighton	6.00
County Line	18.38
Roann	42.05
Flora	25.67
Tiosa	6.25
Cambria	10.00
Mexico	12.00
Burlington	37.94
Teegarden	10.00
Huntington	13.50
Oakville	55.61

Corinth	26.30
Goshen	100.69
North Liberty	75.19
Milford	5.00
Ardmore	9.00
Peru	20.00
Warsaw	53.46
College Corner	6.00
Muncie	46.76
Total	\$1,267.41

Central District

Lanark, Ill.	\$ 12.00
Cerro Gordo, Ill.	17.80
Milledgeville, Ill.	76.75
Udell, Iowa	14.00
Waterloo, Iowa	266.80
Total	\$ 387.35

Mid-West District

Mulvane, Kan.	\$ 22.50
Morrill, Kan.	11.25
Fort Scott, Kan.	19.00
Falls City, Nebr.	24.25
Carleton, Nebr.	2.00
Total	\$ 79.00

Northern California District

Lathrop	\$ 24.00
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Miscellaneous

From all districts	\$ 116.65
Total from All Districts	\$4,434.26

Dr. L. E. Lindower, Treasurer

Ashland College, Ashland, Ohio.

Brethren Youth Week

During the week have special meetings for your young people. Perhaps a "Family Night" would be good, allowing the young folks to plan and take part in the program.

Perhaps you have some work they could do during the week, some local project or some larger project. One example would be to have a bandage rolling party for the girls—bandages to be sent to Africa.

In planning anything for the week let youth be your guide.

On Sunday, May 21 BRETHREN YOUTH OFFERING DAY, let the young people have a part in the services of the day. If the ushers are not from the young people's group make it so on May 21.

Observing Brethren Youth Week will strengthen your local church and the denomination.

Spiritual Meditations

Rev. Dyoll Belote

SOME OF THE "THORNS"

"Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Matt. 6:24.

NO DOUBT that among the "thorns" of which the Lord made mention in His parable, and which choke the good seed of the Word, must be listed "the cares of this life." There are many people who make themselves miserable (and those around them as well) by constantly worrying about what "might" happen, or what is going to become of them if they should lose their money, or be ill for a long time, and have to go to the "County House." They literally make themselves miserable worrying about things that never happen, when they might be happy among the countless blessings God is continually bestowing upon them. They are so busy being "miserable" about what might happen, but never does, that they haven't time to "count their blessings" and have the pleasant experience of being surprised at what "the Lord hath done."

Such might learn a lesson from the colored woman who earned a modest living by doing washings. She seemed to be always happy. One of these anxious Christians one day commented on the colored woman's happy and contented spirit remarking to her, "Oh, Nancy, it's well enough for you to be happy now, but what about the future? Suppose you should get sick and be unable to work, or suppose your present employer should move away and no one else would give you work, or suppose—" "Stop!" cried the colored woman, "I never suppose. De Lord is my Shepherd, and I knows I shall not want. And, honey, it's all dem supposes is making you miserable. You orter give dem all up and jes' trust in de Lord."

He Who feeds the ravens and notes a sparrow's fall will certainly care for His children. "Cast all your care upon Him, for He careth for thee." "Take no thought for the morrow, for the morrow will take thought for itself; sufficient unto the day is the evil thereof." We need to ask God to deliver us from self-pity and imaginary and sinful forebodings. Worry and distrust is one hurtful and unchristian "thorn" that we should uproot from our own path and do all we can to help others to destroy.

—Linwood, Maryland.

Items of General Interest

(Continued from Page 2)

this summer during the vacation period, thus giving them full time service.

Brother Hoffman reports also that there were fifty-five out for the Easter Sunrise service, with ninety-seven for Sunday School and one hundred ten for the Easter morning worship service.

Louisville, Ohio. The annual Church and Sunday School Officers' Pot Luck Dinner was held on Monday evening, April 24th, with Mr. Truman Roth, a Gideon and Business man of East Canton, Ohio, as the guest speaker.

The Junior Church recently elected a new corps of officers, consisting of Clerk, Treasurer, Deacons and Trustees. This method of teaching the children the work of the church will bear fruit in the years to come by the understanding they will have of the inside workings of the church as related to the business of the church.

Smithville, Ohio. Brother Vernon Grisso, Smithville pastor, reports the baptism and reception of two persons on Sunday, April 9th.

A service of Consecration of Children was held at Smithville on Sunday morning, April 9th.

We quote from the Smithville bulletin of April 23rd, "Phil Lersch of Ashland, Ohio, has been chosen to receive the Smithville Brethren Church Scholarship at Ashland College for 1950-51. Phil is a most worthy young man that we can be proud to assist." Those of us here at Ashland are very willing to say a very fervent "Amen" to the above.

The Smithville Church is getting ready to entertain the Ohio District Conference which will convene Thursday afternoon, June 22nd and carry over Sunday noon, June 25th.

Ashland, Ohio. Through a program of the Ashland Ministerial Association arrangements were made for a pulpit exchange among the affiliating churches. Brother Rowsey, in consequence, became the guest minister in the First E. U. B. Church, while the pastor of the Emanuel E. U. B. was scheduled to bring the message at the Park Street Church. However Dr. Clymer, the exchange minister, was called away from the city and in his place Rev. Grant Corruthers, a seminary student at Ashland, but a E. U. B. minister, very acceptably brought the sermon of the morning. Evening services at the Park Street Church were dismissed that the congregation might cooperate with the College Music Festival which was held in the McDowell Auditorium, afternoon and evening, with the A Cappella Choirs of Otterbein, Findlay, Hiram and Ashland Colleges participating.

Two members were added to the church by baptism last Sunday night, April 23rd.

The task of the preparing of the pews for varnishing and return to the auditorium will have been finished before the end of the week we hope!!! We can begin to see the completion of the task, although there is a great deal of work yet to be done. Next week the basement floor will be sanded and refinished. Then, as soon as the carpet arrives it will be laid and the church will be ready to return to normal activities. A great many man-hours of donated labor have figured in this redecoration program.

Gratis, Ohio. Plans have been completed for the holding of the Mother-Daughter Banquet at Gratis, with the date set for Friday evening, May 10th. Plans have also been made for the Annual W. M. S. Public Service.

Brother Crick held a Consecration service for two more of the children of his flock on Sunday morning, April 16th.

In Brother Crick's bulletin of April 23rd he gives the names of twelve who were baptized on March 12th. He also names those who made a definite reconsecration during their evangelistic campaign.

A group from the Gratis Church motored to New Lebanon on Sunday evening, April 16th, to enjoy the singing of the Ashland College A Cappella Choir.

Dayton, Ohio. We note that the Mother-Daughter Banquet of the Dayton church is scheduled for Tuesday night, May 16th.

Preparations are being made for the observance of Children's Day on Sunday, June 4th.

Loree, Indiana. We learn from Brother Higgins' bulletin of April 23rd, that a brand new Brethren Youth Organization has been formed. This organization was completed on April 17th with the following officers: President—Gene Lippold; Vice President—Frank Zodly; Secretary—Treasurer—Phyllis Waters; Song Leader—Marcia Shively; Pianist—Janet Sue Dunn; Recreational Leaders—Doris Waters and Gary Worl. The group is planning to present a play in the near future.

Class Number 8 of the Loree Sunday School is scheduled to present a program at the Pipe Creek Church of the Brethren on Sunday evening, May 7th.

The date of the Loree Mother-Daughter Party has been set as of Thursday evening, May 11th.

The Loree Communion is announced for Sunday evening, June 18th.

Brother Higgins recently spoke before the District Fire Department, a Volunteer organization—119 strong, in the Bunker Hill school gymnasium.

Goshen, Indiana. We note that the Men's Brotherhood had a "work night" at the church recently, at which time they applied a coat of paint to the basement and kitchen walls. Refreshments were served by the ladies.

The "Parsonage Cash Day Offering" date has been set as June 11th. A goal of \$2,500.00 has been set by the Finance Committee.

Brother C. A. Steward filled the Goshen pulpit on the two Sundays that Brother Ronk was holding the New Paris evangelistic meeting.

Dates of the Indiana District Conference. The Indiana District Conference will be held at Shipshewana Lake, Indiana, June 19 to 22nd.

Roann, Indiana. We learn from Brother J. F. Baldwin's bulletin that the work on the parsonage "got off to a good start on Monday, April 10th." We would judge that it is pretty well along by this time. The men of the church are doing the work.

The work at Roann must be stepping right up. We note that the report of Sunday School attendance from March 19 to April 9th ran thus—121, 141, 180 and 200. Over the same period the morning church attendance was—103, 125, 182 and 205, with the evening attendance at—0, 102, 62 and 66. The Young People's work is also in a fine condition.

Nappanee, Indiana. Rev. B. Francis Glenn of the Bible Meditation League, was the guest speaker in the Nappanee Church on Sunday evening, April 30th.

Brother V. E. Meyer says, "The Communion which was held on Thursday evening, April 20th, was an inspiring service. There were one hundred and fifty-eight in attendance."

Warsaw, Indiana. At the meeting of the Warsaw Laymen on Monday night, April 24th, an exchange student from Holland was the guest speaker.

The Mother-Daughter Banquet of the Warsaw church was held on Wednesday evening, May 23rd. The Laymen served the banquet. Mrs. Virgil Meyer of Nappanee was the guest speaker.

The sum of \$1,000.00 was the goal for a three-week program of "Loyalty Tithing" in the Warsaw Church. We are anxious to hear the results.

Milledgeville, Illinois. Brother D. C. White says, "An interesting program has been planned for the Mother-Daughter meeting which will be held on May 12th at 7:30 P. M.

Ten children were presented to the Lord by their parents on Easter Sunday, in a Consecration service which was held by Brother White.

Two more were baptized and received into the church on Sunday, April 9th.

Waterloo, Iowa. The Waterloo Laymen entertained their wives with a dinner at Black's Tea Room on Tuesday evening, April 25th.

The Mother-Daughter Banquet of the Waterloo Church will be held on Tuesday evening, May 9th.

Holy Communion will be observed in the Waterloo Church on Sunday evening, May 7th.

Stockton, Calif. We quote from Brother C. E. Johnson's bulletin of April 23: "Our past District Conference was pronounced by all as one of the best held in recent years. (The conference was held in our Stockton Church.) The spirit of the conference was most excellent and work accomplished that portends good for the coming year."

Indiana Summer Camp Dates. The following are the dates of the Indiana Camps at Shipshewana Lake: Juniors—June 25-July 2; Juniors (second Camp)—July 2-July 9; Intermediates—July 9-July 16; Seniors—July 16-July 23; Young People—July 23-July 30. Ohio Juniors are urged to enter the first week. It is desired that these Juniors be ready for the fifth grade and not younger unless with their parents.

Laid to Rest

DEETS. Russell W. Deets, aged fifty-two, of Milledgeville, Illinois, passed away on Wednesday, March 15th, at the Sterling, Illinois, Hospital. He was the son of William and Edith Colcord Deets. He was united in marriage on December 12 1917 to Iva Miatke. Surviving are the widow; his mother, Mrs. Edith Deets Webster; three children, Mrs. Franklin Smith, Mrs. Harlan Hollewell and Gail Deets; and the following brothers and sisters: Ward A. Deets Mrs. Everette Hardesty LaVere Deets and Mrs. Monte Goad. D. C. White.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 21, 1950

GETTING SET NOW

Scripture: I Cor. 4:2; Gal. 6:9; Eph. 6:6, 7

For The Leader

SOON SCHOOL will be out. For some, it will be the end of another year with more to go. For others, it will be the completion of their High School, or their college education. The broad expanse of life stretches ahead. Life will be different from now on. Surely, whether it be for a summer, or for a life time, it is well for us to give attention to getting set now. Of course, we are speaking directly of getting set to do service for Christ this summer, or for your life-time. When we are prepared, then God will show us a job to do. The type of service we render will largely determine what the results of our efforts shall be. It is our problem tonight to discover ways and means by which we can perform more excellent service for Christ and the Church.

DISCUSSION

1. **THE GALLERIES, OR GOD?** Oftentimes we do our work in the church with the thought of seeing how much praise and applause we can get from our fellowmen. And we feel hurt if someone does not compliment us when we do something in the church. Such an attitude is nothing more than self-praise. We feel our egotism has to have a boost. Oftentimes we will sacrifice the true principle of a conviction and do a thing to please the crowd instead of pleasing God. Better take a check on yourself. Is it your desire to please man, or to please God? For instance, we have seen young people play the piano in C. E. meetings. The whole atmosphere seemed to indicate that the person was playing, and thinking all the time what kind of an impression is being made on those who were trying to sing. We venture that if that person were asked any of the words of the song, they would not know. Better to pray as you play, that your music will lead the singers to a closer life with God. Seek to glorify God, and you'll have all the praise you need. Paul says, "Not with eye service, as menpleasers, but as servants of Christ, doing the will of God from the heart."

2. **A SERVANT OF JESUS CHRIST.** Just what does it mean to be a servant of Jesus Christ? Literally a servant is one who devotes time and energy to doing the will of the master, subject to him, and with no thought or regard for self, but only that he might please the master. Fit that into our relationship with Christ. As servants of Christ we are to devote time and energy to doing His will. We are subject to Him. A slave, literally. But then, if we are not "slaves" of Christ, we are truly slaves of the Devil, so take your choice. We should have no thought or regard for ourselves, our own plans, ambitions, or selfish interests. All should be yielded to the will of Christ.

So, are you an obedient slave and servant, or are you hard to control? Do your plans include Christ, or not? Summer months are ahead, a life-time is ahead. How does Christ rate with you? Are you seeking to pattern your life after Christ, or are you giving your own plans first rating, seeking to give Christ a corner of your time and talent?

3. **FAITHFULNESS, FIRST REQUIREMENT.** Paul says, "It is required of a steward that he be found faithful." It is too often true, that when controls are relaxed we grow careless. You have been in school this winter. Naturally, you have been more on schedule, and perhaps more regimented than you will be this summer. Coupled with this, is a relaxing of the church program. Whereas it was easy to follow faithfully the work of the church this winter, now it will be easy to grow careless. We are waiting to hear the report of any church that puts on as active a program of Christian service during the summer, as during the winter. We seek that church, and with it the faithfulness of people like they are during the winter. It can be done, it should be done, for evil takes no holiday. Consider this matter carefully to determine if each of you cannot be more faithful during the summer.

4. **WHAT TO DO THIS SUMMER FOR CHRIST.** Well, there is no limit to what can be done for Christ, if we are really, truly in earnest. We can keep our Christian Endeavor going straight through the months of June, July, August. Just think, many Societies close down for the summer. Thus C. E. then becomes a part time organization. Without a doubt, your Pastor and Church Board will close down the evening services for one or more months. Why not appeal to the faithful adults who love to come to church on Sunday evenings, and who feel it is the thing to do, by inviting them to your C. E. meetings while church is not being held? Plan, your programs to include them in interest and participation.

5. **OTHER THINGS TO DO FOR CHRIST THIS SUMMER.** We can become a Bible and Christian book salesman. Besides earning a little money, we can be a Christian witness to God's Holy Word. Many opportunities will present themselves for personal work. Be ready for them through prayer and Bible study. If you go on a vacation you will meet people who may be your personal responsibility, under God, to speak to them about their soul. Failing to do this on your part, may result in a loss of their soul for all of eternity. We can help on community playground projects. Certainly, most playgrounds could use a little more Christian influence, to help control language and mis-deeds. A good Christian young person on a playground will do wonders in improving the conduct of the boys and girls.

6. **NOT WEARY IN WELL DOING.** Let it be known that what you are doing for Christ will bear a reward, both here and hereafter. But sometimes we do grow weary in the work we are doing. Then is when our faith and trust in God must put us back on the right track. Note the words that tell us we are not to become discouraged, but to keep right on plugging and doing His will. Then the rewards and blessings will come. It is a wonderful thing to be working in Christian work, and to see your work bearing fruit. It gives us a sense of joy and contentment nothing else can do. So, this summer, or through life, don't be a mis-fit.

Prayer Meeting Studies By C. Y. Gilmer



IF I CAN WALK

If I can walk from day to day
Before the crowds immense
In such a way that I might gain
Their utmost confidence;
If I can stick to what is right,
Though critics may deride;
If I can keep my record clear,
And yet without false pride;
If I can win the smile of God
Upon my life each day—
To think and act and say the things
That He would have me say;
It will not matter then to me
What course the throng may take,
If I shall be content to know
I'm living for His sake.

—Reeford Lowel Chaney.

SUCCESSFUL CHRISTIAN LIVING

Hymns of Consecration

Prayers of Consecration

Seed Thoughts for Discussion:

TO BE A CHRISTIAN one must know Jesus as his personal Saviour (Acts 13:38, 39; 16:31; Eph. 2:8). To be a true Christian one must know Him in the fellowship of His sufferings (Phil. 3:10). One must know that his sins are forgiven, and must not let sin reign in his mortal body (Rom. 6:11-13). The life of the true Christian is presented (Rom. 12:1) unto God in full surrender (James 4:7). Such a life is one of constant confession and witnessing for Christ (Matt. 10:32, 33; Luke 12:8; 24:46-48; Acts 1:8). There can be no witnessing for Christ apart from Gospel teaching and preaching (1 Cor. 15:1-4). True witnessing is presenting, not our own personal faith so much, but the Christ as revealed in the Scripture. The Holy Spirit testifies of Him and not of us.

A true Christian is unselfish. He gives self no place and Christ the whole place (Matt. 16:24, 25; Rom. 13:14). How else can one put off the old man with his deeds (Eph. 4:22)? This is the only way to be "dead unto sin but alive unto God." Then one can easily be truly liberal from the heart, giving and growing (2 Cor. 9:6, 7; Prov. 11:25).

The spiritual life must be nourished on the Word of God (Luke 4:4; 1 Peter 2:2). One has to maintain private as well as public devotions (Matt. 26:41; 1 Thess. 5:17). The Christian life is one of prayer (Eph. 6:18). "Prayer is the Christian's vital breath."

There is no substitute for a life of obedience (1 Sam.

15:22; 1 Peter 1:14-16). It is a life of good works in the name of Christ (Eph. 2:10; Col. 3:17, 23). It is a concentrated, Christ-centered life (Heb. 12:2), striving toward the Heavenly goal (Phil. 3:13, 14). The Christian life is not stationary (1 Cor. 10:12). For sins one should make immediate confession (1 John 1:9) and become more humble and dependent upon Christ (John 15:5). The Christian life is an active co-laboring with God (1 Cor. 3:9; 2 Cor. 6:1). Love for the brethren accompanies salvation (1 John 3:14). The less spiritual we are the more critical we are. Prayer helps but criticism hurts. Be sure never to hurt but always to help!

Be a laborer and not a loiterer in the Lord's vineyard. It is not public work that we need to engage in so much as it is personal soul winning. The biggest pillars in the church do not have to hold an office. Let us faithfully partake of the Holy Communion in humility, pledging our love and loyal service to our Lord.



Comments on the Lesson by the Editor

Lesson for May 21, 1950

A PLEA FOR HUMAN RIGHTS

Lesson: Micah 1:1; 2:1-2; 3:5-12; 6:6-8

MUCH IS BEING SAID these days about "the equality of men and human rights." In fact the question is being argued rather fiercely in high places, and it has been cited that more attention is being paid to the well being of pigs and cattle, in fact, to all animal life, than is being given to childhood, youth and old age of humans. We have our Society for the Prevention of Cruelty to Animals. We also have our Farm Agencies that seek to raise the standard of farm animals by means of more careful attention to their needs. But in far too many instances the poor human being must struggle along as best he can, although we seem to be progressing in the right direction by the attention that is given the child in the Children's Clinics and associated agencies.

In our lesson for today we find Micah, another so-called Minor Prophet, coming on the scene. He came out from an obscure village, Moresheth by name, in the western part of Judea. He came forth to proclaim that which the vision of the Lord had made him to see "concerning Samaria and Jerusalem," and his prophecies deal with both the kingdoms of Israel and Judah, as well as Samaria.

The Lord never likes to see His people "oppressed." He had brought the Children of Israel out of Egypt because of the "oppression of the Egyptians." He had released them time after time from the oppression of the surrounding tribes who made war on them and enslaved them. Now He was finding "oppression" within the tribes themselves becoming more and more prevalent. That is why the prophets speak so much of man's inhumanity to man.



What's Doing in the Churches



CUMBERLAND, MARYLAND

The Cumberland Brethren just closed a two weeks' Evangelistic Campaign with Brother Ed. L. Miller of Maurertown, Virginia, as evangelist.

We read in God's Word that if Christ be lifted up, He will draw men unto Himself, and that is just what Brother Miller did—he preached Christ, and that in no uncertain terms. He also gave an illustrated talk before each evening service and in addition to this he rendered several special solos, with Mrs. Miller accompanying him. He also taught the Adult Bible Class and spoke to the boys and girls on both Sundays.

We had several special numbers during the meetings. Rev. St. Clair Benshoff, with a number of his folks, including their choir, worshipped with us on Friday evening of the last week. The choir rendered several special numbers, with Brother Benshoff at the piano. This was also appreciated.

There were several requests for the anointing service in both the hospital and in homes during these two weeks. We had a good attendance and, all in all, a very good time together in the Lord, not because of, but in spite of several hindrances, such as sickness, rain and the like. Personally I believe the revival had really just begun when we closed. We closed with the Love Feast, with fifty-seven around the tables.

Visible results were seven baptized, six of these being first time confessions. I know all our folks were strengthened spiritually and only eternity will reveal the good that was done.

I am sure that I am expressing the sentiments of all our folks when I say that we all enjoyed having, working with, visiting and above all, fellowshiping with Brother and Sister Miller these past two weeks.

Our church is planning to entertain the Laymen of our District with their banquet on Friday, May 5th.

Mrs. F. J. Beachley.



LOUISVILLE, OHIO, HOLDS WEEK OF MEETINGS

Rev. and Mrs. J. Milton Bowman of Peru, Indiana, came to work with us for a week, beginning March 26th and closing April 2nd. During their stay with us Brother Bowman brought us a series of very helpful messages in each service, and his wife, with her "Scene-O-Felt" stories, added greatly to each service, as well. Her stories were designed primarily with the children in mind, but somehow they "took" with the adults just as well.

During the week—Monday through Friday—Mrs. Bowman met with the grade school children in a "Booster Club." These meetings each afternoon averaged nearly forty-five in attendance, and through them a number of children were reached who would not have otherwise been touched.

Also, during the time that the Bowmans were with us, the Easter Story was beautifully presented to two of our local schools—one a township grade school—the other, our local high school, with about 700 high school students in attendance. For thirty-five minutes this story held both groups spellbound as they listened to the Gospel Story presented as they had never heard it before.

The church worked very cooperatively in making the meetings a success. A "Golden Chain of Prayer" was formed with the purpose of having some one responsible for prayer for the meetings each hour during the twenty-four. The response on the part of the congregation to this appeal (though it meant loss of sleep for a number) was excellent. The choir, too was as helpful as one could wish. They held several extra practices so that special numbers could be brought in nearly every service. Only three times in the two weeks were they off duty. And in these cases, it was because of the fact that other music had been planned. The Junior Choir sang once, and we enjoyed a thirty-minute program of negro spirituals one evening from a colored choir from Canton.

A number of townspeople were present, and we had splendid representations from three of our neighborhood churches in Smithville, Canton, and Akron. Akron, with a delegation of about twenty-five, is to be especially commended when they with their pastor Brother J. G. Dodds, and his wife, were present. We also were glad for the presence of Brother and Sister Vernon Grisso with the Smithville delegation. The Akron group brought back some pleasant memories to the Louisville pastor who had shortly before terminated two very enjoyable weeks in a revival meeting with them.

When the Bowmans had to leave us for their own fold, services were continued with the pastor doing the preaching. Services were held from Tuesday through Friday, with an additional service on Friday—the Union Good Friday Service in the afternoon. Our communion service was held on Thursday evening, with one of the largest number of members participating in recent years.

The Bowmans made many friends in Louisville with their many visits and splendid messages and it is the feeling of the congregation that the good effects of their efforts will be felt here for a long time to come.

John T. Byler, pastor.

The light of God surrounds you, the love of God enfolds you, the presence of God watches over you, the power of God protects you. Wherever you are, GOD IS.

Lord help me to have the fixed purpose to love, to answer all opposition with patience, all insults with instant prayer, all nagging with patient good humor.

Blessed is he who carries a song of peace in the midst of violence and bitterness.

So God sends His prophet out to warn of the dire consequences that will come upon them if this oppression of their own fellowman does not cease. But does it cease at the warnings? It does not! Nor has it through the ages; nor will it so long as greed and selfishness and personal satisfaction takes the place of love and kindness and helpfulness in the hearts of men.

Why is there any need to even think about human rights? Our country was founded on the principle of human rights. "All men are created equal," says our constitution. The trouble is that too many have not found it out. We all are "guaranteed" the opportunity of "life, liberty and the pursuit of happiness." But life has become "cheap"; liberty has become "license"; and the pursuit of happiness has become a "mad race for worldly pleasure." Today men and women, boys and girls, are riding straight to hell and destruction on the wings of a greedy, pleasure-mad world.

Is there a real solution to the problem? Yes, most assuredly, there is. But it is not to be found in "legislation of sorts, or in the making of any kind of human laws." For experience has long since shown that it is impossible to legislate righteousness into any person. The solution then? Well Micah sets it forth in the Golden Text of this lesson: "But he, hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

The last phrase is the key to the solution of this problem—"to walk humbly with thy God." For, if man will do this, he will "do justly" and he will "love mercy" and his fellowman will be given his "rights," and his opportunities, and instead of hate and suspicion between men and nations, there will grow up confidence and love and mutual aid.

Be it always remembered that Christianity (that is real Christianity) will do for the world what war, either cold or hot, can never do; for war of any sort can only inspire "hate" in the hearts of the participants. Christianity that exemplifies real Christian love will do what laws, no matter with what good intention they are passed, can never do—for you can never, no NEVER, legislate Love and Peace into the heart of any man. Only the full-grown love of God can do that.

Whatever of emphasis can be placed on "Human Rights"—past, present or future—must come from the inner man; from a heart full of love and compassion.

Failure to realize this can only mean that the same condemnation will fall on us as fell on the Israelites—destruction. Hear Micah (3:12) "Therefore shall Zion for your sakes be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Dare we neglect it all?

Real faith is like liberty in that it can only be had by daily conquering it anew.

When a vision is deep seated and meaningful, worthwhile actions always follow.

WITH THE LAYMEN

NORTHEASTERN OHIO LAYMEN MEET

A FINE GATHERING of Laymen of the Northeastern Ohio District was held at the Firestone Park Brethren Church, Akron, Ohio, on Friday evening, April 21st. The Laymen's Organizations from Ashland, Akron, Canton, Fair Haven, Louisville and Smithville were represented. In all about seventy-five men sat down at the tables in the basement of the new Akron Church. The evening meal (it was more like a great banquet) was served by the ladies of the church. Ham, scalloped potatoes and green beans, with other "fixins" were served in abundance and this was topped off with generous servings of pie. Consequently a number of pounds were gained by the entire group.

After leaving the tables the meeting was re-assembled in the upper auditorium. Here, under the guidance of Elbert Wallace of the Akron Laymen, the following program was rendered:

Scripture and Devotions by Dean Blosser and Russel Rymer

Words of WelcomeRev. J. G. Dodds

Fellowship Group SingingLed by Oliver Parker

Solo....Paul Clapper of Louisville, accompanied by Rev. J. T. Byler

Message of the EveningDr. Paul Armstrong
Representative of the Protestant Juvenile Protective Committee

The Program Chairman was Aubrey Black.

In the election which was held during the business meeting, the following was the result:

PresidentElton Whitted, Ashland

Vice PresidentJames Ross, Louisville

Secretary-TreasurerDean Blosser, Akron.

AssistantArthur DeLozier, Ashland

The next meeting of this group will be held in connection with the Miami Valley Laymen, at the Ohio District Conference which convenes at Smithville, and will be in the form of a Laymen's banquet at the Smithville Inn on Saturday evening, June 24th.

The trip to Akron was fine for those who drove, but, O my, the trip back home was made through a very dense fog which made driving very difficult, if not even hazardous. But all arrived home safely under the hand of God.

Akron deserves much credit for the fine manner in which the Laymen were entertained.

The command to "hear the Word of the Lord" is aimed directly at every human being.

Experience, revelation and reflection confirm Jesus' statement that discipline is the pathway of power.

We need to learn that God can only pour in as we pour out; bestow love as we express it.

Brethren Youth Reports

Our Record

WILL SHOW that we have worked hard to build a real Youth Program with the money you gave:

Summer Program of Service

Seventeen Young People served twenty-two Brethren Churches last summer.

National "Brethren Youth" Magazine

National Youth Conference

One Hundred and Forty-one Brethren Youth Attended last year.

Printed Material for use in Local Churches

Sponsored National Youth Project—AMOR

Encouraged Organization and Boosted Brotherhood, Sisterhood and Christian Endeavor .

National Youth Office at Ashland College

Maintained Full-time Director at the job of planning for Youth.

Director visited Forty Brethren Churches last year in the interest of Youth.

All-over Denominational Youth Emphasis

Such Stimulation aids National and Local work.

All This and More Too, Will Continue To

Build Our Church -- IF YOU GIVE

On May 21st Toward Our Goal Of

\$7,500.00

YOU WON'T LET YOUR YOUTH DOWN, WILL YOU?

YOU WILL GIVE SOMETHING, WON'T YOU?

DON'T GIVE LESS THAN YOU FEEL LIKE GIVING!

The Brethren Evangelist

Official Organ of the Brethren Church



Miss Doris Guenther, 1950 May Queen

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Items of General Interest

St. James, Maryland. Brother Freeman Ankrum, St. James pastor, says that the committee has now been named to bring in plans relative to the securing of more Sunday School room.

The St. James Church is studying the relative merits of the unified morning service, with a thought of adopting same if found acceptable to the congregation.

Pittsburgh, Penna. The Mother-Daughter Banquet was held in the Pittsburgh Church on Thursday evening, May 4th. Many gathered during the afternoon to help with the bandage rolling, which was held in connection with the day.

Holy Communion was observed on Sunday evening, April 30th.

Meyersdale, Penna. The Meyersdale Mother-Daughter Banquet was held on Monday evening, May 1st. During the program the devotions were in charge of Miss Maggie Witt, with a welcome extended by Mary Ann Walker. The Bible Study was conducted by Miss Sidney Lenhart, and an appreciation of Mother was given by Emelie Burt. Special music was rendered by the Summit Mills Sisterhood, and the subject, "The Bible and Builders," was discussed by Miss Miriam Bird. The oldest and youngest mothers present were recognized during the course of the program.

Smithville, Ohio. We note that representatives from the Smithville Junior and Senior Christian Endeavor societies were in attendance at the Wayne County C. E. Convention which was held at Fredericksburg, Ohio, on Sunday, April 30th. Brother Vernon Grisso, Smithville pastor, is

the Pastoral Counsellor of the Wayne County Christian Endeavor Union, which county is to entertain the State C. E. Convention in June.

A work-night was scheduled for the Smithville Laymen on Tuesday, May 2nd, taking the place of the regular Laymen's meeting. It is necessary to work as well as plan, it seems.

Extra "Cash Offerings" are being taken in the Smithville Church in order to liquidate the present \$1,200.00 balance on the improvement debt. The extra offerings will be taken quarterly.

Ashland, Ohio. At the congregational called meeting on Sunday morning, May 7th, authority for the ordination of Brother J. D. Hamel was given. The ordination is scheduled for Sunday, May 28th. Brother Hamel is the pastor of the Fair Haven, Ohio, Brethren Church, serving them as a licensed minister.

Prof. Harry Weidenhamer, who has been serving the Ashland Church as Sunday School Superintendent for the past four years, tendered his resignation in the capacity recently and Prof. Donald Bame, who has been Assistant Superintendent, was elected to fill the vacancy thus created. He took over his duties on Sunday, April 30th.

The Mother-Daughter Banquet, which was postponed because of the redecorating program in the church, will be held on Monday evening, May 15th.

Two additional members were added to the Ashland church on April 30th.

Akron, Ohio (Firestone Park). At the Sunday evening service on May 14th, Mother's Day, the Sisterhood of Mary and Martha will hold a service which is dedicated to "Mothers." Brother J. G. Dodds, the pastor, will bring a sermonette in conjunction with the service.

At a meeting of the Sunday School Cabinet, which was held on Thursday, April 27th, first steps were taken toward the organization of the staff for the conducting of the Daily Vacation Bible School which will be held in June. The exact dates are not announced.

Gratis, Ohio. The Woman's Missionary Society of the Gratis Church held their Public Service on Sunday morning, May 7th, with Mrs. J. H. Bright of Union, Ohio, as guest speaker. Mrs. Bright served for a number of years in the Mission field in China under the Mission Board of the Church of the Brethren.

We note that Brother Crick was present and extended greetings to the Annual Conference of the Church of the Brethren for the Southern District of Ohio, which was held recently at the West Milton Church.

We quote from Brother Crick's bulletin of April 30th, relative to the Miami Valley Youth Rally, which was held at Pleasant Hill on Sunday, April 23rd.

"With 171 at the afternoon session of the Quarterly Rally of the Brethren Youth of the Miami Valley, at the Pleasant Hill church, a new record was reached, according to Bob Kepplinger, president. A carefully planned program included a recreational social hour; a Bible quiz led by Mrs. Floyd Sibert; a Singspiration, led by Dennis A. Snell, and a business session. A new project was adopted, that of raising of \$125.00 to be raised by Nation-

(Continued on Page 11)



Ain't It The Truth!

WE MIGHT HAVE CALLED this "Think"—"We Have Nothing Against Television, But . . ."! We might also have been more grammatical in wording the Caption, for, as someone has said, "It ain't never right to use ain't." But, to tell the truth, that is the very first thing that popped into my mind when I read the little article which we are going to reprint below, from the "Clip Sheet" of the Board of Temperance of the Methodist Church, which comes to my desk each week.

I want you to read it clear through; then stop and think a little bit; then read it again, and then ponder more deeply. And, if by any chance, you have a television set in your home, just check up a little and see if this is not a true picture of the matter in hand. The article carries the one word "Television" in the caption. We quote:

Sometimes it seems that just about every other house we pass has a new and elaborate television antenna towering over the roof.

We sat in with the neighbors the other evening. First, they turned on a little play. At least one actress was better than any you could locate in the village high school, but on the other hand, almost anybody in the high school could have written a better play. So far, it was a dog-fall. The advertising was of a useful household necessity.

Next came the wrestling matches. The phonies were on first—on technique, the little boy across the street could have given any of them "first holts," but they were big, husky fellows and they put on the same old show you have seen a million times—or at least, a hundred times. Next came the real wrestling matches and they were not so bad. This show advertised beer.

Next were the fights. None of the contestants could box very much, being particularly given to leading with the right, but perhaps nothing better is expected these days. They couldn't hurt each other so it wasn't particularly brutal, as a great deal of prize-fighting is. Not so long ago, the television audience saw a man killed. The fights advertised beer.

"Looks like we can't get away from beer," said our host, who knew about our bigotry, narrowness, intolerance and prejudice. However, he succeeded in getting Art Godfrey, and Art Godfrey was advertising the cup that cheers but does not inebriate. We won't make any comment on Art for fear lest he make a comment on us. There was nothing wrong with the show, anyway.

Mrs. H. W. Birdsong, of Georgia, writing to the Union SIGNAL, 3-18-50, says that she spent Christmas with a son and patronized the television set that evening. There was a fight—one man was knocked out, so someone ran quickly and got him a drink. (It was a play.) Mrs. Birdsong doesn't profess to be an authority on fighting, but

says she thought professional fighters, at least, were rather shy on liquor, but anything in an emergency. Her little four-year-old grandson was on the floor and didn't seem to get it.

Presently, the same man was in the television living room and Mrs. Birdsong considered the necking rather worse than the fighting. It seemed to exhaust the man pretty quickly and he just had to have another drink, which was brought to him immediately by the young lady in the show. Apparently, the little grandson didn't notice this, either. After the third drinking scene, Mrs. Birdsong decided she couldn't take it any more and meeting her daughter-in-law in the doorway, declared: "Just think, three drinking scenes in less than 30 minutes!"

"Three nothing, there were five," replied her daughter-in-law, which just goes to prove that it is hard to keep account.

Mrs. Birdsong's daughter-in-law said that her little four-year-old son, while he had overlooked the drinking scenes on the evening, being absorbed in his new toys, had recently suggested they go up to town and get a case of good beer like they advertised on the television.

The scenes to which Mrs. Birdsong took exception, did not advertise any particular brand of beer—they were just free, gratis and for nothing "good-will" advertising, or "lagniappe," as they say in New Orleans.

Mrs. Birdsong says she has just about gotten to the point where she is ready to complain.

Here ends the article.

Now if you don't want to read the rest of what I have written, please do as I asked earlier and read the article again.

I have nothing whatever against television. I would like to have one if I could afford it; and it didn't take so much time just sitting down with your eyes glued to the screen so you will not miss anything; and if it was not so hard on the eyes. But, like everything else that seems worth while when it first comes out after the invention has been perfected, the powers of evil seem to get hold of it, and in its newness the urge is found in the individual to make use of it—thus the drawing power of the forces of evil. Witness the motion picture—one of the avenues that should be used more than it is in the field of teaching; witness the radio—the means of opening many fields of endeavor. Both of these have become the media of bringing evil thoughts and activities into the minds and hearts of men and women, boys and girls.

Now with television taking the fore (we are told that the radio stores in Ashland cannot keep up with the demand) the very fact that we will be able to "see evil" as well as "hear evil" is going to multiply the danger a hundred fold. Is there anything that the church can do about it? Yes, there is. And that something is to be found in a greater activity in our Youth Department. And that opportunity is now before you!

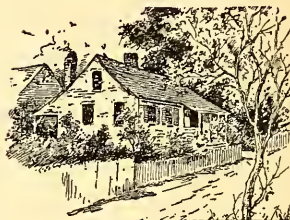
Think it over!

Mother, Home



And Heaven

Rev. J. D. Hamel



MOTHER, HOME AND HEAVEN, says a writer, are three of the most beautiful words in the English language. And truly I think that they may well be so called. What word strikes so forcibly upon the heart as mother? Coming from childhood's sunny lips, it has a peculiar charm, for it speaks of one to whom they look and trust for protection. A mother is the truest friend we have. When trials heavy and sudden fall upon us; when adversity takes the place of prosperity; when friends, who rejoiced with us in our sunshine, desert us when troubles thicken around us, still will she cling to us, and endeavor by her kind precepts and counsels to dissipate the clouds of darkness and cause peace to return to our hearts.

The kind voice of a mother has often been the means of reclaiming an erring one from the path of wickedness to a life of happiness and prosperity. The lonely convict, immured in his dreary cell, thinks of the innocent days of his childhood, and feels that though other friends forsake him, he has still a guardian angel watching over him, and that, however dark his sins may have been, they have all been forgiven and forgotten by her.

Mother is indeed a sweet name, and her station is indeed a holy one, for in her hands are placed minds to be moulded almost at her will—aye, fitted to shine, not much, it is true, on earth, compared, if taught aright, with the dazzling splendor which awaits them in heaven.

Home! How often we hear persons speak of the home of their childhood! Their minds seem to delight in dwelling upon the recollections of joyous days spent beneath the parental roof, when their young and happy hearts were as light and free as the birds who made the woods resound with the melody of their cheerful voices. What a blessing it is, when weary with care and burdened with sorrow, to have a home to which we can go, and there, in the midst of friends we love, forget our troubles and dwell in peace and quietness!

Heaven! That land of quiet rest towards which those who, worn down and tired with the toils of earth, direct their frail barks over the troubled waters of life, and after a long and dangerous passage find it safe in the haven of eternal bliss. Heaven is the home that awaits

us beyond the grave. There the friendships formed on earth and which cruel death has severed, are never more to be broken; and parted friends shall meet again, never more to be separated. It is an inspiring hope that when we separate here on earth at the summons of death's angel, and when a few more years have rolled over the heads of those remaining, if "faithful unto death," we shall meet again in heaven, our eternal home, there to dwell in the presence of our heavenly Father, and go no more out forever.

—Ashland, Ohio.

Mother and Religion

I REMEMBER when I was yet quite young, that I used to have an idea like this: Religion is all right for women and children, but for men it is surely a very silly thing. And, as I began to grow older, I took notice that in nearly all congregations the majority of members were women.

In a small church that I know, composed of forty-six members, thirty-two of them are women. Why is this? Well it looks like some of the men and boys of the community are looking upon Christianity and church membership very much as I looked upon it in my boyhood days. But, in my case, after the good Lord had blessed me with a fine Christian companion, I began to think differently.

My thinking, then, ran something like this: Well, if the religion of Jesus Christ will make my wife a better woman, why will it not make me a better man? If every man that is blessed with a God-fearing wife would think about the thing that makes her a better companion, and diligently search for the basis of her Christian spirit, it would lead such men to an acceptance of the Christ that has become the moving urge in the life of his wife.

If the order of things were reversed, and men would become the leading factor in Christian effort, and the women would become as careless as many of the men are today, what would the men thus interested think about

it? It is quite evident that there would be an attempt on the part of the men to bring about a change in attitude, and that at the very earliest opportunity. You say that you could not imagine that state of affairs. Well that is true, but just suppose it did happen—what then?

Then, too, many parents are careless and allow their children to do just as they please. And they go on and on until something dreadful happens to open the eyes of the parents—after it is too late to remedy the matter. In far too many cases the parents' gray hairs are brought down to the grave in sorrow.

Should it be that women are found to be more religious than men? Is there any reason why Christianity should be considered a "Woman's Religion?" When Jesus chose His apostles, were they women? Not so! They were men. Men chosen because, as someone has said, "The Lord knew that he could depend on women, therefore He placed an obligation on men, with a particular task to be done." Be that as it may, woman's part in the work of the church and in Christian influence is great and man should not permit her to do more toward its propagation than he does.

That women will continue to take the lead in Christian effort, is not to be denied; nor should their place in the realm of religious thought and influence be minimized. For the blessing of Almighty God will still continue to abide on those who do His will and go forward in His work.

—J. J. V.

The Godly Mother

THERE IS NO FINER piece of writing in Ian MacLaran's "Beside the Bonnie Brier Bush," which has seen scores of editions, than that chapter which is called "His Mother's Sermon."

The young minister had just been commissioned to preach. He was to preach his first sermon in the Old Kirk, where he had been baptized. He had been set apart by his mother during his infancy to the work of the ministry. In preparing his sermon he used all the gems of thought he had gathered during his seminary course. It was brilliant. It was an amazement to himself. As he thought of it he had to pray that he might not be called at once to the foremost pulpit in the land. Why, it was a review of modern thought. In it were trenchant criticisms of old-fashioned thought. It had historical parallels in it. It was learned. And it was way above the heads of the audience of plain people to which he was about to speak. It was a masterpiece, indeed.

On the very night before the Sunday he was to bring this message, a change came over him; a change over the spirit of his dreams; and he took the sermon and threw it into the red of the fire and watched it shrivel up and disappear. Then he fell on his knees and asked God for a plain message for a plain people. God heard his prayer and gave him a message. It was just such a message as the people needed. It was a message about the Nazarene. It was the voice of Jesus Himself saying, "Come unto me, and I will give you rest."

It held the people in a holy spell. It caught them up to the third heaven. The women were weeping; the men were subdued and softened. They were all praying.

What was it that changed this young man's mind? What was it that told him to throw the learned sermon into the fire? It was the prompting influence of the young man's mother. Before she went to heaven, and on her last night on earth, she called her son to her bedside and gave this charge: "If God calls ye to the ministry, ye'll no refuse; and the first day ye preach in yir ain kirk, speak a gude word for Jesus Christ, and I'll hear ye that day, tho ye'll no see me, and I'll be satisfied."

When the night before the Sabbath came, her face came before him, and her words sounded anew in his ears. It was this that substituted the Christ-sermon for th sermon of self-glorification. The sermon he preached was his mother's sermon; and this is the reason it told.

"Dear Mother"

Mrs. Elmer Ebbinghouse

I'm thinking tonight of my childhood days

And you—so kind, mother dear.

How you taught me the things

That are worthwhile,

The things we should strive for here.

I've tried to follow the Christ each day,

In all that I do and say;

And He helps me to see

That a good clean life

Is a monument unto thee.

—North Manchester, Indiana.

THE SIXTY-THIRD CONFERENCE

of the Brethren Churches
of the Indiana District

and
Bible Conference

* will be held at Shipshewana Brethren Retreat, June
* 19 to 22. Bible Conference lecturers will be
* Brethren William S. Crick and Clayton Berkshire.
* The time of the conference is a week later than last
* year.

C. Y. Gilmer, Conference Secretary.

Today, I shall think faith, act faith, be faith, and spread faith.

Love even the unlovely, and in so doing we shall become lovely ourselves.

Today Show me a man who thinks negative, fearful thoughts and I'll show you a failure.

Jesus the Way, the Truth, and the Life is sense. All else is nonsense.

Mother's Smiles

H. A. Gossard

I would refuse the wealth of the world if, in turn, I were required to relinquish love and memories of home. In my "Childhood-heaven" I got the idea through my parents' tender love and care for me, that God, too, must be very kind.

There can be nothing more pleasant during the period called "old age" (for the lack of a better name) or the stage of forced physical inactivity than to rock and envision the days and the deeds wherein we found sacrificing for others a pleasure.

* *

There are days I choose to cherish
And adore in work and play;
These days I greet at sunrise with a smile.
But the days that cannot perish
Long as heaven and earth shall stay,
Are the days when mother smiles on me awhile.

In the home, tho she was busy
With her heart and hands and feet,
She never was too busy for a smile . . .
Tho she must have oft grown dizzy
In the cares she had to meet
As she toiled for me, yet loved me all the while.

On those golden days of childhood
I reflect now as a man—
(I pity them that cannot do the same)
For my thots go to the wildwood
Where my mother led her clan,
'Mid birds and flowers to play some pretty game.

While those days are gone forever,
They in memory still remain—
In daily visions and in nightly dreams
I see her whom naught can sever,
With her smiles. In sweet refrains
She calls "Child, come home o'er clear and turbid streams"

She's become a lure to glory;
I'll obey her as before—
When she directed me through God's commands.
When we meet I'll tell the story
Of her smiles across the shore—
As I kiss her and caress her angel hands.

—Lanark, Illinois.

Anyone who is trying to play the game of life against God is a dead sure loser.

Hatred is a poisonous liquor made of our blood, our health, our sleep, and two-thirds of our love.

The trouble about some aliens who knock at our gates is that they intend to knock at our government.

- - BURNING TRUTH - -

By Charles Emory Byers

"Come wander with me," she said,
"Into regions yet untrod,
And read what is still unread
In the manuscripts of God."

—Longfellow.

The scientist is a pioneer. He reaches for the realities of life and is daily reading what so far has been a closed book to mankind. The great book of nature is a manuscript of God that must be read to men. It must be translated and interpreted. This reading and translating is done chiefly by pioneer scientists. What a lure and challenge these manuscripts present to the eager explorer in these unknown but fascinating fields.

He sees the rugged heights in the waste lands of Utah. Here, for instance, he finds the captured body of a fish, perfect in every detail, preserved in its stone coffin for untold centuries. Here indeed is a page from nature's book to be read and pondered and translated. From such a setting he deduces vital facts in the general nature of geological development. He sees the whole slow and careful construction of this part of the American continent. He discovers that the very place on which he stands was once an ocean bed. The fish and many other evidences about which he reads in this manuscript tell him that this great inland ocean covered the salty desert waste he sees in every direction as far as the eye can carry.

On another page of this manuscript finds a tiny prehistoric insect embalmed in transparent amber. In this page he reads many facts concerning the development of life on the earth in past ages. This one unfortunate out of myriads was engulfed by surprise by a suddenly bursting lump of tree gum. This slowly hardened into amber, preserving the insect perfectly in its golden casket. It was not so unfortunate after all. From this insect page he could piece together its climate, age and time.

He reads from nature's manuscripts through the spectacles we call microscopes and telescopes, through the test tube and the crucible. The story these tell is an unending romance full of adventure.

Through the telescope he sees a distance of a billion light-years revealing one great fact after another out in the distant stellar spaces. Through the microscope he reads the facts about bacteria and microbes and germs that have the ability to build or destroy the whole human race.

Nature is his guide and only teacher. She is the teacher supreme and her lessons are always interesting and significant.

It isn't the style of the Bible that makes it unpopular with moderns, but the fact that it cramps their style.



National Sunday School Association Page

Conducted by Rev. N. V. Leatherman



The Boy and The Sunday School

THE THREE INSTITUTIONS that cooperate in the community for the purpose of the real education of the boy are: the home, the school and the church. The greatest of these affecting boy life is the home. The home, however, has been greatly weakened because of the vast inroads made upon our normal home life, particularly during the past war years, and as a result the boy has been deprived of his normal home heritage.

Next comes the school. Perhaps the greatest weakness of our public school system today—with all respect to its efficiency—is the lack of real religious instruction. Barred, as it is from the public school in so many communities, religious teaching has become a non-participating part of the boy's instruction.

With the above in mind, we can readily recognize that the church must become a larger factor in religious education and has, therefore, a far greater mission to fulfill because of these lacks in home and school, if there is to be a real balance in the education of our boys.

The Sunday School is, of course, the biggest factor in interesting the boy in things pertaining to Christianity, and if made sufficiently interesting, he will gladly attend. Education, even Christian education, is not necessarily a painful process. The germs of spiritual disease give way before the sunshine of the spirit, just as fast, if not faster than microbes before the sun. The Sunday School should be a happy, joyous, sunny place, brimful of ideas, suggestions and impulses. To produce these there should be adequate organization, supervision, and commonsense leading. The Sunday School should be a challenge to the growing boy.

Let us study our boy. "The boy is a many-sided animal, with budding tastes, clamorous appetite, primitive likes and dislikes, varied interests; an idealist and a hater of shams, a reservoir of nerve force, a bundle of contradictions, a lover of fun, but a possible lover of the best; a loyal friend of his true friends; impulsive, erratic, impressionable to an alarming degree."

Furthermore, the boy now is unstable and sometimes suffers from headiness and independence. He is traveling with mighty speed to manhood. His needs increase with his pace and must be fully and timely met. He needs three things to attain his best: proper sustenance, unlimited activity, and careful guidance—this being adapted to the needs of his spirit—firm and compelling, but not irksome. Given these three rightly, the quality of his manhood will go beyond our fondest hopes.

The Sunday School at its best, has but little time to accomplish its aims. There are but fifty-two sessions a year (sometimes only half of that) of only an hour's

duration; only half of that time, and sometimes even less, is given to the study of the Bible, and this furnishes meager opportunity to reach the aims set forth. The Sunday School seeks to give the boy impulses that will help to keep him clean, inside and outside; to render Christian service to his fellows in the name and spirit of Christ; and to love and worship God as his Father and Christ as his Saviour. That is the task of the Sunday School.

Just as soon as one of these lives comes to really know Jesus Christ as Saviour, it asks the question, "What wilt thou have me to do, Lord?" The boy must have a task—and if Christ has taken possession of that life, doing something for Him becomes the most important thing in his life. That is where the Sunday School and church makes its gravest mistake. Far too many times there is no task; the boy wants to do something to show that he is interested in the Master's work—and there is "nothing for him to do." The Christianity of boyhood must find its expression in activity. If there is no activity provided by the Sunday School, then that activity seeks to find its own goal, and far too often that goal is outside the realm of Christian activity.

So the task of the church and school becomes one of ministering to this important "need" of the boy. Everything that can minister to the result desired may be used for this purpose—organization, leadership, Bible study (and don't any one say that Bible study cannot be made interesting and gripping to the boy—we know better), through-the-week activity, material equipment, in fact, anything that will catch and hold the interest of the growing boy.

In the lesson hour itself, the lessons should be made to interest the boy, being taught from their viewpoint—not from the viewpoint of the adult. Sunday School lessons should always be "Bible Lessons." There is a sacredness in Bible words and in Bible forms which the boy can easily feel. And, most important of all, Jesus Christ should be presented in every lesson, so that the boy may feel the very presence of Him, who is the lover of children and who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

—H. L. G.

Discouragement is so much used by nearly everybody. Very few people yet know that it is the devil's best tool.

He who will not listen to the teaching of failure shall never hear the voice of success.



Mr. and Mrs. Scott Resign Positions at the Brethren's Home

Mr. and Mrs. McDaniels
to Succeed Them



IT IS WITH DEEP REGRET that we announce the closing of the fine work of Brother and Sister James E. Scott as Superintendent and Matron of the Brethren's Home at Flora, Indiana. While the Benevolent Board has known for over a year that this would likely take place, because of the illness of little "Judy," and the necessity of taking her to a different climate, yet we had had hopes that remedies might be found that would help her and that they might remain. But it seems that this was not to be and they are now compelled to leave.

The Benevolent Board wishes to express appreciation for the very fine work they have done and hope that the move they are making to Arizona will accomplish what which they hope for, namely, the betterment of the health of their little daughter.

Since the necessity came for replacing them at the Home, the Home Executive Committee began a search for their successors and were able to obtain the services of Mr. and Mrs. Charles McDaniels of near Warsaw, Indiana, who are members of the Dutchtown Brethren Church. They will take over the positions of Superintendent and Matron on Saturday, May 27th.

Consequently the Home Committee is making the following announcement and will be glad for the presence of all who will find it possible to be in attendance at the gathering thus announced. The Committee's announcement and invitation follows:

"The Home Committee felt that it would be a nice gesture on the part of the Churches to have a farewell for the Scotts and a welcome for the McDaniels. The date for this has been set for May 20th. We would like for all who can possibly come to be at the Home between the hours of 10:00 A. M. and 4:00 P. M. This will give plenty of time for an inspection of the Home; a visit with the Scotts and the McDaniels and the Life Members of the Home, as well as to enjoy a picnic dinner, together with a brief program which will follow the noon meal. If the weather is ideal (which we hope it will be) the dinner will be held on the beautiful Home lawn. In case of rain, there will be plenty of room in the large reception room, the dining room and the basement. So

come, regardless of the weather and enjoy a day with Brethren people from all over Indiana and parts of Ohio. How about a crowd of from 300 to 400 people? Get up car loads and come!

"It has also been suggested that we make the meeting to take the form of a POUND PARTY. That is, each family coming might donate something in the way of canned goods, fruits, jellies, sugar, pillows, towels, etc., so the McDaniels might have a good supply of things for the Home as they start their duties there. Almost anything, in any amount, that you would feel can be used to good advantage in a Home such as we have at Flora, will be acceptable. If, for some reason, you cannot come, then just find someone from your church that is coming and send your donation along with them.

"But, most of all, don't forget to bring a WELL FILLED BASKET for the noon hour picnic dinner. Bring your own table service. Coffee, butter and rolls will be furnished by the Home. Even if you cannot come in time for dinner, come early after dinner and enjoy the program and the remainder of the afternoon. Let's make Scotts feel that we appreciate what they have done for the Home, and extend a cordial welcome to the new Superintendent and Matron.

"The Brethren's Home is located one mile west of Flora on Route 18. Folks from the north may take Route 29 out of Logansport, traveling south for 14 miles and turning right on Route 18 for 6 miles more, straight through Flora to the Home. Folks from the southeast may go to Kokomo, thence to Burlington where they will pick up Route 29. After traveling north from Burlington, they will turn left on Route 18 and proceed as above.

"Remember the date—MAY 20th."

The above is signed by the Home Executive Committee: Elmer Kuns, Chairman, L. V. King, C. G. Wolfe and Mrs. U. J. Shively.

It is the earnest desire that everyone that can possibly be in attendance at this "Party" be there. It will be a fine opportunity for any who have not had the privilege of seeing the fine Home the Brethren Church has in Flora to inspect it. It will do you good.

Fred C. Vanator, President Benevolent Board.

Yes, Check the Record of Brethren Youth

Look At The Record:

YOUTH SUPPORT pays dividends:

Summer youth teams served 22 Brethren Churches for Christ last summer.

Ashland College scholarships are given by Brethren Youth

141 Brethren Youth attended Conference last year

Brethren Youth magazine in its second year

National youth office at Ashland College

Full-time youth director contacted 40 churches last year

National youth project to help South America.

Play The Record:

Youth support pays dividends

Your local church benefits from national youth work,

From a Brethren minister, "Brethren Youth is on the march and it makes a difference in our fellowship of Brethren. WE HAVE A FUTURE IN OURSELVES, now, I AM CONVINCED.

Your denomination benefits from national youth work

Our youth work will grow and expand—support it by giving

Don't Break The Record:

Don't break our record—give on May 21. Plan your gift and then give a little EXTRA

Youth teams will be serving this summer for Christ through our church—help them by giving; you are giving toward their tuition at Ashland

Check The Record:

Look at what is happening through Brethren Youth and you will find that Brethren Youth is on the move for Christ.

YES, CHECK THE RECORD OF WHAT BRETHREN YOUTH HAS DONE AND YOU WILL WANT TO GIVE.

Ashland College President Praises Brethren Youth

Dr. Clayton Expresses Appreciation for Brethren Youth

Ashland, Ohio, May 2, 1950.

Dear Brother Munson:

It is a pleasure to write this greeting to Brethren Youth on behalf of Ashland College and Seminary. This is true, not only because we are interested in active Christian young people, but because we know something about what Brethren Youth is doing and we approve entirely. At the College we strive to keep Christ in sight at all times, so that as we learn and have new experiences, we shall grow in Him. This is true in the Ministry and Mission work covered by the Seminary; it is likewise true of the preparation of teachers, professional people, and business personnel in the College. Whatever our plans in life, our Christian calling remains the basic factor in shaping our living.

I wish, therefore, to speak a word in praise of Brethren Youth for the encouragement it is giving to the young people of the Brethren Church. In a day when youth is beset on every hand by temptations to turn aside from the narrow way, it is good to know that your organization is standing firm and urging youth to do likewise.

In a very real way, we at the College and Seminary appreciate the fine work being done. We know that the Christian seeds sown among young people of high school age will germinate and grow as they become old enough for college. With the foundation laid, these youth are better prepared for college, and will develop faster as enlightened Christians than would be otherwise.

Further, I should say a word for the excellent work done by Brethren Youth on the Ashland College Campus. A badly needed center of religious interest has been provided and is accepted not only by Brethren students, but also by Christian young people of other faiths who happen to be working with us. The wholesome spirit thus fostered has gone far toward the development of a new and entirely desirable attitude on our campus.

Please accept my heartiest best wishes and my earnest prayers for the continued success and growth of Brethren Youth.

Sincerely in His service,

Glenn L. Clayton,

President Ashland College and Seminary.

"Ship Ahoy!"

Brethren Youth: Lift Your Anchor!

By Dean M. A. Stuckey

The Brethren Youth ship has been loading cargo and sailing afar from time to time on behalf of the Brethren Church Line, its owner.



Offering Date MAY 21st

Occasionally the sturdy vessel has been anchored in the harbor due to a lack of funds to keep it pushing full speed ahead during all the favorable sailing weather.

The little ship, under Captain Munson, has encountered slight, moderate, and rough seas. The mariners are seaworthy and the boat rings with spiritual glee.

The crew desires money to purchase Christian drama-mine to keep them from developing any form of motion sickness while they call from port to port.

Brethren, let us help the crew to sail the seven seas! Let us fill their coffers with gold!

Brethren Youth: Lift Your Anchor!

Brethren Youth

NORTHEASTERN BRETHREN YOUTH HOLD RALLY

The Northeastern Brethren Youth met at the Fair Haven, Ohio, Brethren Church on Saturday, May 6th, with a work period in the morning which began at 10:00 o'clock. This period up until the noon hour was spent in rolling bandages and making patch bandages for Miss Veda Liskey who is working in the Garkida Leper Colony in Nigeria. Over three hundred bandages were rolled and over 500 patch bandages made.

At the noon hour the Woman's Missionary Society of the Fair Haven Church served a free lunch to the young people, at which time seventy-one partook of the bounties which were set before them.

At 1:00 o'clock the group assembled for a devotional half-hour of song and prayer. Choruses were led by Mr. and Mrs. John Guy, ("dem Guy's," as they are known to the young people) who will be remembered as being at our last General Conference to lead the music for the Young People's Conference. The business hour followed at 1:30, being in charge of the president, Jack Royer of Louisville. The remainder of the afternoon was spent in the almost near-by Chester High School Gym, where recreation was enjoyed.

The Banquet was served by the ladies of the W. M. S. in the fine dining rooms of the Fair Haven Church. The program of the evening was under the ever-ready hand of Brother Charles Munson, National Youth Director, who acted as Toastmaster (and he literally made toast with an electric toaster as the program proceeded). The "Guys" were in charge of the music. The speaker of the evening was Dr. Glenn L. Clayton, President of Ashland College, who gave a splendid message to the one hundred and nineteen people who assembled at the table. The offering for the AMOR South American project was received. All in all it was a very fine day which the Young People spent together.

The next meeting will be held in Mansfield, Ohio.

Spiritual Meditations

Rev. Dyoil Belote

ROMANS OR CHRISTIANS?

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Romans 12:2.

WE HAVE ALL heard or read of that old proverb which goes thus: "When in Rome, do as the Romans do." No doubt there is a measure of good advice wrapped in the proverb, but it also hides a dangerous precedent. Too many times it is quoted by those who seek to thereby justify a lowered standard of conduct and unworthy living.

To conform to established customs, modes of speech and way of living may be necessary and harmless for those who are spending their time in other lands. There are standards of conduct and living that are universally respectful, exemplary, and consistent with decency and justice in every land. And these we may all practice at home and abroad.

But for the Christian to haul down his flag of loyalty to Christ, of faithfulness in His service, of sacrifice for the cause which is His in the world, of striving to grow into His likeness; and to indulge in the frivolous, inconsistent and base, rather than to let men see that one is different and will not sacrifice principle for popularity, is to be untrue to the Lord who loves us and gave Him-for us.

Our text suggests the remedy for the failure to be consistent in our Christian life and practice: to be indwelt by the mind of Christ. "Let this mind be in you which was also in Christ Jesus, . . ." "Be ye transformed by the renewing of your mind, . . ." When men's minds become seared and deadened by sin they need a "renewing" of their minds, so that they may comprehend what is "that good, and acceptable, and perfect will of God." Then will the individual " . . . be able to comprehend with all the saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that (he) ye might be filled with the fullness of God." Better be Christians in Rome and everywhere, and always. Christ requires it.

—Linwood, Maryland.

Cease minimizing your blessings and exaggerating your misfortunes.

I shall think no fearful thought, speak no fearful word, give way to no fearful act. I belong to FAITH.

The reason ideas die quickly in some heads is because they can't stand solitary confinement.

No interests are so vital as those of Bible Salvation and none should move us so deeply.

Items of General Interest

(Continued from Page 2)

al Conference, to be added to the Chapel Fund of the National Woman's Missionary Society. The offering was \$25.00. This was in addition to the \$105.15 given by the groups toward the project already in hand. The ladies of the Pleasant Hill church served 154 young people in their recently completed basement, besides some 30 adults who were served buffet lunches.

"The New Lebanon group was awarded a beautiful oil painting, done on the platform during the evening service. Dayton was awarded the banner. The Wright Family, radio entertainers of Station WFPB of Middletown, nine colored singers, provided the evening program of varied features which was much enjoyed."

Dayton, Ohio. We note that Brother Whetstone announces the change of the date of the Mother-Daughter Banquet to Wednesday evening, May 17th. The guest speaker will be Mrs. Gaston Foote.

The Woman's Missionary Society of the Dayton church had Mrs. Samuel Adams of Pleasant Hill, Ohio, for their guest speaker on Thursday afternoon, May 4th.

Warsaw, Indiana. Brother E. J. Beekley says in his bulletin of April 30th, "Believe it or not—it can be done. We went over our goal of 200 again last Sunday." And they are keeping up the good work of going out after others.

A Gideon speaker was guest on Sunday morning, May 7th. A service of dedication of children is to be held on Mother's Day morning, and the Junior and Senior Sisterhoods will have charge of the evening service.

Loree, Indiana. Class No. 8 of the Loree Sunday School has gained quite a reputation over the community and county. They presented their program at the Peru A. M. E. Church on Friday evening, May 5th.

Brother Higgins says that plans are nearly complete for the Daily Vacation Bible School which will be held from May 28th to June 11th.

Southern District Laymen. Just a reminder—Southern District Laymen at North Manchester entertain the Northern District in a joint meeting on May 15th.

Nappanee, Indiana. Brother V. E. Meyer says that about 200 young people attended the Northern Indiana Brethren Youth Skate at Mishawaka, Indiana, on Thursday night, April 27th. Also that the Optimist Class of the Nappanee Sunday School had a fine banquet on Wednesday night, April 26th with fifty present.

Elkhart, Indiana. We learn from the Elkhart bulletin of April 23rd that the Official Board voted to give a \$200.00 Scholarship to a seminary student in Ashland College and Seminary. They also voted the sum of \$2,000.00 to Foreign Missions.

Mrs. Rose Chen, Missionary from China, will be the Mother's Day speaker in the Elkhart Church on May 14th.

Milledgeville, Illinois. We quote from Brother White's bulletin of April 30th. "The film projector and screen that

is being used in the Junior Church this morning and in the Christian Endeavor meeting tonight, is a gift to the church by Lucile Alber and children, Marcy and Larry, and Alberta Bushman. The gift is in memory of Loren Alber who recently departed this life."

Waterloo, Iowa. "The CF's had twenty-two young people present at their meeting on Thursday evening, April 27th. Brother Gentle makes this significant remark following this announcement—"There were not that many adults at their meeting." "CF" means "Christ First—Church First."

RESIDENT PASTOR WANTED

The Trinity Brethren Church of Canton, Ohio, is very desirous of obtaining a resident pastor. While the church is now being acceptably served on a temporary basis, by Prof. Edwin Boardman of Ashland College and Seminary, who gives all the service possible as a non-resident pastor, it is felt that the work of the church demands a resident full-time pastor. Therefore if any minister of the Brethren Church desires to consider this work, please contact the undersigned and arrangements will be made for meeting the group and bringing a message to the congregation.

Address: Mrs. Earl Glessner,
433 Girard Avenue, S. E.,
Canton, Ohio.

Prayer Not a Substitute

Prayer was never intended by God as a substitute for any duty, or atonement for any sin either of omission or commission. The Pharisees devoured widows' houses, and tried to atone for it by making long prayers. There are people who virtually do the same thing today.

God never intended prayer to be an excuse for laziness. There are times when prayer, unaccompanied by our best efforts, is out of place.

Prayer is no substitute for the doing of our duty. We have known people who deceived themselves and others by long seasons of prayer in order to get rid of doing their plain duty. We knew a man who prayed for eighteen years for the baptism with the Holy Spirit, but all the time the only thing he needed to do was to yield himself to God to receive "the gift of the Holy Spirit." When he did yield he received the "gift" in less than eighteen minutes.

The moral is: Don't waste time and your breath in praying unless you are willing to yield yourself to the will of God and to obey Him.

Wisdom is shown when we live in conformity with Christ's teachings.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 28, 1950

WE WOULD BE BUILDING

Scripture: Phil. 3:12-14.

For The Leader

SPRING AND SUMMER are the big building seasons of the year. All around us, new homes and new commercial buildings are rising. Some are humble homes; others are mansions. Some are little stores, others are great office buildings. They all have one thing in common. They are all built according to specifications and plans of the person who designed them. Now, our lives are a lot that way. We are building, not alone in summer, but all seasons, and every day. We build according to the plan God has for us, or according to our own selfish and devil-originated plans. Which it will be, and what the final results will be, is according to our willingness to be used of Him. Certainly, when all is said and done, we will want it said of us that we were faithful, and that we have built according to God's plan in our lives. Tonight, we desire to get a keener insight into what it means to be building for Christ.

DISCUSSION

1. **WE ARE BUILDING FOR NOW.** Our primary interest seems to be to get what will benefit it most at this present moment. Food, clothes, shelter, medicine, is all designed to care for our immediate needs. Rightly we should care for the physical body, and keep this temple of the Lord in good health and condition. Too, we have a life, a testimony to strengthen. Perhaps sin has weakened our moral pillars; perhaps other young people have damaged our minds by impure thoughts and suggestions. Unless we build for now, and make ourselves strong in Christ Jesus, we shall fall, later on. Or, when the heavy storms of life come, unless we are strengthened morally and spiritually, we shall collapse and fall in sin. Through prayer, church attendance and activity, and Bible reading, we build for now. We must always be conscious of our present needs of Christ's strength in our building for now.

2. **WE ARE BUILDING FOR THE YEARS AHEAD.** When a man builds a house, he doesn't build just for this year. We did see a lot of that kind of building right after the war. Unscrupulous contractors would erect homes with "green" lumber and concrete with too much sand in it, etc. It was wonderful for the time it took to complete the house and sell it to some unsuspecting bride and groom. But, soon, the little faults and weaknesses of material began to show. Green lumber began to shrink, bulge and twist. Floors, walls, window frames, all went out of shape. The whole thing, for all the years ahead, was ruined because of faulty materials. Yes, we build for the years ahead. You know that the habits you form before you are twenty-one years of age will govern your entire life from then on. There is no escaping the results

of the materials we put into life while we are building. So, it behooves us to build wisely, with Christ as our spiritual foundation. He is the Rock. His Christian faith is the rock of security upon which we can build for all the years of our lives. Young people, you will find time and time again in your twenties and thirties, and on up, that you will rest many times on the principles of life you built into your character when you were young. Therefore, take time to remember that you are building for the years ahead. Remember that what you are building now will show up in the years ahead. There is no escaping it, for you will then be displaying the materials you now are using to build your life.

3. **BUILDING FOR ALL OF ETERNITY.** Life would be beautiful, even if all there was was youth, maturity, happiness, love, and a graceful old age. Many men and women have come to the end of life and have felt satisfied that they did their part in life, enjoyed it, and took much and gave more. Looking at it from that angle, they have lived well. But that is looking at it in the wrong way. As life progresses, we must not look at what has passed for our satisfaction. We must constantly forge ahead and look ahead. The best is yet to come. Do you believe this? The past is dead, let it be dead. Few adults care to be reminded of their past. More yet would dare not be confronted with their past. But, this life is not all. Beyond all this, there is Eternity—with God. This will surely come to each of us as the consummation of all we have done here. Best to build for eternity while we are here, and e'er building days are o'er.

4. **THE PERFECT BUILDING.** Can you get a clear vision in your mind of what follows in this topic? The true Christian, as he or she strives, struggles, meets disappointment with a smile, with more than a "well, that's life" attitude, is progressing. To realize that in building your labor is not in vain in the Lord. To know that you are building with the blessed hope of eternal completion of your work beyond this life, is what we are driving at. Far too many Christians work and labor for the Church with the thought that work and labor are the necessary "sins" of life, and heaven comes as a result of death. The real Christian works and labors, knowing that each task well done is a little bit more of eternal victory and praise for Christ, built upon the foundation of Jesus Christ. He or she builds with the thought that laboring days will continue until we are released from this body and clay and transformed to the incorruption of all eternity. So when you work for Christ, or help to build character by word and deed, remember that you are adding to the eternal work of Christ in his great eternal Church.

5. **"NOW AND EVERMORE."** Get the two ideas together, young people, and never separate them. What you do now is either good building material for eternity, or it is not. Your work will gain regard in heaven, if it is worthwhile in the sight of Christ. "Let us labor for the Master from the dawn 'till setting sun; Let's talk of all His wondrous love and care; Then, when all of life is over, and our work on earth is done, And the roll is called up yonder, We'll be there." With that viewpoint, we shall surely spend our time doing the things which will count most for Christ, both here, and in the life to come.

Prayer Meeting Studies

By C. Y. Gilmer



GOOD INTENTIONS

He had intentions that were good;
He thought so many times he would;
But each day at the setting sun
He found the thing was left undone.

He aimed to help and cheer his wife,
And be a comfort to her life,
But put it off from day to day
Until in death she slipped away.

He aimed to rear his children right
And help them reach some noble height;
But as the years so swiftly passed
He saw it was too late at last.

He aimed to help the needy poor
He saw around his very door,
Relieve the sorrowful and sad
And cheer their hearts and make them glad.

He aimed to do some noble things—
Remove a lot of thorns and stings—
And make the world a better place
For men of every tribe and race.

He aimed to give his heart to God
And walk the way that saints have trod;
But when he heard death's sudden call,
He found that he had missed it all.

He had intentions that were high,
But let them wane and pass and die.
And thus the good he aimed to do
The world about him never knew.

—W. E. Esenhour.

GOOD INTENTIONS

Scripture: Acts 24:24-27.

Hymn: "Why Not Now?"

Prayers for the Unsaved

Seed Thoughts for Discussion:

SOME, LIKE PHARAOH, are long on promises to themselves and others, but short on performances (Ex. 8:9, 10). In the face of the Holy Spirit's overtures of "Today," sinful people say, "No, not 'today,' but tomorrow." Little do they realize that the Devil is their teacher who teaches them what to say in opposition to the mercy of God. People would not be guilty of such folly in other matters. They are very cautious to avoid lesser dangers (John 3:36; Mk. 9:46).

Some vainly imagine that they must wait until they become more fit before undertaking the Christian life.

But one can do nothing for himself without first accepting Christ (Matt. 9:13). Self-help on this point is only a hindrance (John 6:37). The Devil, deludes some into thinking there will always be another opportunity (Prov. 27:1), whereas, "today" may be their last opportunity (James 4:13).

Some hesitate because they think they do not know enough about the gospel. At the same time they do not try to learn more. But everyone knows there is a God (Psalm 19:1). Everyone believes in immortality (Matt. 12:12; Heb. 9:27). Everyone feels a moral responsibility (Rom. 2:15). Neither perfectionists nor moralists are sincere in their profession of blameless lives (Gal. 3:22). All have a self-convicting knowledge of sin (Eccl. 7:20). All know that there is a gracious salvation (John 3:16). All know that it is a gift that must be received (John 5:40). All know that faith is the appropriating hand stretched out for the gift that justifies (Rom. 5:1). All know that there is no other way (Gal. 3:11).

Procrastination is more than "the thief of time"—it is the "thief of souls" (Luke 12:19, 20). Truly, "The road to Hell is paved with good intentions."



Comments on the Lesson by the Editor

Lesson for May 28, 1950

GOD HAS A PLAN

Lesson: Micah 4:1-5; 5:2-4; 7:18-20

THAT ANYONE CAN VIEW the work of God's hands and say that this universe and its workings are not built over a great far-reaching plan, is simply to show that such an one is entirely incapable of logical reasoning.

We have only to glance at such scriptures as the following to realize that the great plan of God for man was made long before He ever turned to the work of creation. "I will utter things which have been kept secret from the foundation of the world"—Matthew 13:35. "Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—Matthew 23:34. "... that the blood of all the prophets, which was shed from the foundation of the world ..."—Luke 11:50. "... for thou lovest me before the foundation of the world"—John 17:24. "According as he hath chosen us in him before the foundation of the world ..."—Ephesians 1:4. "Who (Christ) verily was foreordained before the foundation of the world ..."—1 Peter 1:20.

There are many more that might be cited, but these are sufficient to remind us that this great universe, with its world and teeming humanity, was no after-thought in the mind of Almighty God.

That God, in His omniscience, was able to put words

into the mouths of His chosen prophets that spoke, not only of those things which were almost immediately to come to pass, but also concerning those things which were to be accompanied centuries after, and that with an accuracy that told of a pre-knowledge and a plan that had been perfected "before the foundation of the world," should be accepted by any thinking person without question or quibble.

We find that the prophets are compelled to paint some very drab pictures in their writings, but every so often there comes a gleam of brightness that shines through the gathering gloom like an opening in the clouds of a gathering storm permits the sun to peek through, as if to show us that despite the blackness that overshadows us, the sun still shines above. These "gleams of brightness" in the prophetic writings show that the "Son of Righteousness" stands ready to break through every opening in the clouds of doubt and fear that hover over us, to let us know that He is still "about His Father's business," and is still working on the everlasting plans of a Living and Exalted God. Jesus said, while He was still here on this earth, "My Father worketh even unto now, and I work." Being a God of order (Paul says that "God is not the author of confusion"), He hews to the line of His plan for humanity and His creation. James says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning." And Malachi says, that the Lord says, "I am the Lord; I change not . . ."

We need to take recognition that God has never planned that His people shall reach the end of the road and find it destroyed. If they do, it is because they have taken a by-pass and have furnished the means of destruction themselves.

Yes, God has a plan. When Jesus met with His disciples just before His crucifixion, He said, "My peace I give unto you; not as the world giveth, give I unto you." The Christian can have that peace in his heart IF he will follow the plan of God for his life. God's plan takes in His whole creation.

There is one thing we need to remember in this study. A plan, to be of any value, requires cooperation in the work of building. Paul tells us in I Corinthians 3:9 that "we are laborers together with God." We can build up or tear down; we can be workers or destroyers of God's plan. But that does not alter the fact that God has a Plan, which will, in the end, be completed as He had planned it. We can be either a help or a hindrance.

The friend who lives on a higher plane gives us an upward pull.

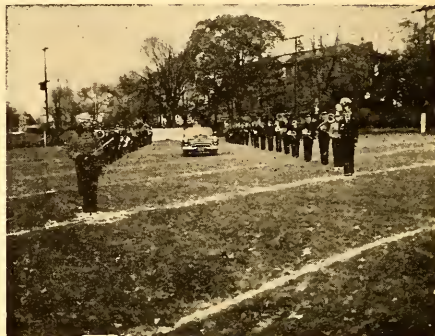
A faith that attempts great things and expects great things will receive a great reward.

A slip of the foot, pen or tongue, may be dangerous and destructive.

Our measure of happiness will depend upon our service to God and humanity.

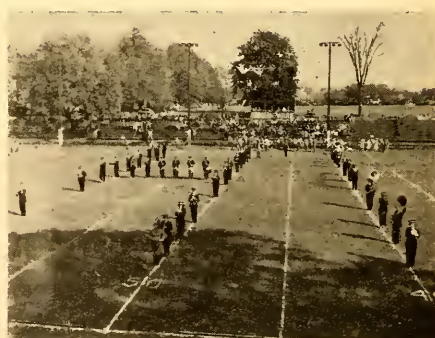
Ashland College News Letter

By Arthur Petit



Scene on last May Day

May Day will be upon us shortly after you receive this issue of *The Evangelist*. Perhaps it will serve as a last reminder that Ashland College looks forward to the arrival of its friends and alumni in the spring of the year. This year, above all others, former students, as well as graduates, should make every effort to return to renew memories. With this, the second reunion of the "Queens," it is hoped that future generations will continue the custom at periodical intervals.



The Ashland College Band

The week-end festivities will open on Friday evening, May 19th, when the Ashland College Band, under the direction of Robert Froelich, will be featured in the annual Festival of Lanterns. When weather permits, the band uses Founders Hall as a backdrop for its annual concert. In past years, hundreds of people have spent the evening on the front campus. Professor Froelich has prepared an unusually fine program for this year. Those in Ashland and those living within reasonable distance, as well as those arriving early for the coronation of the



The Ashland A Cappella Choir

May Queen, and the May Day festivities, will do well to place this concert on their agenda.

Open House will be observed on the campus after the concert on Friday evening, and again on Saturday morning. Doubtless alumni and others who contributed to the changes that have been made, will want to see the renovated Founders Hall, the new laboratories in the Library Building, and the changes made in Allen Hall. Students and faculty will be glad to explain the changes which have been made.

The long-anticipated event, the coronation of the Queen, will be held at 1:00 P. M. on Saturday, May 20th. Miss Doris Guenther, whose likeness appears on the frontis of this issue, who is the thirty-second May Queen, comes from our New Lebanon, Ohio Brethren Church. She is majoring in music, and is much in demand as a soloist on the campus, being also featured as such in the A Cappella Choir.

This year, with the reunion of the Queens, the coronation should be more interesting than usual. Twenty-six Queens will be introduced in the ceremony. Five of the former queens will be unable to be present.

The Pageant this year, "The Tale of the Timid Knight," was written by Fred Saur, an Ashland College student from the State of New York. This is in the tradition of the college that the pageants be the product of the college community.

At 2:30 in the afternoon, the Ashland College Baseball team, unusually good this year, will meet the Ohio Northern College team on the local field.

The Alumni Dinner will be served in the Trinity Lutheran Church Parish House at 5:30 P. M. With the return of the queens and this being one of the largest senior classes of the College, this should be one of the largest alumni dinners.

At 8:15 the curtain will rise on the May Day Play. This year the Ashland College "Footlighters" will present "White Oaks." Phil Nolte is directing this dramatic production. The play is recommended to returning alumni as one of the finest.

Completing the May Day week-end will be attending the church services on Sunday morning. Dr. L. E. Lindower will represent the College and deliver the sermon

at the Park Street Brethren Church at the 10:30 hour. The A Cappella Choir will render their concert on Sunday afternoon at 2:15. Miss Guenther, the May Queen, will be one of the soloists on this occasion. This will be the final appearance of this very fine organization, the fourteenth Ashland College A Cappella Choir, except for their appearance at commencement.

Eastern Standard time prevails in Ashland.

Philip Nolte, Ashland College graduate of the class of 1948, has been appointed Alumni Secretary of the hilltop institution, it was announced today. The appointment was made necessary by the division of the duties of the former Publicity Office of the college. "With the growth of the student body and the ten-year plan of expansion, it has become apparent that the office should be divided," President Clayton said. He pointed out that the alumni has doubled in the past eight years but the (personnel) has not kept up with this increase. He pointed out also that the publicity necessary for a student body of 600 is an added burden.

"Interpretation of the college to its various patrons is no longer a one-man job," Dr. Clayton said. "The new secretary will have the duty of organizing alumni chapters in various parts of the country, arranging for alumni meetings and editing the alumni bulletin," he said.

The job of interpreting the college to the other media will still be centered in the Publicity Office which will now be at the Public Relations Office. The writer of these notes, who has been held responsible for both jobs will still be in charge of the office. At their recent meeting, the Board of Trustees changed his title to Director of Public Relations according to the announcement.

Mr. Nolte who hales from our Sergeantsville, New Jersey, Church, a graduate of Ashland, has been a member of the college staff in the department of speech for the past two years. He has also taught in the Ashland County schools. He is directing the May Day play this year. Mr. and Mrs. Nolte, the former Rita Guzman from Argentina, live at 633½ West Walnut Street.





What's Doing in the Churches



STOCKTON, CALIFORNIA

Not having written for some time concerning the work in Stockton, a few lines will probably be in order. We have nothing spectacular to report, but we have not been idle. We are in the field of the hardest kind of competition but the Lord has steadily been blessing us. That is to be seen by what is taking place. First there are nine city church buses working our territory each Sunday morning. All one has to do is to step out their door and there is a bus of their choice waiting to take them down town. If they want to attend our church it means walking, for many, of over a mile. Yet in spite of this our work continues to draw. With these nine buses at work we also have two other churches located here. One of these found the going too hard and had to close up. Another church took over their building and is maintaining a small Sunday School. The other church, I have been told, have their building on the market and are ready to quit. We sometimes wonder why we are able to keep our heads up but maybe it is explained by the statement of a man in our school a few weeks ago. This man attends no school regularly but gives them all a try out. He said: "Of all the Sunday Schools I have attended in Stockton yours is the best managed and has the most to offer to its scholars." Naturally we are proud of this and give God the glory.

We have just closed a two weeks Evangelistic Meeting with Brother Charles Munson as our Evangelist. Our attendance was not what we had wished, but the Lord gave us a wonderful blessing. Brother Munson delivered a series of wonderful messages and any time he and his wife and Bonnie want to come to California they will find a whole hearted welcome. The last four nights of this meeting were held in connection with the Northern California District Conference. To those who attended this Conference it was pronounced the best in years. The people had a mind to work and when it drew to a close they stood about visiting and loath to return to their homes. Many things were accomplished which shall redound to the Glory of God.

Here is a matter of great interest to the Stockton church. When the first building was erected it was built at the end of Fifth Street. To the west was nothing but open and uncultivated fields. For some reason builders were hesitant about building in this direction. During the past few weeks San Francisco contractors have taken over one tract, beginning two blocks from us, and are to build two hundred new homes. Streets are being graded, curbs and sidewalks laid and several of these houses completed. They are homes advertised to sell from \$6,000.00

to \$8,000.00 each. Other contractors are watching the property just across the street from our church and we can expect work there at any time. It is an opportunity of a lifetime, but it will mean many changes for our work. We cannot hope to reach these newcomers with our type of building. We do not have enough adults to carry the load. We are making it a matter of prayer knowing that there is no limit to the power of God to supply that which will be badly needed.

May we come before you humbly asking that you make the work of Stockton a daily matter of prayer. This is a most needy field and by the Grace of God we are going to move forward and conquer for Him.

C. E. Johnson, pastor.



PRE-EASTER SERVICES AT LANARK, ILLINOIS

The First Brethren Church was most fortunate in securing the services of the Ashland Gospel Team for its services last fall and appreciate the work done by each member of the team, which was made up of David Rambel, Robert Hoffman, Clarence Stogsdill, and Philip Lersch. The first three members of the team are married, and brought their wives along which we thought was an excellent idea; Phil, being the only unattached member.

Each member of the team made an excellent impression and their presence was much appreciated.

Rev. Stogsdill did the preaching, which was outstanding, and so impressive that it was the unanimous decision of the Official Board to invite him to return for our pre-Easter services, which began Tuesday evening, April 4th and closed Sunday evening, April 9th, Rev. Stogsdill again delivering six excellent sermons. The only regret was that the other members of the team were not present to share in these services.

Six young people and one adult made the good confession; the young folk at the Church and the adult in the home. On the following Lord's Day two more young people came for baptism, making nine new members in all; for which we praise the Lord.

It was indeed a great pleasure as well as a blessing to have Brother Stogsdill with us for these services, and we most heartily endorse him as a splendid Gospel preacher. We hope that other congregations may have opportunity to hear him, and we shall look forward to having him for a return engagement.

The text that gave William Caray a world vision—Isaiah 54:2—"Enlarge the place of thy tent, and let them stretch forth the curtain of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes."

The text that made William Penn a conqueror—I John 5:4—"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

The text on which Michael Faraday staked everything—I Timothy 1:12—"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

The Brethren Evangelist

Courage and Moral Stamina

A father and son in the Old Testament Scripture, portrays an interesting story and voices the thought which I have in mind, the need of great courage and moral stamina, even among Christians. I refer to Ahaz, the God-hating father and Hezekiah, the God-fearing son. The father was godless and degenerate and kept his people in ignorance, unbelief, and idolatry. Everything was at low ebb. It was a time of crisis. God's Spirit directed a man, the son Hezekiah. He cleansed the temple and began to rule Israel according to God's way. It took nerve plus courage and the power of God to turn his back on his father and reject what he did, but he did it.

Ahaz was so wicked that when he was besieged, he refused God's help, even when it was offered to him. A serious error, and isn't wickedness at the heart of all trouble today?

Hezekiah resolved to bring his people back to God. He cleansed the temple; destroyed the idols which his father had built. It was a veritable house-cleaning. We need in our country some idols torn down, we need a greater love for God than so much for mammon; even greater preaching of repentance. We need to pray for the time when leaders will again see the divine commands for Temperance, Purity, and Honesty no longer cast to the four winds, but adhered to and honored. We will start a revival when we Christians again receive courage and moral stamina enough to rise up and help fight the evil forces that oppose our Lord's progress. The "Salt" of this nation can prevent spiritual disintegration and moral decay; if we will. Communists and atheists look at the smoldering ruins of our once Godly altars, and de-
voutness, with no regret.

On the broadcast, the late Dr. Maer once named seven sins of the church; namely, worldliness, commercialism, power-craving, (politics), race discrimination, empty ritualism, spiritual sleepiness and opposition to Bible Truth, with rejection of Jesus Christ, (the worst of all).

This picture can be changed. The only solution which I offer is, RESTORE THE WORD—CLEANSE THE TEMPLE. Preach the message of the Cross of Calvary and have people see the bleeding Saviour who died for sinners. Point to the thousands who died the past few years for their Religion, Freedom and Peace. The Christian Religion today demands no less sacrificing spirit, if it would win. In Jesus' name—might we as a church stand up and appeal anew to our churches and leaders of our communities for a genuine revival of Christian faith in the last half of this century.

It will take the courage of a Martin Luther, the love and spirit of a Moody, and the power and zeal of a Wm. A. Sunday to set the altar fires aglow again.

The church of Jesus Christ is on trial. Every Christian is being tried. Thousands of people are zealous to know what our standing is and what the church plans to do about this unholy situation in the world. We had better know it quickly, if we have forsaken our "first love"; or if our light is out or eclipsed with the sins of this world; if the Salt has lost its savor.

E. M. R.

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The Field Secretary Travels

Washington, D. C.—Palm Sunday the Secretary of the Mission Board spoke at two very wonderful services in our new church in the Capital City. These folks are making progress. The membership is growing, new people in nearly every service and now already, they need more Sunday School rooms. Every nook and corner are now in use. The lawn was graded down and ready for sodding, which was done soon after my visit. They were preparing for special services with Brother Locke to be their speaker.

Hagerstown, Md.—On Monday, I stopped with the Aults for a short visit. They were busy in preparation for an evening broadcast and Holy Week activities. Very good progress is being made in the church, also.

St. James, Md.—Pastor Ankrum met me at Hagerstown. After a few calls and a visit to the St. James Boy's School (then on vacation), we prepared for the evening in this church. The W. M. S. had charge of the service and invited the church membership to share in this missionary evening. After the visitor spoke of the missionary life of our church, a delightful social hour

followed. This is a fine, active church serving the small town and a large country constituency. Via B. & O. and Erie, I was home by noon the next day.

Flora, Indiana.—After one and a half days at home, I answered the call to be in this splendid church for Thursday and Friday nights of Holy Week. The pastor is Brother Edgar Berkshire. In spite of many other services in the town, our services were very well attended. Elders Brower and Lytle were both in the services. Part of Friday was spent with a committee at the Brethren Home, where final plans were made for a new superintendent and matron of the Home. It was a real delight to be with this splendid Berkshire family and the Flora Church.

Akron, Ohio.—At home Saturday evening; then how favored we were in Northeastern Ohio to have a beautiful Easter Day! Accompanied by my wife, we drove to Akron for the Easter Sunday morning services. I have many times heard of churches being full, especially for Easter, but I never before saw one so packed full. Some cars carried 10 to 12 youngsters to church. This new church has a most excellent field and they are determined to do their part. Reverend Dodds had asked several weeks before for my services on Easter morning. It was a record breaker for Akron.

Warsaw, Indiana.—The Sunday following was a good day in Indiana. It was a pleasure to speak to an especially good audience in Warsaw, where some years ago we served a five year pastorate. The Reverend E. J. Beekley is the pastor. A fine program has been outlined for the church and a most excellent response is the result. Much repair work will be done this summer on the church building and parsonage.

Roann, Indiana.—The Missionary Secretary of this church—Philip Burnworth—asked some time ago for a date that he might have help in such a service, some evening in his church. He had a very impressive service and almost a church full of people to share in it. Opportunity was afforded to get acquainted with the new pastor and his wife, Reverend and Mrs. J. F. Baldwin. On the afternoon of our arrival, he baptized twenty-one, making a total of forty-eight since last September. Many of the church have been quickened and revived also. They have plans for more space which is needed at once. These leaders are very conscientious about their ministry and are receiving bountiful returns. The Roann Church has a

(Continued on Page 6)



"THE MODERN MISSIONARY MOVEMENT IS A PROOF OF THE UNIVERSAL WITNESS OF THE HOLY SPIRIT."

by Edwin Boardman

The Mission work of the Christian Church began with the gift of the Holy Spirit as He came upon the Disciples of Jesus with the appearance of cloven tongues like as of fire. This ushered in the first great ingathering of believers into the "body of Christ" and began the grand record of achievement of Christian missions vouchsafed by Jesus' last will and testament, "But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8).

1. The Book of Acts carefully notes the guidance, wisdom, power, and inspiration of the Holy Spirit in the propagating and evangelizing work of the Christian Church. The Spirit brought conviction and salvation at Pentecost. He fills the lives of the threatened Christian community in Jerusalem and "they spake the Word with boldness." Stephen, filled with the Holy Ghost presents a masterful message on the way of God in dealing with His people, and seals the conclusion of his message with his blood as the first Christian martyr. The Samaritans have the witness of the Spirit given them after the ministry of Philip, Peter and John. Later, Philip, guided by the Spirit, witnesses to the Ethiopian treasurer of Queen Candace, and the Gospel Light is sent to shine in Ethiopia. Saul, the persecutor, is filled with the Spirit of God and becomes the famous missionary to the Gentile world. Peter sees the vision of the "sheet let down from heaven" and learns that God has plans for the needy Gentile world. While he meditates on this matter the Spirit guides him and commands him to preach to Cornelius and his Gentile friends in Caesarea. The Holy Spirit graces this event with his empowering might and the Missionary movement is launched in dramatic fashion to the Gentile world. It was no accident that, when the time was ripe, the Holy Spirit indicated to the church in Antioch that Saul and Barnabas should be separated and dedicated for definite mission work to the "Greek World"; and that He guided and empowered each step of the first, second, and third missionary journeys of St. Paul. The Spirit kept Paul from going eastward, and turned his face toward the port of Troas and the western nations where the Gospel was to reach its greatest glory in the winning of men. From the moment Paul heard the "cry of the man of Macedonia" in his vision at Troas those bright pages of Christian witness in Greece, Italy, and

to the Goth, Lombard, Gaul, and Briton began to be written. And this was pre-eminently the work of the Spirit of God.

Dr. W. T. Davison (The Indwelling Spirit—P. 196) says of modern missions, "What a difference would be made in actual working if the view of the writer of 'Acts' be true, and the direct operation of the Holy Spirit be regarded not only as a reality, but as the chief reality in all mission work."

Certainly the missionary pages of "The Acts" have never had a conclusion written to them, and we are persuaded that this fact is also a work of the Spirit, for He did not intend the Acts of the Apostles to be concluded until the "end of the Age."

2. Just as the Spirit moved and witnessed through men; and guided, empowered, illumed them nineteen hundred and twenty years ago so He is still doing His given work by continuing to thrust forth laborers into the "Harvest." The Holy Spirit is God Himself extending His thought, love and grace through transformed men and women who find their supreme joy in telling men, women and children "in the regions beyond" that God loves them and longs to see them saved and come to the knowledge of the truth.

The fact that right down to this very moment we know that young people are counting not their lives dear unto themselves, but are eagerly surrendering themselves to mission service for Jesus' dear sake, is a testimony to the continuance of the Holy Spirit's interest and wisdom and empowerment in the continuing work of modern missions.

The Mission enterprise is not an unwieldy "man engineered" work for God, but seen in its proper perspective, it is the never-ending continuance of the urgent, life changing labor of the Spirit of God still calling out men, still planning the necessary moves, still opening doors, still challenging tithers to support the world wide program of the desire and will of God—the saving of a lost world.

3. Denominations may waste opportunities, and delay their advance programs due to lack of faith, but we are persuaded that God's Spirit—fiery and dynamic—will keep pushing individuals forward where they are needed, and will fill the ranks with those He calls to high endeavor. He will not wait on us, and He will push to glorious success His world mission. Men may temporarily

"The Importance of Being Thoroughly Prepared In Doctrine and Established In Character Before Going to the Mission Field."

by Virgil E. Meyer

"Take heed unto thyself, and unto the doctrine"—I Tim. 4:16. These are words directed by the Apostle Paul to a young man who had entered the service as a missionary. These words clearly state the most necessary tools with which a man or woman starts into the field of labor. Michelangelo, the greatest of the artists, understood the prime necessity of having adequate tools. He made his own brushes. In this he illustrates to us that God too, with infinite care and wisdom, fashions for himself all true workers for the kingdom. We shall accomplish most when we are in the best spiritual condition. Our gifts and graces will be in full strength when we make our every effort to keep our inner man in trim.

We are in many ways, our own best tools, and therefore must keep ourselves in the best possible order. If we are to teach the gospel we must do it with voices. Those voices must be trained to speak with the tenderness and winsomeness of Jesus. Brains and heart must be taught both to tell and feel. One is as important as the other. Neither can work independently. Our bodies, souls and spirits are the implements of war that God uses to fight His battles against the devil. It must be remembered that we are God's instrument—a chosen vessel to bear His name. The sweetest music comes from the most perfect instrument. The greatest success will come from the individual with the highest purity and best training. A holy man is an awful weapon in the hand of God.

As we go forth with our lamps trimmed, we must go too, with them full of oil. We go forth in the Spirit but the food we take to the lost is the gospel of salvation. We are in no position to take that food to the lost unless we ourselves have eaten heartily at that table. We must know and be firmly established in the great truths of God's word. We must have experienced the "New Birth." We must be baptized into Christ and know the cleansing

power of His blood. To teach faith in an unseen God, we must walk in the assurance of His presence. Richard Baxter in his "Reformed Pastor," says, "Many a tailor goes in rags that maketh costly clothes for others; and many a cook scarce licks his fingers, when he hath dressed for others the most costly dishes." Believe it, brethren, God never saved any man for being a preacher, nor because he was an able one; but because he was a justified, sanctified man, and consequently faithful in his Master's work. Take heed, therefore, to yourselves first, that you be that which you persuade others to be, and believe that which you persuade them daily to believe, and have heartily entertained that Christ and Spirit which you offer unto others.

The highest moral character must be diligently maintained. For the work of the missionary only the strongest will be equal to the task. We are to stand equipped with the whole armor of God, ready for feats with courage not expected of others. Who is sufficient for the every day business of self-denial, self-forgetfulness, patience, perseverance, longsuffering, and compassion which is necessary for this God-given task? We had better live very near to our Lord, if we would be equal to these needs. Spurgeon says, "Our Lord is said to have been like Moses, for this reason, that he was 'a prophet mighty in word and in deed.' The man of God should imitate his Master in this; he should be mighty both in the word of his doctrine and in the deed of his example, and mightiest, if possible, in the second. It is remarkable that the only church history we have is, 'THE ACTS of the Apostles.' The Holy Spirit has not preserved their sermons. They were very good ones, better than we shall preach, but still the Holy Spirit has only taken care of their 'Acts'."

—Pastor Nappanee Church.

thwart, they can never stop the continuing campaign to win the world's people, to usher in the final triumph. The people of the world are all potential sons and daughters of God, and God the Spirit will not rest until the last one of them has had opportunity to hear from the lips of a gospel messenger the news of salvation.

The fact that the Gospel has actually been carried to the very last tribe and nation in this present time; that the Holy Scriptures have been translated from the original manuscripts into nearly eleven hundred languages and dialects; and that after the holocaust of the last War the Mission Boards have been rebuilding the work in various lands and have been sending out increasing numbers of new missionaries—argue for the fixed conviction that this work is not of men, but pre-eminently of the Holy Spirit.

4. The Spirit's work is to convince men of sin and to help them find the Savior with His grace and peace. When we see people under deep conviction and filled with the desire to commit their whole life to Jesus we know that the Holy Spirit is present with His continuing wit-

ness. Thus the ever enlarging programs of united service on the mission field carried through by the modern missionary movement indicate that the Holy Spirit is drawing into "one flock" those who know and love Jesus their Lord. The endeavor in such programs of united service is to do the maximum amount of successful work with the minimum amount of wastage in men and money.

Davidson ((Indwelling Spirit—P211-212) states relative to this type of effort:—"It is idle to prophesy, but it is foolish not to mark and learn from the signs of the times. A spiritual church carrying the message of a spiritual Gospel, and being instrumental in founding spiritual communities in lands awakening from the sleep of centuries, must expect them to enjoy and use their spiritual freedom. This will result not in a formal, mechanical uniformity, but in that unity which only the Spirit of God can inspire and maintain. Then it will be the turn of the churches at home to learn lessons from their children abroad; and when the "other sheep" are gathered in, "which are not of this fold," all will hear together the One Voice and become "one flock, one Shepherd."

Making Missions Real To The Sunday School

by Spencer Gentle



The first place to begin mission work is in the Sunday School! It is here where the children and young people of the Sunday School and Church can be impressed with the mission work, both at home and abroad. Naturally, the first thing that the child should be taught is this: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

There are several ways by which we can make missions real to the Sunday School. The most important thing to do is to keep missions, both home and foreign, ever before the Sunday School. Let us discuss several ways in which we can do this.

If at all possible, the best method is to have missionaries visit the Sunday School and speak to the school in general. The children and young people are always anxious to hear the missionary tell of his or her experiences in the foreign field; they love to see the articles which the missionary has brought home with him; they love to hear the missionary talk in the native language of the people with whom he has been working; they love to hear the stories of the children and young people in the foreign land. In so doing the Sunday School will get a first hand picture of the foreign field, and many times such visits from the missionary will create in the hearts of the children and the young people a desire to work in the foreign field. Many of them will never forget such visits. Truly, this will make foreign missions real to the Sunday School.

Relative to home missions. In our own denomination, home missions can be made very real to the Sunday School because in every district there are mission churches in which special work can be done. The best way to make the Sunday School realize the importance of such work is to make visits to such churches. Organize gospel teams to be sent to these mission churches in order to help out in the work, not only will such work give encouragement to the little church, but it will give to the members of the team a real desire to help in such missions. This en-

thusiasm will soon spread in the Sunday School, and others will want to help either by giving or by offering personal services.

If personal contact cannot be made with the missionary or with the home missions, the next best method in making missions real to the Sunday School is through the motion picture. Without too much trouble pictures can be secured from every mission field in the world. There are many pictures made which contain a story of human interest which makes the mission appeal most definite. Children and young people will remember these stories for months, and thus will create a love and a desire for foreign missions. There are also many movies on home missions. Pictures on the slums of America, on the small church and its struggle, on how other churches can help in such situations are available and can be secured very easily. Many churches give such movies every month in order that the interest in missionary work will be kept alive in the Sunday School.

Of course, there are many churches which cannot afford the movie projector, therefore they have to find something else that will serve the purpose of making missions real to the Sunday School. This can be done with a slide projector and slides. Slides on home missions and on foreign missions are available from most religious movie houses. These slides can be shown along with a lecture on the subjects shown. This method is not too expensive, yet it can do so very much in creating enthusiasm for mission work in the Sunday School.

The Sunday School superintendent and the teachers can do so very much to make missions real to the Sunday School. In many churches, one Sunday a month is devoted to mission work, the offering is devoted to missions, the lesson is a lesson pertaining to missions, in fact, every phase of the Sunday School is given to missions. Whenever special offerings are to be lifted for missions, the Sunday School should do everything in its power to push these offerings.

The best thing that any Sunday School can do to make missions real is that of having a very definite program. There are many Sunday Schools that support mission

David Brainerd Among The Indians

One day in the early summer of 1744, a young missionary named David Brainerd knelt in the lonely forest near the Susquehanna River in New York State. He was the only white man for many miles. Around him were the many signs of animal life that are to be found in the dense forest.

David Brainerd had been told many stories about these Indians. They were the most savage of all the tribes in the wilderness at that time, and for that reason he determined to try to teach them a better way of living. As evening drew near he saw the smoke of camp fires in the distance. He pitched his tent near the river and resolved to visit the camp.

Brainerd fully expected to meet with a hostile reception, and when he entered the Indian camp, on the following morning, he was greatly surprised when men, women, and children came out of their wigwams and eagerly welcomed him. Later he learned that, on the first night, as he had been praying in the forest, the warriors had seen him. They meant to kill him, but when they saw him kneeling in prayer they paused. As he prayed they saw a huge rattlesnake creep to his side and lift its ugly head as if to strike, and then without any apparent reason, suddenly glide away into the bush. The savage warriors were impressed. They said, "The Great Spirit is with the paleface," and that is why, on the following morning, they welcomed him with awe and admiration.

David Brainerd was born at Haddam, Connecticut, in 1718, and later attended Yale College. After that he offered to engage in missionary work among the Indians, and in spite of the earnest wishes of his friends he decided to risk his life among a tribe of Indians living at Kenaumek. This place was many miles in the interior. It was encompassed with mountains and woods and there were no English inhabitants for a considerable distance. A few miles away, however, there was one family that had come from the highlands of Scotland, and the presence of these people was a godsend to the missionary.

After several months he got into his own house. This was a little hut which he had built with his own hands in spite of the fact that he was in a very weak state of health. Wretched little cabin though it was, it was his

home and he was glad to return to it after his long journeys.

Here is how he records his suffering from lack of food: "Spent most of the day in labor, to procure something to keep my horse on in the winter. Enjoyed not much sweetness in the morning; was very weak in body through the day . . . I was not a little distressed for want of suitable food. I had no bread, nor could I get any. I am forced to go or send ten or fifteen miles for all the bread I eat; and sometimes it is moldy and sour before I eat it, if I get any considerable quantity. And then again I have none for some days together, for I have no opportunity to send for it, and cannot find my horse in the woods to go myself; and this was my case now; but through divine goodness I had some Indian meal, of which I made little cakes, and fried them. Yet I feel contented with my circumstances. Blessed by God."

After months of hard work here, Brainerd heard of another tribe of Indians living on an island called June-ata. When he first came upon them it was evening and most of the tribe were seated around an enormous fire which threw its light upon the river and the woods that bordered it. They were shrieking so loudly that their cries could be heard miles away. They took little notice of Brainerd, who walked to and fro hoping that the orgies would cease and that he would have a chance to speak to them. At last, utterly exhausted, he crept into a corn crib and slept soundly.

The hardships of this life among the red men began to tell heavily upon Brainerd. For three weeks, on one of his journeys, he slept nightly upon the bare ground. But the Indians appreciated his amazing kindness and gentleness and his devotion to them. Even the most savage among them welcomed him and did what they could for his comfort. When his health began to fail some of them accompanied him on his long journeys, walking by the side of his horse, and watching tenderly over him when he was ill. After being overtaken one day by a rain-storm, he was stricken with a burning fever and with difficulty reached the house of an Indian trader, where he died on October 9, 1747, at the age of twenty-nine. There have been few men with such restless energy and tireless devotion to the cause of God.—Condensed from "Covenant Weekly."

Making Missions Real -- Continued

churches or missionaries. If you want to keep high the interest in missions, support a definite program. The enthusiasm will grow when such a program is in progress. If a child or a young person expresses his or her desire to become a mission worker or a foreign missionary, the Sunday School should immediately take interest in such a desire and cultivate it. Ever keep the desire high in the heart of the individual.

There are many things which can be done to make missions real in the Sunday School. It is our responsibility to keep our missions open! Remember, we are commanded by Jesus to send the Gospel to the "uttermost part of the earth."

Pastor Waterloo Church.

SECRETARY TRAVELS

(Continued from Page 2)

great field and is loyal to the interests of the denomination. It is possible to have many more churches really on fire at this greatest ministry in the world—helping the Lord to save souls.

Cameron, W. Va.—Near the week-end, the Secretary arrived at this place for the dedication of the new church, which is reported in this paper.

E. M. R.

Dedication at Cameron

Sunday, April 23rd was an eventful occasion in the church and community at Cameron, W. Va. The new church was appropriately dedicated to the Lord's work in the three services of the day.

The Reverend Percy C. Miller, moderator of the Pennsylvania District and pastor at Berlin, was the morning speaker. During the afternoon the Reverend E. M. Riddle, General Secretary of the Mission Board, delivered the dedicatory message. At this service greetings were conveyed by Mr. Harry Berkshire, President of Pennsylvania Mission Board, and by Reverend Percy Miller, member of the same Board. Representing the General Missionary Board were Mr. Ray Yount, who was also the architect, of Dayton and E. M. Riddle. The dedication service proper, was read by the pastor, A. R. Baer, and the prayer of dedication was offered by Reverend George H. Jones of Johnstown.

The evening service was not so heavily attended due to the heavy rains during the evening. The Reverend George H. Jones, former pastor of the Reverend and Mrs. Baer for many years, was the evening speaker.

Special music was provided for the services of the day by the choir and Miss Nadine Burley, soloist, and Miss Deloris Thomas, pianist, both students of Ashland College.

Quoting from the dedication booklet—"Many years ago Reverend Henry Wise sought funds with the hope of establishing a Church at Cameron. He did not live to see his hopes realized. In 1929, a group met with Dr. Claud Studebaker and Reverend Thomas Presnel with the aim of founding a Brethren Church. There were twenty-three charter members listed. From that time they looked forward to a permanent structure. Reverend Studebaker, then pastor at Pittsburgh, made many trips to counsel and help Cameron as needs arose.



After beginning to build the basement unit, there were various interruptions. The first service was held in the newly completed unit in June, 1938. In recent years progress has been made both in numerical strength and material property. In the fall of 1943, a parsonage was purchased, borrowing, even, the money for the first payment. The plans have been to have it free of debt before the day of dedication.

The Lord has led in ways we did not understand, through disappointments and trials during the building. The National Mission Board together with the Pennsylvania District Mission Board have been a source of help and strength, without which a pastor could not have been kept on the field, nor the building completed at this time. Many friends have made the work easier and surer."

Many words of appreciation were offered from the pulpit, the community and personally, for the work, leadership and skill of Brother and Sister Baer in this pastorate, now in their ninth year. Mr. Baer served the church as supervisor of construction and buying. This service means a great saving to the church.





In spite of the fact that they have been having regular cash days for the new church, the offerings and gifts for the day amounted to more than \$1600. Many of the visitors of the day shared well in this amount.

Visitors from other Brethren Churches were Uniontown, Masontown, Johnstown, Second and Third, Cone-maugh, Terra Alta, Dayton, Ashland, Aleppo, Berlin. Also the Quiet Dell Church ((served by the Baers' in this charge) shared in serving the meals and in the services of the day.

The new church is complete with well arranged class rooms, choir rooms, study, kitchen and baptistry directly back of the pulpit platform. The church will seat 250 people by using the two class rooms at the rear of the auditorium. The auditorium and all upstairs rooms and halls are finished in natural oak. It is equipped with the Rowland Tower system, which was a gift of a member of the church a year ago.

Special services are in progress with the Secretary of the Missionary Board in charge. E. M. R.

How A Christian Gives

Before we discuss Christian giving, we might take a quick look at the giving habits of the American people. On the positive side they shape up something like this: in 1947-1948 we gave close to \$3,000,000,000 to philanthropic causes. Our giving hit an all-time high that year. That is also true of giving to religious organizations. The highest total per capita contribution of all Protestant Churches was recorded for 1927-1928 when it was \$22.70; we have now exceeded that figure by \$1.01 so that we can report a per capita figure of \$23.71 for 1947-1948.

These good reports are offset by some rather discouraging considerations. Though we give about \$3,000,000,000 to philanthropy—churches, hospitals, colleges, community chests, and the like—we spend just the same amount each year—\$3,000,000,000—on tobacco. Our liquor bill is much higher. Furthermore, though our giving has hit a record mark, the value of the American dollar is so much less than it was in the 1920's and 1930's that we are not buying as much with the increased contributions as we were when giving was lower. Giving has not kept up with costs.

The fact of the matter is that we Americans give about 2 per cent of our income to philanthropic causes. And most of this money comes from the people who make less than \$5,000 a year. These people comprise the bulk of our country's population and its strength: 95 per cent of the population falls in this income bracket. Another

heavy giver to philanthropy is the man with an income of over \$1,000,000. The poorest givers are the people who make between \$10,000 and \$25,000 a year.

Look at the budgets of thirty-two families as they were presented over the period from January, 1946, through February, 1949. Seventeen of these families gave no indication of any church life. This does not mean that they were atheists, but only that church was not important enough to them to come out in the visit of the reporter with the family. The remaining fifteen which indicated a church connection included four Roman Catholic families, ten Protestants, and one mixed marriage.

It is interesting to note that all thirty-two budgeting families are from the income group below \$10,000 a year. And only six of them make more than \$5,000 annually. This is consistent with the reader scope of the magazine because, as pointed out above, 95 per cent of the population of our country makes less than \$5,000 a year.

The people who gave most generously to philanthropic causes are of particular interest to us. The two tithers—the 10 per cent families—are both active Baptists. One was building his own radio repair business in Illinois back in 1946 and had an income of about \$2,800, with two small children in the family. They had a roomer then, who paid \$20 a month, of which \$2 was scrupulously put aside for the tithe. The other family are building up a

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Bible Study Essential In The Preparation For A Missionary

by Virgil Ingraham

For centuries controversy has raged over the truth and authority of the Bible as the Word of God. Many have contended that it is merely a collection of fables with no practical use; others have proved it to be "the power of God unto salvation to every one that believeth" (Rom. 1:16). There is much disputation over the Bible, yet perfect harmony is found in all its teachings. Jesus' words "Thy Word is Truth" may be disputed, but after centuries of testing it still remains a positive fact. Whatever opinion we may have concerning it does not in any way alter its validity and truth. We are not sitting in judgment on the Word of God, but it is the Word of God who is sitting in judgment of us. There is a right relationship with God and His Word which must be obtained, attained and maintained by every true believer. It is not our business to alter the Bible to suit our way of life, but rather that we allow ourselves to be molded in conformity with the expressed will of God.

Everybody will agree that Bible study is essential in the preparation for a missionary. We expect a missionary or preacher to be well-versed in the Scriptures, and this can be accomplished only through intensive study and application. But, has the thought ever occurred that God intends for every believer to be a missionary? What does it mean to be a missionary? Does this term apply only to those great heroes of faith who forsake home, family and the comforts of life to bury themselves in some far-flung jungle outpost to convert the natives to Christ? Is it the person who, after years of preparation, goes out to live the rest of his life in self-sacrifice in a strange land in order to carry the message of Christ to those who might otherwise never learn of Him and His power to save? Or is it the "home missionary" who moves into a new community, living on faith and by faith, as he pioneers a work in the establishment of a new church? Is the task of missionary work committed only to those few who have received a special high-calling for this great work? This seems to be the concept of the word "missionary" for the majority of Christian people today.

It was not so in the days of the early church. Christ commissioned his disciples to "go into all the world, and preach the gospel to every creature" (Mark 16:15) and "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20) and "ye shall be witnesses unto me, both at Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). If this command was given and intended for the disciples only, then the entire program of evangelizing the world would have been committed to eleven men to complete in their lifetime. From the history of the operation of the early church as recorded in Acts we know this was not the case. "Preach the gospel to every creature" indicates a scope of endeavor which embraces the whole of mankind, but which does not exclude the people with whom we come in contact right here at home.

God does not want us to miss anyone in our witness of Christ, for He is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Unto all who name the name of Christ is committed this gigantic task of seeking to reclaim the lost for Him. This kind of missionary vision working in the first century Christians caused the gospel to spread like wildfire throughout the world. Persecution and opposition only intensified the zeal and vigor of their witness. That same spirit is desperately needed today.

The Apostle Paul declared: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." From this premise springs all missionary endeavor. Every believer is needed to carry this Word, to insure its being broadcast to every creature. Many times our failure to witness when an opportunity is given is due, not to our being ashamed of the Gospel of Christ, but of being afraid of embarrassment because of our lack of a thorough knowledge of the Word may be revealed in the resulting conversation. Since "every one of us shall give account of himself to God" (Rom. 14:12), it is incumbent upon us to heed the injunction of the Apostle: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). If we are all committed to do missionary work; if we are all appointed to go forth as witnesses for Christ; if we are all expected to be workmen approved of God; then we must agree that a thorough working knowledge of the one tool God has put in our hands, the Bible, is of prime importance.

Bible study will profit us little unless it results in understanding what we study. The first principle for understanding the Word is to be acquainted with the Person who is its subject, Jesus Christ. We must know Him as our own personal Saviour; must be personally acquainted with Him. Effectual study is possible only when we have experienced the new birth through acceptance of Him by faith, for "the natural man receiveth not the things of the Spirit of God, neither can he know them" (1 Cor. 2:14). The second principle is that there must be the guidance of the Holy Spirit. Bible study can mean little to us without His guidance to help us interpret the Scriptures. The third principle is that we study with purpose. God's instructions to Joshua as he donned the mantle of Moses was: "This book of the law shall not depart out of thy mouth; but thy shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein" (Josh. 1:8). Our desire as Christians should also be to do God's will. As we read we should meditate upon and ponder the Word, to search out the hidden gems of Truth which will enable us to serve Him better.

As missionaries, we must KNOW the Word. It is the weapon of the soldier of the cross, the Sword of the

Spirit. It is the workman's tool, used to overcome resistance, used to attract men to Christ, and used to build them up in the Faith. Our knowledge of the Bible cannot be acquired in an instantaneous, miraculous way; but is result of constant, diligent study and use.

As missionaries, we must LIVE the Word. Only a Bible which is believed, lived with and lived by will achieve the purpose for which it was given. Its message must be lived, must be reflected in our lives. It is not enough that we preach the Word; we must also live the Word. Any Christian's message, no matter how powerful or eloquent, will be lowered to the level of his personal life.

As missionaries, we must USE the Word. The Bible must be studied, not only with attention, but also with intention. As we seek to understand the truth of a passage, we should also try to discover its personal application in our lives. Regardless of the amount of education we acquire, only that portion which is put into use is of any value. We can earn the highest degrees offered by our best theological seminaries, and this fine education will profit nothing if it is not used to win souls to Christ. The Christian's business is to be a faithful witness for Christ. As John the Baptist was appointed to prepare the people of his day for the coming of the Lord, so are we, the redeemed of the Lord, commissioned to prepare people for His second coming.

As missionaries, we must TELL the Word. Paul says: "Christ in you, the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:27, 28). Learned scientists are giving somber words of warning concerning the perils of the A-bomb

and the H-bomb, but we should be raising our voices to warn people of an even greater peril—the peril of sin. Men talk about the destruction of civilization, but when we read that with the coming of the day of the Lord "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3:10), we realize that it is "a fearful thing to fall into the hands of the living God" (Heb. 10:31). How dreadful to come before God unprepared to meet Him! But how wonderful to help prepare men to meet him through faithful witnessing; what a privilege to have even a small part in this great missionary program.

The Bible is God's personal word to our own souls. A great man once said: "If I am asked why I receive Scripture as the word of God, and as the only perfect rule of faith and life, I answer with all the fathers of the Church, 'Because the Bible is the only record of the redeeming love of God, because in the Bible alone I find God drawing near to man in Christ Jesus, and declaring to us in Him His will for our salvation. And this record I know to be true by the witness of His Spirit in my heart, whereby I am assured that none other than God Himself is able to speak such words to my soul.' Bible study, above all else, is intended to bring and keep the soul in direct contact and communion with God. May we, as we give ourselves to faithful study of the Word, say as did the prophets of old: 'What saith my Lord unto his servant?' and 'What wilt Thou have me to do?' May we ask without reservation, and respond with true missionary spirit when we receive His answer.

—Stockton, California.

HOW A CHRISTIAN GIVES

(Continued from page 8)

thriving grocery business in Tennessee, with a reported income of over \$3,000 a year (1948). They also have two small children. It is very interesting to note that our two tithing families are young parents under thirty years of age, just the time when most couples are having their biggest struggle to make ends meet.

The Christian gives systematically. That is, he makes his contributions to the church regularly and with a clear understanding of what he is doing. He doesn't drop a dollar into the plate on the occasional times he goes to church. Instead, he makes a definite pledge to the church annually, keeps his envelope filled, and turns it in regularly. There is ample Scriptural teaching for this in I Cor. 16:1, 2. But the practical considerations are strong enough even if it were not directed in the Bible. No one would think of running his business with no indication of expected income, and the work of Christ in the Church has become a business requiring millions of dollars for its operation.

The Christian also gives proportionately. The amount he contributes to church and charities must demonstrate a sincerely Christian sense of values so that he will not spend on idle and needless luxuries more than he gives to the cause of Christ.—Stewardship Selections—George L. Hunt.

GO-TO-CHURCH CAMPAIGN

The writer has noted a united effort in several places recently where a "Go-to-Church Program" is being promoted. Quoting from the Huntington, Indiana, bulletin—"Our Sunday School was increased in attendance by one-third. The church service was doubled, with 134. Twenty-one of the twenty-nine churches in the city—a total attendance of 7,318 at the morning services. The campaign continues on through the Lenten season, leading through the Resurrection."

WHEELER HOME FUND

George M. Garland	\$ 2.00
Warsaw W. M. S.	20.00
Loyal Ladies' S. S. Class St. James, Md... tables for Wheeler Home	60.00

• • •
 "There is no way to the highest except through the high."—Victor Hugo.

The Worth Of Missionary Literature To The Church Program

by C. Y. Gilmer

Miss Louisa Kugler, native Brethren missionary in Argentina, while an English student was assigned the story of Prince Kaboo, known as Samuel Morris, for English reading. So impressed was Miss Kugler by the content of her reading that she later translated the biography into Spanish for publication in *Testigo Fiel*, the Argentina Brethren Church periodical. Upon coming to North America Miss Kugler desired to see the grave of Samuel Morris, who was buried at Fort Wayne, Indiana. It was the good fortune of the writer and his wife to take Miss Kugler to the place of burial. We read from the tombstone, erected by Taylor University students and citizens of Fort Wayne, these words. "Samuel Morris, 1873-1893, Prince Kaboo, native of West Africa, famous Christian mystic, apostle of simple faith, exponent of the spirit-filled life, student at Taylor University, 1892-3, Fort Wayne, now located at Upland, Indiana. The story of his life a vital contribution to the development of Taylor University."

Our interest in Samuel Morris, a very unusual convert from heathendom, led us to read his life. We recommended it for reading to many, and it was listed as the Mission Study book for Senior Brotherhood for last year. It took a native missionary from South America to uncover a "black diamond" for us right at home. But none of this account can be related apart from missionary literature as the vehicle to interest and motivation.

The Bible is the greatest Missionary Book. It is loaded with missionary ventures in both Testaments. Cain failed to be his brother's keeper; the Jews lost their commission to the world; Jonah was whipped into being a missionary. The greatest mission was that of God in Christ, reconciling the world unto Himself. Christ commissioned the laity and the apostles to evangelize the world. The Acts is a most moving account of the missionary activity of the first Christians. This book is the arch example for Christian Church activity for all time. The need of the world is a New Testament Church like that in The Acts!

But suppose there had never been wholesale printing and widespread distribution of The Acts of the Bible. Where would the Church be in her program without such missionary literature? Suppose we had no account of modern missions under such pioneers as Livingstone, Judson, Carey, our Brother C. F. Yoder, and others. What could take the place of these published accounts for missionary inspiration and motivation?

Of our weekly church publication, The Brethren Evangelist, the missionary number is the issue that many look forward to receiving with a special interest. It is in this issue that we expect to read of the Church advancing on all fronts. Imagine the Woman's Missionary Society without its publication, The Woman's Outlook. Twice in its history was this magazine averted from being a separate publication, but it speedily returned to its original identity.

Just as Gospel preaching is non-effective without power in presentation, just so must Mission Study reports given without power and enthusiasm cripple the Church's program. Just as power in preaching draws crowds and decisions, so may hearts set on fire with missionary zeal make mission facts interesting and studies fruitful.

Every movement among men maintains itself and flourishes by an effective literature. The world advertises its wares. But we have more to advertise than the world has to offer! Not only must we be consistent in Christian living and loyal to the Church but we must be constantly persistent in our witness bearing. Ours is missionary heralding.

What is Missionary Literature worth to the Church program? What IS the Church's Program? It is Missions. Draw no line between home and foreign missions ((Acts 1:8b). Every Church activity worthy of Christ's approval and blessing is missionary. It is Christian Missions that keeps the Church virile and sweet. There is certainly reward and satisfaction in knowing that when we publish Missionary Literature we are doing the RIGHT thing. We may well be in a quandary about many things, such as the kind of home we have, the kind of car we buy, etc., but when we publish an evangelizing missionary literature we know we are doing the right thing. When we rightly advertise Jesus Christ we are bound to get Him some new customers. When Paul could not go to Rome in person he wrote a letter ((literature for all saints for all times), which is decidedly missionary. Suppose he had never written the Roman Epistle. We would then be minus some valuable Missionary Literature. Those who have mission news at hand have a limitation of time and strength. But by the printed page they can conquer the limitations of time and strength.

The children of this generation are wiser than the children of God. The world spends money to make money. Titanic emporiums press their wares upon us. The Church will never reach nor win the world's lost without money. Worldly concerns are constantly drumming on the hearts of people. They are getting results, selling wares and pleasure, drawing crowds and patronage. How is this being done? By a lot of printed propaganda. With something better to think about and to look at than the world has, we surely ought to constantly put forth an attractive, informative and inspiring missionary literature. We are in the decent business of telling the truth. It is ours to exalt the Christ before men. Let this world have a good look at Jesus! Let it see aright from the Christ of the Cross who Himself said, "And I, if I be lifted up from the earth, will draw all men unto Me." In Christ it is ours to offer humanity a sure CURE for all its ills. "Publish glad tidings, tidings of peace; tidings of Jesus, Redemption, and release." Let us sow beside all waters.

The Church's program is built around the missionary incentive.

—Pastor Huntington Church.

NEWS

From the Christian World



The Library of Congress is celebrating its 150th year, which began April 24. In the years since its beginning it has steadily grown so that now it is considered the largest in the world; it contains an estimated total of 27,560,873 pieces. Interest in the Slavic and Far Eastern sections has increased greatly in the last year.

India is supplying nearly 500,000 doses of anti-small-pox vaccine to Burma at the latter's request. The transaction is being handled through the World Health Office in Delhi.

The Japanese Christian Peace Society is actively seeking to cultivate "friendly relations among all classes of people and various races, and to foster international goodwill and harmony." It numbers many prominent figures among its members. The society does not seek to enter politics. After a study of peace issues, it does make recommendations to the appropriate bodies.

Portland, Oregon, became the second largest city in the United States to ban discrimination against members of minority groups in public places. A resolution passed unanimously by the city council makes it illegal for restaurants, hotels, or other public places to refuse service to any one because of race. Violation carries the penalty of a \$500 fine, a six-month jail sentence or both.

A Methodist Church in Philadelphia is called The Church That Friendship Built. German-Americans gave the bricks to build one wall of it; the Chinese did the same for another wall. Negroes were the hod carriers and Episcopalians laid the bricks. A Roman Catholic Italian sold spaghetti and gave the proceeds to the church; Jews financed the bell tower. Granite blocks bear the word peace in Italian, Hebrew, Latin and Chinese.

Czechoslovakia Spy Wednesday—For more than a year the Communists government has been hacking away at the Roman Catholic Church in predominately (75%) Catholic Czechoslovakia. Last week ten members of the Jesuit, Dominican, Franciscan and other orders were sentenced —on Spy Wednesday—on the usual Red charges of espionage and conspiracy. Their sentences ranged from two years to life in prison.

Something Positive—After two years of exchanging glares and stares instead of goods, the United States and Argentina finally came to a working agreement. For both countries the new understanding meant a major change in policy. Said Secretary of State Acheson at his press conference—"It is entirely natural for the U. S. to be considering a loan to Argentina."

Before the new understanding, the U. S. had steadfastly refrained from offering help to the tottering Argentine economy, in the pious hope that the need of assist-

ance might persuade Peron to restore full civil liberties and stop acting like a cut-rate dictator. For better or for worse, the new U. S. policy would be to help Argentina get up on her feet first, and worry about interval reforms afterwards.—The Times.

Recently the "Pathfinder," which is America's oldest news weekly, published a whole-page beer advertisement. Immediately there went up such a protest from subscribers as was never before experienced in the history of that publication. Later at a stockholders' meeting the matter of beer advertising was put up to the owners and the vote was unanimous to exclude henceforth all beer, liquor, or institutional advertising of these industries for Pathfinder's columns.

This decision proved two things: first, that newspapers have respect for decent people and will not publish liquor advertising if the people will tell them about it and, second, if the dries continue writing to newspaper publishers objecting to these ads, space given to such advertising will become less and less.

Discrimination based on "color, race or nationality" in the membership of all college organizations has been banned by a vote of the Harvard University student council.

Eight hundred alcoholics in two years have been rehabilitated by the New York welfare department's bureau of alcoholic therapy. For every dollar spent this reclamation of chronic drinkers has saved the city ten dollars in the annual costs of alcoholism in courts, jails, hospitals and welfare payments. At Bridge House, which is operated as the rehabilitation center, a staff of therapists seek to restore the excessive drinker to productive living through lectures and personal counseling. It is estimated that sixty-six per cent of those entering are returned to a productive life after a year of treatment.

Nearly 100,000 children were thrown into adult jails alongside hardened criminals last year, the Children's Bureau estimates. Youth were found in road gangs and serving sentences in penitentiaries. In thirty-four of the forty-eight states children were found in jails with grownups in spite of the fact that most of these states have laws protecting children from this kind of treatment.

DO YOU KNOW OF SUCH?

A four-year-old was spending a night away from home. At bedtime she knelt at her hostess' knee to say her prayers, expecting the usual prompting. Finding the hostess unable to help her, she continued thus:

"Please God, 'scuse me. I can't remember my prayer and I'm staying with a lady who doesn't know any."

Building A New World

by Dr. C. F. Yoder

When Stanley Jones was visiting Russia in order to see for himself the situation there, he was given permission to question the scholars in a public school. He asked a little boy, "What are you doing here?" And he received the (coached) reply, "I am helping to build a new world!"

That reply reveals the secret of the zeal of communists for their cause. They have been made to believe that it is a great and holy cause and that they are in a crusade which is destined to conquer the world. It is difficult to understand how honest people can permit themselves to be so utterly deceived for, even though they do not know the Bible, and are not permitted to know the truth about Christian nations, they should, even by the light of the conscience, see that their masters, Marx and Engler, taught that a bloody world revolution is necessary to establish their system. How different that is from the revolution by Christianity preaching the Gospel of God's love.

We should pray for the oppressed masses of Russia and the evangelical workers who are permitted in a limited way to labor there. We have a responsibility for Russia as well as for the unevangelized world. When I traveled in Russia I could see that the masses of the people are good people with the same possibilities that we have. They are, however, being brutalized by the gang that has gotten possession of the government and is using the delusion of their crusade to keep themselves in power. But even they are no worse than the depraved liquor and tobacco dealers in America who by their tremendous propaganda are deceiving the masses and enslaving and brutalizing millions of the population. And to these should be added the publishers who are enriching themselves by advertising vice and corrupting the people, and especially the children, with pictures and stories of vice and crime. And the people of Russia are no bigger fools than the intelligent people of America who do little or nothing to save their country from its coming judgment.

Here in South America we are witnessing similar conditions and can sense the signs of the end of the age. The judgment of the nations is just as certain as the harvest of the good grain.

And if the ignorant Russians can work with so much enthusiasm for an unworthy cause, how much more should we labor with enthusiasm to hasten the giving of the witness of the Gospel to all nations! That is the only sure way to build a new world.

To have a new world we must have a new people—a people who can and will understand the new life of a higher kingdom. I have often thought with amazement of the indifference of the masses to the supremely important message of the Gospel, but on reflection, I can see that it is nothing more than is to be expected. Our cats and dogs are in the same way disinterested in our books and schools. They are living in an inferior kingdom and cannot know the things of the higher kingdom.

Even so the unconverted cannot know the things of the Spirit until they are born from above and have the witness of the Spirit in their own lives.

That is why missionaries must live among the people and show them by example the meaning of the message that they are preaching. That is why all Christians should work with an undying enthusiasm to get the unconverted to yield themselves to Christ in order that they, having him by faith in their hearts, may understand the love of God and be transformed.

That is why Jesus trusted the future of his kingdom, not to some miraculous voice from the skies, but to the testimony of living fellow beings who have experienced the new birth and know the new love and new life and new power and new unselfish interest in the perishing world which inspires the testimony which converts.

It is thrilling to us in this land to read of the signs of a national awakening breaking out in different places in the home and being encouraged by a world-wide desire for peace, except the selfish and ambitious followers of the antichrist.

If the United States, or rather the Christian people of the United States, had spent as much for missions as the unconverted have been spending on their vices, the Gospel would now be known to all nations and would be the surest, in fact the only protection, against the terrible threat of another war. But the prophecies picture for the last days a wicked world and a worldly church, and only a righteous remnant of God's people waiting and watching for the coming of their Lord.

Now is the time to awaken and make up for lost time. Let us this year not look at the pitiful goals of former years, but rather make our giving to foreign missions ten times more than it has ever been. It will not hurt us. On the contrary it will bring a wonderful blessing. Do not follow lukewarm leaders. Be a leader on fire for God. Be a crusader for a holy cause in a time of crisis.

"Hold the fort for I am coming," Christ is calling still. Wave the answer back to heaven, "By thy grace we will."

Cordoba, Argentina.





CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 4, 1950

MUST WE YIELD TO TEMPTATION?

Scripture: Luke 4:1-13; Hebrews 4:15, 16

For The Leader

THE VERY question of our lesson tonight indicates that we will face temptation. It is an established fact all through life we shall face daily temptation. Some may feel they have risen above it; others may feel that they are always able to overcome it, but the fact remains, temptation comes. Like hunger, weariness, etc., temptation comes. So, we must face it. The Bible tells us that temptation, when we yield to it, becomes sin. Thus it is a serious matter before us tonight. Some people meet temptation successfully, and are able through the power of Christ, to overcome it. Others, as soon as temptation comes, yield to it, committing sin. Another fact to keep in mind, that while we may be able to overcome some temptations, there are others, that even the best of us, cannot, or do not want to overcome. For instance, the dear old deacon in the church will brag about overcoming the temptation to drink, but will at the same time yield to the temptation to throw his weight around in the church and hinder its progress. Or, a woman will boast of overcoming the temptation to smoke a cigarette, but will at the same time yield to the temptation to spread malicious gossip about her neighbor. We raise the question, which is worse?

DISCUSSION

1. WHAT IS TEMPTATION? We hear a lot about it, but often very little in a definite way. Temptation is the urge, the invitation, to do that which is against the will of God, it being harmful to self, to others, and to God's work. It comes at the least expected moments, often wrecking an otherwise beautiful day. Sometimes it is courted by the individual by the way he or she anticipates it, thinking of the sinful "pleasures" which shall follow, for a moment. It is backed up by the Devil himself, in his desire to wreck God's plan and universe by wrecking us. It comes through our own idle moments, through our friends and associates, or through our literature, etc. It centers itself under three main headings, as note the temptations of Jesus; temptations of the flesh, of possession, of power or glory. Most temptations come innocently. Through prayer, experience and a close walk with God, we must learn to recognize temptation when it comes, and seek His help to overcome it. Temptation, when yielded to, becomes sin. Temptation is the urge to put self ahead of God.

2. RECOGNIZING TEMPTATION. We young people are constantly being tempted. We are suspicious of any individual who says they are never tempted to sin. Even Eve, in all her perfection and sinlessness, was tempted to sin. Do you really think anyone today, amid all sins and villainess we have around us, is absolutely free from

temptation? We don't. When we hear someone say that, we can't help but wonder just what sin they're trying to cover up. So, it's our job to be able to recognize temptation. That is hard to do. If we are seeking to mold our lives in the pattern of God's will, we will at once recognize those things which tempt us to hurt self, others, or our relationship with God. For instance, few, if any young people reach the latter years of High School without being tempted at some time or other to become immoral. Those "secret sessions" with those of your own sex where "things" are talked over, and suggestions made. Or, your "dates" when innocent gestures become dangerous activities. That is temptation to defile the body which God holds sacred. Today's modern school dance, with its temptations, is sending more of our young people to a godless Hell, than even the old devil himself could have ever dared hope for.

3. OVERCOMING TEMPTATION. On the other hand, thank God, if your Christian training has included teachings which warn you of the pitfalls of sin. There are young people today bearing a strong testimony for Christ without having yielded to the sins of immorality, etc. In High School, you don't find them on the dance floor, nor sitting two by two, in lonely cars by the silent roadsides. You'll never overcome temptation by going back to the dance floor, or into the lonely automobile. The best way of overcoming temptation is to stay as far away from the source of it. These successful young people of which we speak are those which put the integrity of self, and Christian testimony above any sinful pleasures they might have "enjoyed" in the devil's boiling pot.

4. MUST WE YIELD? No, we do not have to yield to temptation. The best of us are human, and we sin. But there is a difference between willful yielding, and being overcome in a fault. (Many people, in order to clear themselves of guilt, will blame their sin on the fact that no one lives perfectly, and thus they could not help themselves. We doubt, though, if God sees it that way.) The young person who fills his or her life with the holy things of God, keeps a healthy mind, and stays away from the hell-holes of sin, will live a life of victory in Christ. It is absolutely possible for us to so live that certain things which once tempted us, will rarely, if at all, tempt us any more. For instance, there was a girl who loved to dance. Not knowing perhaps just what it was about it that made her want to (it was the as yet unrecognized and dormant sex urge—the basis of ALL dance), she attended every dance around. But the love of Christ filled her heart; she saw the dangers ahead of her if she continued to dance. So, she, as the result of the teachings and urging of friends, gave it all up. Later, as she saw other young people go down into the deepest of sins because of their presence on the dance floor, she thanked God for her escape. Now, through Christ, there is absolutely no desire to dance. So it is possible to overcome great temptations through the power of Christ. But don't get too "cocky." Other temptations there are which will drive us to sin, or to a closer walk with God. As we said earlier, our whole life must be a constant guarding against temptations of one form or another. But, thanks be to God which giveth us the victory through our Lord Jesus Christ.

Prayer Meeting Studies By C. Y. Gilmer



BE IN TIME!

Life at best is very brief,
Like the falling of a leaf,
Like the binding of a sheaf;
Be in time!

Fleeting days are telling fast
That the die will soon be cast,
And the fatal line be pass'd;
Be in time!

Time is gliding swiftly by,
Death and judgment draweth nigh,
To the arms of Jesus fly;
Be in time!

Oh, I pray you count the cost,
Ere the fatal line be cross'd,
And your soul in Hell be lost;
Be in time!

If in sin you longer wait,
You may find no open gate,
And your cry be "Just too late,"
Be in time!

—Selected.

BE IN TIME!

Scripture: Exodus 8:9, 10; Heb. 3:7-15; 2 Cor. 6:2

Prayers for those delaying salvation

Seed Thoughts for Discussion:

"Pharaoh . . . said Tomorrow." "The Holy Ghost saith, today . . ." the former is the voice of Satan; the latter is the voice of God. The only time in which one can be saved is when God is ready—not when we are ready (Gen. 6:3). God's harvest times pass away (Jer. 8:20). That one can be saved at any time is the deception of Satan (Isa. 55:6). Youth is a harvest time that passes away (Eccl. 12:1; Prov. 8:17). If we delay, the wooings of the Spirit will cease (John 6:44); those who would win us to the Lord will pass on to their reward without us. God wisely says, Not some other time but NOW (2 Cor. 6:2).

We have no right to go on in sin as some would condone "wild oats" in youth (Gen. 4:7). We have no right to continue in known and deliberate sin (Num. 15:30; Psa. 19:13). The sin of sins is the rejection of the Saviour (Matt. 12:30). There is no defense for delay (James 4:17). To postpone salvation is to continue in sin. If we ought ever to be a Christian we ought to be one now.

To be a Christ-rejector is to resist the Spirit (Acts

7:51). The crystallizing of the heart is the greatest calamity this side of eternal destruction (Matt. 12:31, 32). Death and judgment is certain to the sinner (Heb. 9:27). To the procrastinating, death comes suddenly (Prov. 29:1). The wrath of God is on all who delay salvation (Heb. 3:11). Those who have no love for the Lord are accursed (1 Cor. 16:22). God is angry with the wicked (Psa. 7:11). His wrath is upon the unsaved (John 3:18, 36). To never be more than just near the Kingdom is to be like Noah's carpenters (Mark 12:34).



Comments on the Lesson by the Editor

Lesson for June 4, 1950

INVINCIBLE FAITH

Lesson: Habakkuk 1:1-4, 12-13; 2:1-4; 3:17-19

CONCERNING THE PROPHET HIMSELF we have no definite information. His name means "embrace" and is said to denote "a favorite with God" and "a struggler for his country." Since we have only one lesson on the work of this prophet, the entire book can be studied.

The book contains only three chapters, and deals with the conflict between Judea and the Chaldeans. Chapter 1 tells of the invasion of Judea by the Chaldeans; chapter 2 foretells the downfall of the Chaldeans, and the third chapter concludes with a beautiful psalm.

Prophets always have arisen in the midst of the troubles that have overtaken God's people, and here we find one, in the person of Habakkuk, who has such an "invincible faith" in God that he does not fear to take the problems of his people directly to God himself. He does not hesitate to ask God "why" these things are permitted to go on. He goes to the "source of help" where he is sure help will come when needed. We find that he is not turned away without an answer.

The one thing that ought to come to us as we read this little book is that Habakkuk had an absolute faith that God would deal with the problem that he presented to Him. Yet we find in his queries the same wonder that is to be found in men's hearts today—"Why don't God step in and stop these things before it is too late?"

Is the world so different today? Are we not facing the fact that the Communistic nations would overrun the world today, even as the Chaldeans sought to in that day? And isn't it about time that Christians begin to exhibit a real faith in God, that "He is still the ruler of the world," and begin to depend on Him instead of material might and bitter reprisals? There is a great need today of a deeper dependence on God and a return to the faith that was once for all delivered to the saints.

This can be the lesson we may gain from the book of Habakkuk.

NOTICE TO ALL PASTORS AND CHURCH SECRETARIES

The Missionary Office desires to have a list of names and correct addresses of non-resident members. We mean folks who are too far distant to attend services with any degree of regularity. Please take your record and make this report before it is forgotten. It will be a service to the non-resident and to your Missionary Office force.

E. M. Riddle
524 College Ave.
Ashland, Ohio

REVIVAL SERVICES

Immediately following the dedication of the new church building in Cameron—the Missionary Secretary and the pastor, A. R. Baer, led the congregation in a two weeks series of special meetings. Tired people, due to extra work in preparation for the dedication day; a mild siege of the "flu" for so many and much rainy weather helped to cripple attendance the first week, however, the interest was good. The last week was better by far. Every service brought new people, some of whom had never been in the new church. The Quiet Dell Church showed a very good interest in the meetings. They also helped at different times with special music. Mrs. Baer served as pianist and had charge of the choir for special music.

Stories and choruses were used for the children, by the speaker. Judging from remarks, the older folks enjoyed the stories fully as much as the children. Every congregation was very appreciative of the messages, and many were the comments of helpfulness.

Unusual observations were most interesting. One young man brought one or more people every night the first week. The same young man accepted the Lord as his Saviour, on the last night. His good wife, formerly a member of another church, accompanied him for membership and reconsecration. With the exception of two young ladies, all the others who came forth to own their Lord were young couples. They all add strength, permanency and talent to the local church.

After the services dismissed, there were at least three others who promised to come also within a few days.

The other unusual thing was the fact that our largest week night attendance was on the last Monday evening when the messenger used for his subject—"Satan's Doings and the Unpardonable Sin." The sermon used for the last night was—"Our Lord Will Return." There was real interest in the theme.

A new church, splendid and beautiful in every appointment—a pastor and his wife who are loved and revered by all, so far as I could see, and ready to drive miles at any hour to assist and succour their people and constituency; all will create a wonderful challenge to this community.

The business people of Cameron were generous in their praise for the labor and services of "The Baers." They consider the new church a genuine contribution to the town and community.

It was good in every way to unpack and live with such good friends for two weeks. My best expression of thanks and appreciation is due the parsonage household and the church. We believe the Lord will continue to shower the blessings upon this community.

We trust a more detailed report will be sent by the pastor.

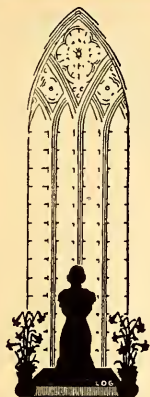
—E. M. Riddle.

NOTE FOR YOUTH

On May 21st you vote *yes* or *no* to a national youth program,
VOTE A STRONG YES FOR BRETHREN YOUTH BY A GOOD GIFT
MADE BY BRETHREN YOUTH *E RECORD*

CHECK THAND YOU WILL WANT TO
GIVE GENEROUSLY TO SUPPORT THE PROGRAM
PLAN A GENEROUS GIFT

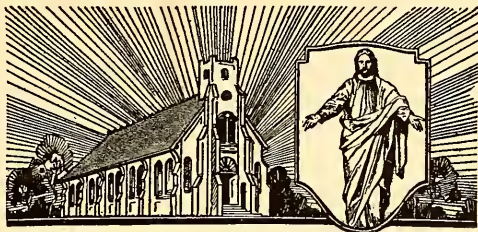
and then give a little extra on May 21st to the Lord's work.
Can you afford to make a small youth offering????



THE

Brethren

Evangelist



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Rev. Henry Bates, Church Methods

Rev. D. B. Flora, Brethren Doctrine

Rev. Freeman Ankrum, Church History

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Items of General Interest

St. James, Maryland. We note that Brother Ankrum, St. James pastor, was called to Masontown, Penna., to deliver the High School Commencement address on May 18th. His daughter, Mary Alice Ankrum, was a member of this class. Brother Ankrum also spoke on "Early Brethren Church History," in the West Brownsville Church of the Brethren on Sunday night, May 21st.

The Father and Son banquet of the St. James Church has been scheduled for Friday night, June 9th.

Berlin, Penna. Brother Percy C. Miller, Berlin pastor, was the preacher at the High School Baccalaureate on Sunday evening, May 21st. He reports that nine of the graduates of this class are from the Berlin Brethren Church.

Vacation Bible School will be held in Berlin from May 29th to June 9th, with a Children's Day program being given on June 11th.

The Sunday School Cabinet announced that the Sunday School will pay one-half of the Camp fee for any pupil who has attended on an average of three Sundays a month for the past year.

Meyersdale, Penna., Main Street Brethren. Brother W. S. Benshoff informs us that the official name of the Meyersdale Church is "Main Street Brethren Church of Meyersdale, Pennsylvania."

In conversation with Brother Benshoff last Thursday, he said, "Our attendance on Mother's Day Sunday was way above the Mother's Day attendance of last year." Progress is being made. Watch the pages of the Evangelist for a "write-up" of this rapidly growing church, which will appear soon, with appropriate pictures to illustrate.

Ashland, Ohio. Miss Janet King was the guest speaker at the Ashland Church on Sunday evening, May 21st. She spoke concerning her trip to South America.

The time is nearing for the laying of the new carpet which is scheduled to go upon the floor June 7 to 9. Most of the floors that remain uncarpeted have been cleaned and varnished. At this writing the basement floor is being sanded ready for finishing.

Gratis, Ohio. Brother W. S. Crick reports that their new children's Sunday School Choir now has a membership of nineteen and that they are practicing diligently.

A note from Brother Crick says, "We had a splendid Communion Service on May 7th, with seventy-five surrounding the Lord's Table. Then on Friday evening, seventy-seven Mothers and Daughters banqueted. The Mother's Day morning worship service saw ninety-four present. I have two Baccalaureate sermons for next Sunday, afternoon and evening."

Dayton, Ohio. We learn from Brother Whetstone's bulletin of May 7th that three of their fine young people, Joyce Mitchell, Marjorie Turner and Ernest Gibson, offered themselves for Life Work Recruits on Sunday, April 30th.

North Manchester, Indiana. A note from Brother Guy V. Purdy, Correspondent, tells us that Brother Bert Hodge, their former pastor, has returned to give them service this summer until he must return to his school work in the fall, unless, in the meantime, a resident pastor can be obtained. He also sends a number of interesting items.

April 18th—there were 33 laymen present for their meeting; April 23rd—Miss Janet King of Elkhart was the guest speaker at the evening hour; May 3rd—A fine Mother-Daughter "pot-Luck" supper and program was held; Sunday evening, May 7th—the motion picture, "The African Prince," was shown and the children of the church had charge of the devotions; May 14th—The Mother's Day morning program was in charge of the Men's Choir; and on Monday evening, May 15th—the Joint Meeting of the Northern and Southern Indiana District Laymen was held at the church.

Goshen, Indiana. We note that in preparation for the remaking of the Goshen parsonage, Brother W. E. Ronk and his family "were moved" to temporary quarters on Monday, May 1st. Brother Ronk says, "The parsonage family are most happy to have use of the lovely home of Mr. and Mrs. Ed Auer on Route 2, while the Auers are at the lake for the summer."

Two hundred and forty were present at the Mother-Daughter Banquet on Friday evening, May 5th. The men of the Church served the meal.

We note that another was received into membership in the Goshen Church by baptism on Sunday, May 7th.

Loree, Indiana. Brother Higgins says, "The W. M. S. Mother-Daughter Party was a Grand Success. Attendance—81; Decorations were beautiful—fine program."

Warsaw, Indiana. A note from Brother E. J. Beekley tells us that Warsaw "went over the 200 mark again on

(Continued on bottom of next page)



What! Another Wage Boost?

NO! WHAT we are thinking about has nothing to do with the present labor situation in these United States. Nothing to do with picket lines, strikes, or wage hikes, although we might have a lot to say about even that. But it is a thought that ought to catch our attention, and hold it, and then make us do something about it.

The Bible has considerable to say about "work" and its "rewards," as well as the subject of "wages." The first thing that we most always think about when the word "wages" is mentioned, is the one we find in Romans 6:23—"The wages of sin is death . . ." St. Peter talks about the "wages of unrighteousness" and cites the case of Balaam, whom, he says, "loved the wages of unrighteousness."

It is such wages that people today are asking for, and which, when they ask by their actions, is equivalent to seeking a "wage boost" in the wrong direction.

When St. Paul wrote to the Galatians, he is fearful that they have not received the instructions which he gave them, with the idea of acting on them. Consequently he writes to them saying, "Ye observe days and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." (Galatians 4:10-11). Following the feeding of the five thousand, Jesus spoke to those who would seek Him further, and said, "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the leaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath the Father sealed." Then also, note that Paul says, speaking to the Corinthians, " . . . every man shall receive his own reward according to his own labour." But he assures us that if we are "abounding in the work of the Lord," that our "labour is not in vain in the Lord."

If we will turn to Paul's letter to the Ephesians and will read the 28th verse of the 4th chapter, we will find there, as someone has called it, "Paul's Labor Platform." This anonymous writer says that there are six planks in this platform: 1. Honesty—"Let him that stole steal no more"; 2. Diligence—"Let him labor, working with his hands"; 3. Honor—"Working with his hands the thing which is good"; 4. Economy—"That he may have"; 5. Compassion—"That he may give to him that needeth"; and 6. Generosity—"That he may have to give."

The question of wages seems to be that which is uppermost on the part of man. The constant thought of "what am I going to get out of it?" is taking the place of the Christian idea of "what can I put into it?" The idea of getting takes the place of giving. Christianity is based on the platform of selflessness—others in place of

self. When this platform is adhered to the rewards of Christian service come to the individual naturally. It cannot help but be a constant stream of blessings, both spiritual and material. The "wage boost" is in accordance with the ratio of service to the proportionate reward.

But what is true of the Christian attitude is also true, in reverse, to the ones who can think of nobody but self. They are due for a "wage boost" but not of reward of commendation, but that of condemnation. The ratio is about the same, for "wages" even according to the common dictionary definition is that which is "payment for service RENDERED," and render simply means to "give back in return."

We do not need to ask God for a "Wage Boost"; we will get it automatically by our own conduct and attitude. In the word of Paul, as found in I Corinthians 3:8, we find that "every man shall receive his OWN REWARD according to his OWN LABOUR." And in the words of the dying thief on the cross, as he spoke to the other thief, "Dost not thou fear God, seeing that thou art in the same condemnation? and we justly; for we receive the due reward of our deeds . . .," we find the same truth delivered.

We will get a "wage boost" if we deserve it; and we will not have to strike or picket or slow down or consult labor relation boards or arbitration committees. All we need do is to turn to Revelation 22:12 and read the words of the resurrected and glorified Jesus, to realize this—"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Are you in line for a "wage boost?" Which kind?

Think it over!

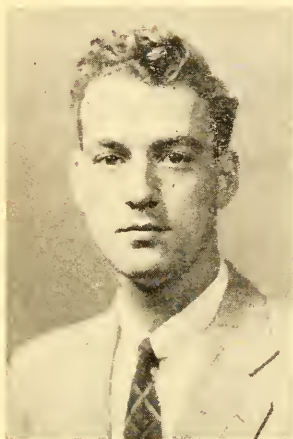
Mother's Day." Brother and Sister Beekley made a trip to Mississippi to bring Brother Beekley's mother back to Warsaw. She has been spending the winter with her daughter, Mrs. Quinter Lyon.

On Mother's Day evening the Junior and Senior Sisterhoods presented "The Life of a Girl," at their annual Public Service.

Waterloo, Iowa. Brother Spencer Gentle says that their "CF's"—"Christ First; Church First"—their young people's group, are studying "Brethren Church History and Brethren Doctrine." That's the way to make real Brethren and keep them as such.

Two were added to the Waterloo Membership on Sunday, May 7th.

The month of June has been set aside as "Tithe Month" in the Waterloo Church. That's God's way of supporting His work.



Jonah - - and the Modern Critics

Rev. Robert Hoffman

THE LITTLE BOOK OF JONAH is a gem among all the rubies of the Old Testament. Most people do not know very much about it other than its having some connection with a "fish story." It is classed in our Bibles with the minor prophets.

The Name

The book is named Jonah from its author. The name Jonah signifies "a dove." He was the son of Amittai, whose name means "my truth." He was from Gath-hepher, a little town near Nazareth. This we learn from II Kings 14:25, which is the only other place besides the book of Jonah where it is mentioned. Of his personal history nothing further is known than is found in this book.

Authorship and Date

The book of Jonah is a story about Jonah, and therefore, it is more probable that he wrote it. He was a prophet of the northern kingdom about 825-784 B. C., and his only contemporary prophet was Amos. He lived in the reign of Jeroboam II who lived from 790-749 B. C.

"Many critics deny that Jonah wrote the book and assign it to a post-exilic date, 500 B. C., or later. The grounds for this conclusion are as follows:

"1. It is asserted that Jonah is not said to have been the author.

"2. The book is said to contain several Aramaisms and late words or expressions. The shorter form of the relative pronoun is used. The title 'God of Heaven' is used by Ezra, Nehemiah and Daniel, but never by a pre-exilic writer.

"3. Historical indications of the date are found in Jonah 3:3 and 3:6. In the former passage it is said, "Nineveh was a great city," as though its greatness were past. This is said to indicate a date after 606 B. C. when Nineveh was overthrown.

"4. The poem in Jonah 2 is said to have been borrowed from certain late Psalms."

The Answer:

"1. The book is ascribed to Jonah by the title in the

same way that the books of Hosea, Joel, Micah, Zephaniah, Haggai, and Zechariah are ascribed to these prophets. The fact that the word of Jehovah to Jonah was a command to go to Nineveh rather than to give exhortations to the people does not alter the force of the title.

"2. The literary argument is confessedly weak in view of the small amount of Hebrew literature by which we can trace the usages of the language in various times. Forms and words are not necessarily late because they occur only or chiefly in late books of the canon, nor necessarily Aramaisms because they agree with the usual Aramaic as against the usual Hebrew form . . . It is an evidence of the historicity of the book for it is a foreign work in the mouth of the foreign shipmaster.

"3. The statement, 'Nineveh was a great city' (Jonah 3:3), is a parenthesis which may have been added to the book at a later time. It is not, however, impossible from the pen of Jonah. It stands in the midst of a description in the past tense and need not imply that Nineveh had ceased to be a great city when the prophet wrote.

"4. Aside from the question concerning the date of the Psalms mentioned, it is just as possible that the Psalms quoted from Jonas as that Jonah quoted from the Psalm. There is, therefore, no argument for the post-exilic date of the book of Jonah from the passages cited."—(John Howard Raven, "Old Testament Introduction.")



Is The Book Historical?

Naturally, because of the fish story, the unbelieving minds do not accept it as a true story. They call it a parable, or an allegory, or fiction, or a prose poem, or other things. It is not unnatural that a thing like this should happen. "To grasp the significance of this chapter it is necessary to know that the Ninevites worshipped the fish god, Dagon, part human and part fish. They believed he came up out of the sea and founded their nation, and also that messengers came to them from the sea from time to time. If, therefore, God should send a preacher to them, what more likely than that He should bring His plan down to their level and send a real messenger from the sea? Doubtless great numbers saw Jonah cast up by the fish, and accompanied him to Nineveh as his witness and credentials.

"There are two side arguments that corroborate the historicity of this event. In the first place, 'Oannes' is the name of one of the latest incarnations of Dagon, but this name with 'J' before it is the spelling for Jonah in the New Testament. In the second place, there was for centuries an Assyrian mound named 'Yunas,' a corrupted Assyrian form for Jonas, and it was this mound's name that first gave the suggestions to archaeologists that the ancient city of Nineveh might be buried beneath it. Botta associated 'Yunas' with Jonah, and the latter with Nineveh, and so pushed in his spade, and struck the walls of the city."—(James Gray, "Christian Worker's Commentary.")

Jesus regarded it as an historical fact. Compare Matt. 12:39-41—"But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

"It takes considerable straining to make anything else out of his language. He called it a 'sign' of His own resurrection. He put the fish, the repentance of the Ninevites, His resurrection, and the judgment day in the same category. He surely was talking of REALITY when He spoke of His story. For us that settles it. We believe that it actually occurred, just as recorded; and that Jonah himself, under the direction of God's Spirit, wrote the book, with no attempt to excuse his own unworthy showing; and that the book, under the direction of God's Spirit, was placed among the Sacred Writings in the Temple as a part of God's unfolding revelation of Himself."—(Henry H. Halley, "Pocket Bible Handbook.")

"The style of the book is like that of simple history. The greater part of it is in prose. The only poetry is Jonah's prayer to God. The book is not presented as an allegory. It speaks of well-known places (Joppa, Tarshish, and Nineveh). Its principal character is an historical one whose name, lineage and birthplace are mentioned elsewhere (II Kings 13:25). The names are not symbolical as in an allegory.

"The critics argue that if this were an historical book, it would have been placed with other histories and not

among the Prophets. To answer this we must remember that the book was placed among the Prophets because it was written by a prophet. It was not, however, placed among the prophetic histories (Joshua, Judges, Samuel, and Kings) because it was not mere history, but typical, predictive history. This typical interpretation justifies its position among the Minor Prophets."—(John Howard Raven, "Old Testament Introduction.")

Another argument against the historicity of the book is the improbability of the events ever occurring. The critics say the sudden and universal repentance of the Ninevites is not found anywhere in history. "As far as we know, there is no record of Nineveh's repentance in the Assyrian inscriptions. It is not to be expected. Ancient kings recorded only their exploits, never their humiliations. There are, however, traces that Adad-Nirai made reforms similar to those of Amenophis IV in Egypt. And, under the reigns of the three kings following Adad Nirai there was a let-up of Assyrian conquests. In this period Israel recovered lost territory, II Kings 14:25. These are hints that Jonah's influence on Nineveh was profound." (Halley's "Pocket Bible Handbook.")

The Fish is another point that has brought considerable discussion and argument. This work which is wrongly translated "whale," means "great fish," or "sea-monster." We miss the point of the story by such discussions because it was a miracle, a divine attestation of Jonah's mission to Nineveh. It was given for a sign, because in Luke 11:30 we read, "For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation." But we do have instances of large fish that have swallowed almost unbelievable objects. Following are a few of them: "No description is given us of the fish that swallowed Jonah. It is simply said, 'The Lord had prepared a great fish' which may signify any sea-monster . . . Various species of shark, several of which occur in the Mediterranean, have been repeatedly known to swallow a man whole. (Nat. Hist. of Bible.)

The white shark, which sometimes attains a length of thirty feet, is quite able to swallow a man whole. Some are skeptical on this point. It would, however, be easy to quote passages from the writings of authors and travelers in proof of this assertion. Mr. Cough, in his "History of the Fishes of the British Islands," says that the formation of the jaws and throat of this shark render this a matter of but little difficulty. Ruysch says that the whole body of a man in armor (loricated) has been found in the stomach of a white shark; and Captain King, in his survey of Australia, says that he caught one which could have swallowed a man with the greatest of ease. Blumenback mentions that a whole horse has been found in a shark; and Captain Basil Hall reports the taking of one in which, besides other things, he found the whole skin of a buffalo, which a short time before had been thrown overboard from his ship. Dr. Baird, of the British Museum (Cyclop. of Nat. Sci.), says that in the river Hoohley below Calcutta, he had seen a shark swallow a bullock's head and horns entire, and he speaks also of a shark's mouth being sufficiently wide to receive the body of a man . . . But how Jonah could have existed for any time in the fish's belly it is impossible to explain by simple natural causes—it was a miracle; and certainly the preservation of the prophet in the belly of the fish is not

more remarkable than that of the three children in the midst of Neebuchadnezzar's fiery furnace. (Smith's Dict. of the Bible.)

Naturalists have recorded that it is no uncommon thing for sharks to throw up again, whole and alive, the prey they have seized. (Hist. of Fishes, Vol I.)

Dawin: "I have heard from Dr. Allen Forbes, that he has frequently found a Diodon floating alive and distended in the stomach of a shark; and that on several occasions he has known it to eat its way out, not only through the coats of the stomach, but through the sides of the monster, which has thus been killed." (As quoted by Houghton in Smith's Dict.)

What Is God's Purpose In The Book?

"The purpose of the book was to teach that God's gracious plans were not confined to Israel, as the chosen people selfishly thought, but were intended to include the heathen also. Therefore the prophet was sent on a mission to Nineveh. He tried to escape toward Tarshish because, like his countrymen, he did not wish to preach the gospel to Nineveh. For the same reason he was displeased at the repentance of Nineveh. The object-lesson and argument of Jehovah with Jonah was really His argument with Israel."—(Raven, "Old Testament Introduction.")

Another purpose could have been that for over a cen-

tury and a half the overthrow of Assyria was postponed. She was again to arise out of her weakness and come to great power, and was destined to be the instrument in the hands of Jehovah for the fall and captivity of this same Israel.

In conclusion, then, we can say that this story should not call forth any more unbelief than any other miracle. "Why should one refuse to accept this and believe that our Lord raised Lazarus from the dead? If it is a question of credibility, is one more believable than the other, seeing that it is the same divine power that is operative in each? To reject one miracle and accept unhesitatingly another is both superficial and inconsistent. The man who rejects all miracles is at least consistent. Why this miracle should be given such prominence, and be held up to ridicule, while other miracles are accepted by the same people without question, must create surprise with any thoughtful person. Given the being of God and any miracle is possible. Why should the preservation of Jonah in the fish be the subject of so much unseemly wit and sport? Why not indulge the same regarding the raising of the widow's son or Lazarus from the dead, the healing of the paralytic, or giving the blind man his sight? Surely these are not less remarkable than the case of Jonah. If one is unbelievable, so are the others." ("The new Analytical Bible"—John A. Dickson Publishing Co.)

—Ashland, Ohio.

The 67th Ohio District Conference of Brethren Churches

To be held at Smithville, Ohio, June 22-25, 1950

Theme: O-rgani-zation, H-armony, I-nspiration, O-pportun-ity

PROGRAM

Thursday afternoon—June 22

- 2:30 Registration at the Smithville Brethren Church
 3:00 Song Service—Smithville Music Committee in charge
 Devotions . . . Moderator H. H. Rowsey, Ashland
 Welcome . . . Host Pastor, Vernon D. Grisso
 3:45 Simultaneous sessions:
 Woman's Missionary Society
 (See individual program)
 Laymen's Organization
 Sisterhood of Mary and Martha
 Boys' Brotherhood
 Ohio District Mission Board
 4:45 Adjournment for supper

Thursday evening

- 7:30 Song Service
 Devotions . . . Rev. John T. Byler, Louisville
 First reading of the Report of the 1950 Committee on Committees
 Special Music . . . Smithville
 8:15 Moderator's Address—"Organization and Progress"
 Moderator H. H. Rowsey, Ashland

Friday morning—June 23

- 8:30 Simultaneous sessions:
 Woman's Missionary Society
 Laymen's Organization
 Sisterhood of Mary and Martha
 Boys' Brotherhood
 Ministerium
 9:30 Business Session:
 Song
 Scripture and Prayer
 Robert Hoffman, North Georgetown
 Report of Credential Committee
 Action on report of 1950 Committee on Committees
 Report of Statistician
 Report of Ministerial Examining Board
 Report of District Board of Evangelists
 11:00 Address—"Harmony" . . . Dr. Glenn L. Clayton
 12:00 Adjournment

Friday afternoon

- 1:30 Business Session:
 Prayer . . . Rev. Joseph Shultz
 Reading of the Minutes
 Report of Credential Committee
 Additional report of Committee on Committees
 (If necessary)
 Report of Conference Treasurer

Report of Brethren Publishing Company

"Are Goals Necessary"

Rev. J. G. Dodds, Akron, Chairman
National Goals Committee

3:45 Woman's Missionary Society Program

Friday evening

7:30 Song Service

Devotions Rev. S. M. Whetstone, Dayton
Special Music
Announcements and Offering8:00 Laymen's Program in charge of Northeastern Ohio
and Miami Valley Laymen's Organizations

Saturday morning—June 24

8:30 Simultaneous sessions:

Laymen
Ministerium
Young People

9:30 Business Session:

Song
Scripture and Prayer .. Rev. W. S. Crick, Gratis
Reading of minutes
Report of Credential Committee
Election of Conference Officers and Committee on
Committees for 1951
Report of District Mission Board, with Recommendations
Report of Ashland College
Other Committee Reports—Auditing, Resolutions,
Special

11:00 Address—"Inspiration"

Rev. Clarence Stogsdill, Gretna

12:00 Adjournment

Saturday afternoon

1:30 Business Session

Song
Prayer Rev. H. R. Garland, West Alexandria
Report of Mission Pastors
Report on Camps and Institutes

Sunday School Board

Report of National Missions as related to Ohio
Rev. E. M. Riddle, General Secretary
Final Committee reports
Unfinished Business
Selection of Place for 1951 Conference
Final reading of minutes

3:30 Address

Rev. Gene Stone, D.D., General Secretary
of The International Christian Endeavor Union

Saturday evening

6:00 Banquets: Separate Banquets will be held by the
Laymen and the Woman's Missionary Society at
the Smithville Inn, with programs to be announced.
No other Saturday evening service.
(The Brethren Youth will cooperate with the Ohio
State C. E. Parade to be held in Wooster in the
evening.)

Sunday morning—June 25

9:30 Sunday School (arranged by Host Church)

10:30 Morning Worship

In charge of Smithville Pastor, Rev. Vernon Grisso
Devotions Rev. W. C. Berkshire, New Lebanon
Conference OfferingInstallation of New Conference Officers by retiring
Moderator

Morning Sermon—"Opportunity"

Rev. Edwin Boardman, Canton

(Conference closes with the benediction)

BRETHREN YOUTH

The Brethren Youth programs will be coordinated with the Ohio State Christian Endeavor Convention which is being held in Wooster, Ohio, over the same dates as our District Conference. Smithville and Wooster are only five miles apart. Our youth will cooperate in the C. E. Banquet which will be held in the Smithville Inn on Friday night, and with the Parade to be held in Wooster on Saturday night. It is hoped that the Brethren Youth will enter a float in the C. E. Parade.

Other Youth activities will be announced.

Since the speaker of the 3:30 hour on Saturday afternoon is the General Secretary of the International C. E. Union, Dr. Gene Stone, it is expected that the Brethren Youth will be largely in attendance at this particular session. Of course they will be expected at other sessions.

W. M. S. PROGRAM

Theme: "Declare His Glory"—Psalm 96:3

Thursday afternoon—June 22

1:30 Registration

3:45 Welcome Smithville

Song Service:

Mrs. Harvey Amstutz, Leader

Mrs. Hazel Mast, Pianist

Devotions—"His Son Declared His glory"

Mrs. S. M. Whetstone

Special—"Sermon in Color"

Barbara Bowman, New Lebanon

Business

Announcements

W. M. S. Benediction

Friday morning—June 23

8:30 Song Service

Devotions—"His People Must Declare His Glory"

Pleasant Hill Society

Special—Mrs. Kenneth Buckley and Mrs. Myron Kem

Business

Playlet—"Aunt Fanny's Miracle"

New Lebanon Society

Announcements

W. M. S. Benediction

Friday afternoon

3:45 Song Service

Devotions—"His Word Declares His Glory"

Ashland Senior Society

Special Ashland Junior Society

Business

Banner Society Awards

Missionary AddressRev. R. H. Correll

Offering

Installation of Officers

W. M. S. Benediction

Saturday evening

6:00 Woman's Missionary BanquetSmithville Inn
(Cost of Banquet—\$1.50 per plate)

Entire evening will be given to the program

(No service at the Church)

Ohio District W. M. S. Officers

PresidentMrs. Ruth Royer

Vice PresidentMrs. Joan Melat

Acting Secretary-Treasurer ...Mrs. Harry Bowman

CONFERENCE OFFICERS

ModeratorH. H. Rowsey

Vice ModeratorE. J. Beekley

(Moved from District)

Secretary-TreasurerF. C. Vanator

Assistant SecretaryJames Ross

StatisticianPaul Clapper

The 63rd Indiana District Conference of Brethren Churches and Bible Conference

Brethren Retreat, Shippshewana Lake, Indiana, June 19-22, 1950

Conference Theme: "Forward Together With Christ"

Conference Texts: "... Let us run ... the race that is
set before us, looking unto Jesus the author and finish-
er of our faith ..." Hebrews 12:1, 2."I press toward the mark for the prize of the high
calling of God in Christ Jesus.—Phil. 3:14

Music Director—Rev. J. Edgar Berkshire

Pianist—Mrs. Russell Rodkey

EXECUTIVE COMMITTEE

ModeratorRev. Willis E. Ronk

Vice ModeratorRev. Wayne Swihart

Secretary-TreasurerRev. C. Y. Gilmer

StatisticianGalen Roose

PROGRAM

Monday Evening, June 19

7:30- 8:00 Devotional Service
Music

Scripture and Prayer —Rev. George Pontius

8:00- 8:30 Bible LectureRev. E. J. Beekley

8:30 Special Music

PrayerRev. C. F. Zimmerman

Conference SermonRev. Wayne Swihart

Tuesday, June 20

7:00- 7:15 Morning Watch LeaderRev. L. V. King
7:15 Breakfast8:00- 9:20 Simultaneous Sessions
W. M. S., Ministerium, Brotherhood, Laymen

9:30-10:00 Devotional Service

Music

Scripture and PrayerDr. W. I. Duker
Announcements

10:00-10:30 Bible Lecture...Rev. W. Clayton Berkshire

10:30-11:30 Scripture and Prayer..Walter Lichtenberger

Moderator's Address ..Rev. Willis E. Ronk

12:00 Dinner

1:00- 2:00 S. M. M.

1:30- 2:30 Scripture and Prayer

Rev. William Oberholtzer

First Business Session

2:30- 3:30 Conference Trustees

3:45- 4:45 W. M. S. Memorial Service

5:30 Supper

6:45- 7:30 Vesper Service

SpeakerDr. Charles A. Bame

7:45- 8:30 Indiana Laymen

SpeakerH. D. Hunter

8:30- 9:30 Special Music

PrayerDr. R. F. Porte

SermonRev. J. Milton Bowman

Wednesday, June 21

7:00- 7:15 Morning Watch Leader ..Rev. C. A. Stewart
7:15 Breakfast8:00- 9:20 Simultaneous Sessions
W. M. S., Ministerium, Brotherhood, Laymen

9:30-10:00 Devotional Service

Music

Scripture and Prayer...Rev. J. F. Baldwin
Announcements

10:00-10:30 Ashland CollegeDr. Glenn Clayton

10:30-11:30 Scripture and Prayer ...Rev. Austin Gable
Bible Lecture: "Christ's Two Natures as
Seen In His Passion"

Rev. William S. Crick

12:00 Dinner

1:00- 2:00 S. M. M.

1:30- 2:30 Scripture and PrayerBright Hanna
Business Session

2:30- 3:30 Sunday School Board

5:30 Supper

- 6:30-7:30 Vesper Service
 SpeakerMrs. J. Milton Bowman
- 7:45-8:30 Missionary Board of the Brethren Church
 SpeakerRev. E. M. Riddle
- 8:30-9:30 Special Music
 PrayerRev. C. C. Grisso
 SermonRev. Virgil E. Meyer

Thursday, June 22

- 7:00-7:15 Morning Watch Leader Rev. Robt. K. Higgins
- 7:15 Breakfast
- 8:00-9:20 Simultaneous Sessions
 W. M. S., Ministerium, Brotherhood, Laymen
- 9:30-10:00 Devotional Service
 Music
 Scripture and Prayer....Rev. Bert Hodge
 Announcements
- 10:00-10:30 Bible LectureRev. William S. Crick
- 10:30-11:30 Scripture and PrayerRev. G. L. Maus
 Bible Lecture ..Rev. W. Clayton Berkshire
- 12:00 Dinner
- 12:30 S. M. M. Program and Luncheon
- 1:30-2:30 Scripture and Prayer, Rev. Arthur H. Tinkle
 Business Session
- 2:30-3:30 District Mission Board
- 5:30 Supper
- 6:45-7:30 Vesper Service
 SpeakerDr. Claud Studebaker
- 7:45-9:30 Youth Rally
 DevotionsSouthern Indiana
 MusicNorthern Indiana
 SpeakerDr. Glenn L. Clayton

INDIANA DISTRICT W. M. S. CONFERENCE

Tuesday morning—8:15-9:15

- Quiet Music
 Song Service
 Scripture and PrayerNappanee W. M. S.
 Business
 TrioGoshen W. M. S.
 Mission NewsMiss Janet King, Elkhart
 South America and Garkida, Africa
 Benediction

Tuesday afternoon—3:45-4:45

- Memorial ServiceNappanee W. M. S.

Wednesday morning—8:15-9:15

- Prelude
 Song Service
 DevotionsPeru W. M. S.
 Business
 SoloMrs. Glenn L. Clayton, Ashland, Ohio
 Talk—"A World-Wide Vision"
 Mrs. L. W. Schutz, North Manchester
 Benediction

Thursday morning—8:15-9:15

- Quiet Music
 Song Service
 Meditation-PrayerBrighton W. M. S.
 Concluding Business
 Installation of OfficersMrs. U. J. Shively
 Special Music—Accordion SoloMrs. Ray Blenner
 Missionary News

Mrs. Joye Hoekzema, Three Rivers, Mich.

Benediction

UshersElkhart W. M. S.—Group II

—Program Chairman, Mrs. Alice Lape

Spiritual Meditations

Rev. Dyoll Belote

HOW MAY WE SATISFY GOD?

"... Seek ye first the kingdom of God..." Matt. 6:33.

BECAUSE GOD made our souls to outlast the ages, and not to find satisfaction in the mere trifles of existence, there are things men of all ages might as well quit striving after. It is useless to try to fill our souls with the satisfaction that comes from the possession of property, fine homes, style, or craze after amusement. The soul is built for things that cannot be crowded into a world so small as ours. Made for associations with things which reach out beyond the reach of time, where the sun never sets and the day dawns eternal; "the soul of man was made for God—and the enjoyment of the things that pertain to His kingdom—and will not rest until it rests in Him."

God found satisfaction and the consummation of all His desires for the welfare of men when He gave Himself to the world through Jesus Christ. That gift was the proof of the depth, height, length and breadth of His concern and love for His human creation. And it was this giving of Himself that struck the responsive chord in the hearts of men. Likewise also it is the unreserved giving of ourselves to Him that satisfies the Heavenly Father. If the soul of man cries out for God and finds no adequate satisfaction for its outreach and longings apart from Him; then it is again true that the heart of the Father God yearns tenderly after His children.

It is freedom from sin and self that brings happiness to the hearts of men, and no man can achieve that freedom apart from the yielding of the will to that of the Father of mankind. As the Lord Jesus found His highest joy in doing His Father's will, so likewise will men find their fullest realization in Christian attainment and character in the wholehearted and complete submission to the will of the Divine. And this desired end shall be most surely and satisfactorily reached when we humble ourselves at the foot of the cross, and seek to make the Kingdom of God and the righteousness of God the first and most important desires of our lives.

—Linwood, Maryland.

Brethren Youth

MIAMI VALLEY YOUTH RALLY AT PLEASANT HILL

April 23 will not soon be forgotten by the people of Pleasant Hill. The town saw more Brethren Youth on its streets than at any time in its history.

This church is more than seventy years old, but this is the first time they have been able to invite so large a group to be their guests. The young people here have had a share in helping to build the new addition. They took their turn at wielding hammer, pick, shovel, wheelbarrow and tractor. They have a real investment in toil and sweat in the building! When they found that it was possible, for the first time, to properly entertain a large number of Brethren youth they were overjoyed at the prospect. They worked and planned, not just to have a rally, but an extra good one. And no one on their home field will say that they did not deserve it. For them, it was not just another rally—they rallied. For three months they met at regular intervals and worked long and hard. The extra effort really paid off. If their enthusiasm took them out of the usual groove, it was because they were so happy to have the facilities with which to entertain their young friends.

When one hundred and seventy-seven young people respond to the enthusiastic invitation of one church in these days of careless frivolity, it is cause for great rejoicing. Our new basement was fittingly dedicated when it was literally filled with young life. A friendlier, happier, more enthusiastic group was never seen. The "Mixer" which had been so carefully prepared by the Pleasant Hill Youth really worked. The group "Mixed" so wholeheartedly that it wasn't the best place for a pair of new shoes. No one was left alone long enough to twiddle his thumbs or draw a long breath.

After the recreation period the group went to the church auditorium for a half hour of Singspiration led by Dennis Snell. Mr. Snell, of Pacific Garden Mission, Chicago, was directing the singing in the revival then in progress at the Pleasant Hill church, and was, therefore, able to fellowship with the young folks. The singing was a delight to the heart. What a thrill it was to hear so many young voices lifted in songs of praise and testimony!

The afternoon session was in charge of the Miami Valley Youth Group Officers. The regular gifts for the project were received and afterward a \$25.00 free will offering was lifted.

A substantial meal was served following the business session. It was furnished entirely by the Pleasant Hill people and was received enthusiastically by the visitors.

The Pleasant Hill young folks made their invitations, name cards, posters and favors. They planned their menu and engaged their talent for the evening session. They planned for 150 visitors, but the ladies showed themselves equal to the occasion when they served 202 people in forty-five minutes.

At the 7:30 hour a conservative estimate for the crowd

assembled was 300. Mr. Snell opened the session by leading in group singing which really shook the rafters. The Wright Family, a group of nine colored radio singers, gave a concert of sacred music which was well received.

While the Wright Family sang, and the audience looked on, Mr. Harvey Beckner of Pleasant Hill painted "The Church By The Side of The Road" in oils. The picture was presented by the Pleasant Hill Youth Group to the New Lebanon young people for having traveled the greatest number of miles to attend the evening session. The Total number of miles traveled was found by multiplying the number of young people under thirty years of age by the number of miles from the home church to Pleasant Hill.

An offering of \$75.00 was received and presented to the Wright Family. The offering, the second taken that day, was an expression of appreciation of the singers.

It cost the Pleasant Hill Youth Group time, work and money to have their first full-fledged rally; and the fact that it was so well attended, and received so enthusiastically by the visitors is for them ample reward. The words of appreciation given so wholeheartedly by so many of the guests warmed their hearts and filled them with a greater desire to work for their beloved Brethren Church.

Rev. Floyd Sibert.

A STRAIGHT LINE

Robbie was working away at his drawing lesson. Presently, the teacher came around to see what progress he was making.

"Look here, Robbie," she said, "that line isn't straight."

"No, it isn't straight, I know," answered Robbie, "but I can fix that up later."

"A straight line never needs straightening," said the teacher quietly, as she turned away to look at the work of another scholar.

That simple remark which the teacher made set Robbie to thinking. "A straight line never needs straightening." How much better, then, to make the straight line, rather than to draw a crooked line which would have to be straightened afterward. Besides, a line that has been partially rubbed out and then made straight never looks quite as well as a line which is drawn perfectly straight the first time.

When we speak the truth we do not have to stop and correct what we have said.—Selected.

NEW RELIGIOUS FILM CATALOG NOW READY

Word has just been received that the new 1950 Religious Film Association Catalog of "Films For Church and Community Use" (96 pages) is now ready for distribution. It may be obtained by sending 50 cents to The Religious Film Association, Inc., 45 Astor Place, New York 3, N. Y. It will be of value to our churches that use either sound or silent motion pictures and film strips and slides.

Ashland College "Ten Year Plan"

By Art Petit, Director of Public Relations

Ashland College has embarked on a ten year program of progress and advancement. At their meeting in April, the Ashland College Board of Trustees voted their confidence in the plans of Dr. Glenn L. Clayton, president of the college. Dr. Clayton proposed that at least five new buildings be added to the campus in the next decade. He also proposed a number of curriculum changes many of which will be placed in operation this fall. These changes will be described in the Evangelist in the June 3 issue.

The first building to be erected on the campus, accordingly to the plan will be the chapel. To review briefly: some nine years ago, Mrs. U. J. Shively proposed that the Women's Missionary Society take the project of building a new chapel; the idea caught on and spread over the denomination until there is nearly \$50,000.00 in the funds being held for that much needed building on the hilltop. For a number of years, the board of trustees has looked forward to the time when they could dedicate a fine chapel and seminary building. This spring, they passed the project as workable and proceeded to the building of this, the first building to be added to the campus in ten years.

Working in close cooperation with the Women's Missionary Society, the trustees commissioned Ray Yount of Dayton to proceed with plans. Mr. Yount, recently elected to the board of trustees has designed many of the churches such as Nappanee, Muncie, Cameron and Dayton.

The women of the denomination who have already raised the "down payment" on the chapel and upon whom will fall the burden of financing much of the further cost, will be consulted in the design and style of the building. Preliminary drawings have already been submitted, but none of the details have been worked out. The original plan of the building was to place the classrooms, library and offices of the Ashland Theological Seminary under the same roof of the auditorium.

The plan of the campus which was accepted by the board of trustees on a tentative basis calls for the chapel to be placed in the northwest corner of the campus which was once a swamp, and is now a lawn. This location will place it in full view of the majority of the tourists passing through Ashland and should serve as good advertisement of the fine Christian institution of higher learning located here. Further discussion of the campus plan will be in a later article.

When will this chapel be a reality? In these times of high building costs it is still a problem as to when work can start. It may be possible to make the breaking of ground a part of National Conference this year. At least it is something to hope for and to work toward. Would it not be a tremendous thrill to the denomination and especially to the women of the church if the first unit of the chapel, the auditorium, could be dedicated at National Conference in 1951? Then the Ashland College ten year plan will have a fine start toward a Greater Ashland College in a Greater Brethren Church.

- - BURNING TRUTH - -

By Charles Emory Byers

Man is—

"Sole judge of truth, in endless error hurled,
The glory, jest and riddle of the world."

From Essay on Man

—Alexander Pope.

MAN IS SOLE JUDGE of truth, therefore he may hold on to an error for a thousand years. In fact he has held on to many for a longer time than that. He must find his own errors and correct his own thinking if it is ever to be corrected. His beliefs on various subjects have led him to wrong conclusions in countless cases.

If man's errors lead him to self-destruction he goes to that destruction because he is sole judge of truth and judges wrongly. It is often by trial and error that he finds the truth. His errors cause him much suffering and distress; his discovery of truth is sweet to him. God will never come down from heaven and tell him when he is in error.

If man is not wise enough to find his own errors they will never be found. Therefore there are many of man's misconceived ideas that will never be corrected. Since man is by nature always restless and inquisitive he will try to correct as many as possible and find truth as often as his patience and ability will let him. When he thinks he is mistaken he will not balk at taking a century to find out and thus set himself right.

Man has been hurled in error thousands of times and there are those who strive to keep him there. They do not wish to give up an error long held to be true. But man will not stay. He possesses that pioneer spirit that travels far and wide to prove the truth or falsity of his assumptions.

He goes into the depth of the earth with the geologist, he travels among the stars with the astronomer, he wrestles among the test tubes with the chemist, and comes back with what truth he has discovered.

He finds truth both by accident and design. He thinks he can fly when he falls; he thinks he will fall and he flies. He searches anew the earth, the sea and the sky and comes to certain conclusions concerning them. Thus he adds to the body of truth that is his if they do not fail his tests.

He has built great cities and made the landscape blossom with verdure, he has put commerce on every sea. He had made the earth his comfortable abode mostly by the truth of which he is master. Thus he is the glory of the world as well as its jest and riddle.

Qualification there may be without divine preparation, and such a vessel will be unfit anywhere in the realm of spiritual things.

There is a life of rest for the rest of life! "Enter into REST" is too often reserved for tombstones.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 11, 1950

LET'S KEEP OUR DATING CHRISTIAN

Scripture: Prov. 3:1-7; I Cor. 10:31

For The Leader

THERE ARE CERTAIN IMPLICATIONS in our subject tonight. First, there is dating which is definitely not Christian. And second, to keep our dating Christian assumes that there is a standard which is higher than other dating. On these assumptions, hangs the subject of the evening. Dating is as natural as the rising of the sun. People have been dating since Adam and Eve, and as long as there are people on the earth, there will be dating. Dating, at the proper age, and in a wholesome manner, is helpful to both young men and young women. From this, they learn an appreciation of those of the opposite sex, one of which will some day become their life-time companion. They learn of weaknesses in the opposite sex. They learn likes and dislikes. But we see so many young people go wrong. They seem to think that dating has but the baser, lustful accomplishments as its aim. From this sinful, immoral aspect of dating to the highest, purest, and holiest dating standards, we Christian young people must cast our lot. God must surely be our Guide in our dating.

DISCUSSION

1. TWO ASPECTS OF DATING. "Dates" resolve themselves. That is, who to date, and what to do. Paul says, "Whatsoever thou do, do all to the glory of God." That thought should cover both our associates and our activity. Our choice of dating companions is of primary importance, for in a very large measure, our "date" will determine what the activity is going to be on the date.

2. CHOOSING A "DATE." Not long ago we heard a girl make the statement, "I wouldn't be seen with him." What did she mean? Without doubt, she considered a certain boy beneath her standard of ideals. Certainly we do need a standard today as Christian youth. Some boys and some girls, have such a bad record as to their conduct on dates, that to be even seen with them at once marks you as the same type of person. So, if you value your reputation, you will not date those who have a bad reputation among your friends and parents. What you are looking for in a date will largely determine your choice of a friend. If you want money spent, a good time in the hot spots, or some shady activity, you will seek that kind of "dates," and will find them. But if as a Christian, you are looking for a Christian friend with whom to go places for wholesome activity, you will find them, too.

3. ACTIVITY ON A "DATE." Unless you are an outright "easy mark" or definitely "fast," you will go through many dates being a little bit puzzled, as to whether or not you are doing the right thing or, "going just far enough" so that you won't be classed as a "drip," and

thus lose your chances for further dates. Untold numbers of our church youth go through dates wondering how far their date wants to go, or how far to let them go. "To kiss, or not to kiss; to pet or not to pet," becomes an evening's problem to many. But, young people, it need not be a problem. If you are dating on Christian standards, your rules are outlined for you. You will do well to pick your friends from those who adhere to like standards, and who have the highest respect for the body which is the temple of the Holy Spirit.

4. SOME CHRISTIAN STANDARDS. To start with, most fellows will respect a girl who stands pat on Christian standards. They, if they are "loose," may not date you again, but as a Christian, you are better off outside their company. If a girl is an "easy mark," young Christian man, and considers you a drip, you are better off away from her, so don't worry. Find your friends among those who have the same standards as you have. You are better off alone, than on a date with one who, if given their way, would drag you into sin. As to standards, there are some so-called ministers and youth leaders who advocate "free expression" among youth. Let them dance, let them "neck," for this is the age when youth must learn right from wrong through experience. This writer does not agree! The body in which you live must be kept pure and undefiled by lust. We must respect and honor it in our dating. The strict Christian standard is definitely "hands off." If youth could see this viewpoint from the eyes of the adults they shall become, there would be a lot more happier homes today!

5. THINK FOR YOURSELF. If you are "loose" in your dating, do you think you deserve a marriage mate later on who has kept himself or herself pure and clean? If you would marry one of your "loose" friends, do you think you could ever trust each other after marriage? Don't you think it better to be "strict" in your dating code, and know that you are above reproach, and thus an acceptable mate to some clean Christian young man or woman? Do you want to be termed "damaged goods" when your wedding day comes? Would you feel happy on your wedding day, knowing you had "cheated" your mate during your dating days? Would you risk being "popular" at the expense of being known as the salt that every calf had licked? Note that all of this is largely on the physical level. Note further, that life is more than the physical, it involves the soul. Two hearts in love will rise far above the physical in their association.

6. CHRISTIAN DATING. God wants young men and young women to get to know each other. He wants their friendships to ripen into love and marriage. That is according to scripture. But let's get the progress straight. Physical expressions are to come AFTER the souls have been knit. Young people who stick to this will have no regrets. As they are pals on dates on the Christian level, sooner or later if they pray about it, they will find their souls becoming united in a way that time and eternity will never separate. Their high regard for each other will keep them "good" and "decent" on their dates. They will find much to do without indulging in the physical dangers. Then, when love has ripened, God will, through marriage, open for them a life that is happy, wholesome and undefiled. You will be thankful, then, that you dated on Christian standards.

Prayer Meeting Studies

By C. V. Gilmer



"ALAS, MY MASTER! HOW SHALL WE DO?"

2 Kings 5:13

O God, our Father, help us now,
Our blindness to perceive,
And having learned how blind we are,
May we Thy light receive.

"Lord, open now the young man's eyes,"
The prophet for him prayed,
"That he may see the angel guard,
No longer be afraid."

We, like Elisha's servant are
With dangers compassed round,
And we ourselves are helpless, too,
But help in God is found.

He sends His ministering angels down,
His people to protect,
And while we trust God's loving care,
God ne'er will us forget.

Then let us to Him faithful be,
Aye, walking in the way
That He hath for us prepared,
And do not go astray.

Thus then our life shall happy be,
Aye, walking with our God.
And safely we shall ever go,
Protected by His rod.

—Rev. James Anderson.

UNSEEN RESOURCES

Scripture: Genesis 21:9-20

Hymn: "How Firm a Foundation"

Prayers

Seed Thoughts for Discussion:

WHAT GOD HAS PROMISED He is able to perform. (Rom. 4:20, 21). But Abraham and Sarah doubted to the extent that they agreed to help God keep His promise. In stupid impatience they sinned against Hagar, and then despised her (Gen. 16:4).

As an outcast in the wilderness Hagar had not seen the well which God had provided for her and her son (Gen. 21:19). With us as well, God's loving kindness and provident care is all about us unrecognized, unclaimed and unappreciated (Psa. 68:19). Jesus sought to teach us from God's care for the sparrow and the lilies, not to doubt and shame God and disgrace our profession (Matt. 6:28-30).

With a broken heart but unbroken faith Abraham

sought to carry out the commanded sacrifice of Isaac, believing that God would raise his son from the dead (Gen. 22:5-12; Heb. 11:17-19). Like Abraham, we should offer the dearest and best that we have, for God never asks too much (Matt. 11:30). Abraham saw in the ram caught in the bushes "the Lamb of God," our substitute, bound for us by our sins and laid on the altar in our place (John 8:6). God loves to provide things just when needed (1 Tim. 6:8; Matt. 6:11, 34; Ex. 14:13).

Jacob, fleeing from home, learned at Bethel that where we are, God is there, too (Gen. 28:16). All ground is holy and every bush a flame (Ex. 3:5) as far as the omnipresence of God is concerned. Later, when Jacob said, "For with my staff I passed over this Jordan," he should have said, "With my staff and God, I passed over this Jordan" (Deut. 32:27; Heb. 13:5, 6).

When sick, rebellious and sad we would be content instead, if only we would recognize the presence of Christ (Luke 24:13-25). He is "closer than breathing and nearer than hands and feet" (Psa. 139:7-12). He wants only to dwell in our hearts through the Comforter.

Until Elisha's servant had his eyes opened he saw only the armies of Satan and not things as they really were (2 Kings 6:16, 17). Too many, like the Sadducees, do not believe in angels (Psa. 34:7; Heb. 1:14; Matt. 18:10).

"This world is too much with us." Let us not lose sight of the better world (2 Cor. 4:17, 18). Meanwhile, we have a bodyguard (2 Cor. 10:4), and we are not poverty-stricken (Heb. 2:18).



Comments on the Lesson by the Editor

Lesson for June 11, 1950

THE NEED OF REPENTANCE

Lesson: Zephaniah 1:12-18; 3:16-20

THE GREATEST NEED in the world is for man to realize his need of repentance. It was the same in the day in which Zephaniah prophesied. Men were not willing to admit that they were sinners in the sight of Almighty God. Therefore they could not think that they needed to repent, and, as we find in the first verse of our printed text, they were saying in their hearts that "the Lord will do no evil unto them." They refuse to accept the fact that they have a responsibility toward God. They do not care to look into the future and see that merely delaying the punishment that will come upon them from the hand of God, does not mean that it will never come to pass. They should have remembered that the Psalmist had said, and they, no doubt, had oft repeated it in their former worship, "The judgments of the Lord are true and righteous altogether."

Zephaniah speaks of the "great day of God," as being near. When we meet the phrase, "day of the Lord," we

can be pretty sure that it is the sign of some great event, either of judgment or reward. Small were the judgments meted out to the people in those days by the captivity of the inhabitants of the land, as compared with the great judgment before which every man must stand.

That judgment followed failure to repent and "turn again" unto God is truly shown by the events in history that are written down as the result of the captivity which came upon the citizens of Judea and Jerusalem. The reason for these punishments?—simply a failure to repent and turn around to meet God and His love and mercy.

Let us turn the spotlight on our own times and people. That many men are steeped in sin today goes without argument. They need to repent of their sin, and such repentance must cause them to change their lives and their activities. But the trouble is that this is exactly what they do not want to do—change their lives and activities.

Before repentance can really come, there must first be a realization of the possession of a sinful life. But that is not enough—one must be willing to confess that sinfulness before God and be sorry for sin; not merely be sorry that the sin has been discovered by others, either, or as someone has said, "One dare not be merely sorry that he is caught in his sinful life; but must be sorry enough to repent and not do it again." Then repentance, with "godly sorrow" becomes a reality and because it "worketh repentance to salvation not to be repented of . . ." (1 Cor. 7:10), it becomes the pathway that leads one directly to God for His mercy. Such repentance literally turns him around and heads him in the opposite direction—if it truly comes from the heart. For does not Paul say, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10)?

Therefore we may come to the conclusion that what we need today is more men dedicated to the task of shouting out against the sins of men from the very housetops, until they may see the error of their ways and turn with deep repentance unto God. That is the crowning need of our day and generation.

WITH THE LAYMEN

SOUTHEASTERN DISTRICT LAYMEN MEET

A FINE GATHERING OF LAYMEN of the Southeastern District was held in the Cumberland, Maryland, Brethren Church on Friday evening, May 5th. Although the laymen from Washington, D. C. and from the Valley of Virginia found it impossible to get there because of the great distance over the mountains, there were fine groups from the Maryland Churches, namely, ten from Linwood; twenty from St. James, and twenty-three from Hagerstown, besides a fine group from the host church.

The Hagerstown and St. James groups chartered a bus—forty-three of us—and we had a very delightful time of fellowship up and back, although the bus got hot going

up the mountains and the brakes got hot going down the mountains, causing us to be about thirty minutes late for supper. But we could appreciate much more the delightful meal the fine ladies of the Cumberland Church had prepared for us.

I might add that two of the Laymen of the St. James group were both over eighty years old and stood the eighty mile bus trip each way over the mountains with great enjoyment.

After partaking of the fine meal, we reassembled in the upper auditorium of the beautiful and well kept church for the following program, which was in charge of William Baldwin of the Host Church:

Hymn—"All Hail the Power of Jesus' Name"

Scripture—Psalm 1 Joseph Nealis

Welcome William Baldwin

Response—by members from Linwood, St. James and Hagerstown

Hymn—"Stand Up, Stand Up for Jesus"

Introduction of the speaker, Rev. S. P. Neel, by Rev. B. C. Shanholtz, Rev. Neel, retired Methodist minister of Cumberland, spoke on the Three C's of a Layman, challenging us, as laymen, to be "Courageous, Cooperative and Consecrated."

Following the challenging talk by Rev. Neel, the business meeting was held, at which time the following officers were elected:

President Isaac B. Litton, St. James

Vice President Lloyd B. Moser, Hagerstown

Secretary Roy H. Lowery, St. James

Treasurer Clay Hoff, Linwood

It was decided to hold our next meeting early in October, preferably at Maurertown, Virginia. The Laymen are looking forward with much anticipation to meeting and having a good program and time of fellowship at District Conference in June.

After the business session we all sang, "Blest Be the Tie," wished everyone God's blessing and departed for home, where we arrived quite some time after mid-night.

Roy H. Lowery, Secretary.



What's Doing
in the
Churches



REVIVAL AT CUMBERLAND, MARYLAND

We held our revival campaign April 10th and closing on April 23rd.

We were fortunate and blessed in securing the help of Brother E. I. Miller from Maurertown, Virginia. Brother Miller preached the Word each evening with power and fervor. He also showed a series of Bible pictures each evening, which were very helpful and inspiring. We also used him in teaching the Adult Bible Class both Sundays

and in the Christian Endeavor. We also enjoyed several solos from him, accompanied by Mrs. Miller at the piano.

I know that the Cumberland Brethren were wondrously blessed individually and also as a church during the two weeks Brother and Sister Miller were with us. For the immediate and direct results of their efforts, seven precious souls took their stand for Christ and the Church, and were baptized on Sunday evening preceding the Love Feast and Communion. Fifty-three communed. I understand that this was the largest attendance at Communion for several years.

It was a great blessing to administer this sacred ordinance of baptism to the seven precious ones, ranging in years from ten to fifty. One, an invalid mother, we had to baptize sitting on a chair.

Everyone was richly blessed and I know that heaven rejoices because of these labours, for the Word tells us that there is rejoicing in heaven over one sinner that repenteth.

Our personal work was not as extensive as we would have liked to have it, as we had to work under several handicaps. Brother Miller will, no doubt, give a tip on these.

The following ministers and groups were with us: Rev. Arthur Scrogum, pastor of Livingstone Church of the Brethren, Cumberland; Rev. Vernon Beekman, pastor of Wiley Ford, West Virginia, Church of the Brethren; Rev. W. S. Benshoff, pastor of Meyersdale Brethren Church, who was present one evening the first week, and on Friday evening of the second week with his Junior Choir of sixteen voices presenting several numbers. Also the Calvary Church of Cresaptown, Maryland, was represented one evening.

This is my first time of writing concerning the Cumberland work since our coming to the Brethren Church from the Church of the Brethren. We praise the Lord for the joyous reception which has been given us, not only from the Brethren in Cumberland, but across the Brotherhood where we have made acquaintances. The financial help from both the District Mission Board and the General Mission Board is deeply appreciated.

Not that we are praise-worthy for anything we try to do for the Lord's work, but we have an obligation to perform with Him. We covet your continued prayers and encouragement.

Bruce Shanholtz, pastor.



AT CUMBERLAND, MARYLAND

The day after Easter the writer and his good wife drove to Cumberland, Maryland, where we spent two weeks with those good folks and their pastor in meetings of revival. We feel that some good was done and so are encouraged to go on for Christ and the church.

The week before we commenced the meeting the pastor, Brother Bruce Shanholtz, had just moved into town from his place in the country. That took some of the pastor's time the first week, getting settled and such, after a move of twenty-eight miles. Then it also turned real cold that same week, about as cold as any time all the past winter. Besides a mechanical defect in the newly in-

stalled ceiling of the auditorium of the church forced us to the basement for three nights, and that was neither pleasant nor inviting to folks. But on the Saturday evening we returned to the main auditorium again and then the meeting really began.

The folks turned out real well and fine interest and attention were shown. The evangelist showed a set of Bible pictures each evening during the meeting and they instructed and pleased both old and young. The group was a nice body to which to preach. The sermons were graciously received and that encouraged the preacher to do his best. The closing evening, Sunday the twenty-third of April, was very enjoyable. There was a baptismal service at five o'clock and then communion service at six-thirty. All this made it a time to be remembered by both the pastor and his people at Cumberland and also the evangelist and his wife from Maurertown.

We had our home with the F. J. Beachleys and a real home it was. Every consideration was shown the visiting workers and they appreciated it to the limit. The homes of the church were opened for noon and evening meal entertainment and that was also enjoyed. Some sickness prevailed among the folks and that made it difficult for some others to do as they would have liked to do, both in attendance and entertainment of the evangelist and his partner. Our prayers are much for these good Cumberland people. They have gone through deep waters in past years and now they are seeing out real nicely.

We found some very fine workers in this field and they surely have a future now, even though not so long ago some of us were much in doubt as to what might happen. But thanks to a faithful few who would not confess defeat, they are now really on their way with new members who are really able to give a hand in making the work go. They have their church free of debt, just recently put on a redecoration work that cost some hundreds of dollars and that is all paid and they have commenced accumulating funds for a parsonage. They are to be commended and complimented for their work of faith.

The writer has known this work from its very beginning, for he it was who conducted the organization meeting years ago and he has been in touch with it all the while. And never has he been as much encouraged about it all as right now. May God help and keep that group and their good pastor going after it, as even they have been doing for some time. Brother Paul Naff deserves a lot of credit for getting things straightened out in this field: Let us give credit where it is due. Indeed we had an enjoyable time with the Cumberland folks and hope to run in on them again to have another Look-See on their field.

The usual thank offering was given the visiting preacher and that helps keep the machinery greased for further service. May the dear Lord of us all continue to bless the Cumberland church as He has been doing now for some time, and may the faithful group know that their labor is not in vain in the Lord. There were folks added to the church during these meetings, but there are some fine prospects that we feel will be coming along in the near future. For them we pray also, for they need the church and the church needs them.

So, with another word of thanks to the entire group

in the Cumberland parish, we close this almost too long letter with a request for prayers on the part of all for the writer and his wife and church group.

Brother Ed (E. L. Miller).

"APRIL IN KANSAS"

On March 29th I boarded a Pennsylvania train at Wooster, Ohio, and the next evening I landed in Wichita, Kansas, by way of the Santa Fe "California Limited" out of Chicago. This trip was to combine labor and pleasure: labor in conducting meetings for my Lord, and pleasure in visiting all my five sisters and their families, greeting boyhood friends, classmates, of grade school days, high school days and Normal school days and through contacts acquiring many new friends. Really my labors were turned into pleasures.

On Sunday, April 2nd, we began a two weeks pre-and post-Easter meeting in my old home church at Mulvane, Kansas. We had a most wonderful time together. The church was revived and several new families were won as friends to the church who will, we believe, in due time, line up with their Lord in the work there. Other than two or three evenings, when it stormed, we enjoyed speaking to fine appreciative audiences. The music was exceptionally good for that sized congregation and much credit is due the pianist, Mrs. Dwight Bishard, and the song leader, Mrs. Lucille Davis.

It was my happy privilege to be with them when their Sunday School record went over the 100 mark for the first time. The highest attendance for the three Sundays was 108 and an average of 102 for these three Sundays. Just three years ago to the month, the church which was moved into town and rebuilt was dedicated. They began their services following the dedication with only thirty on the Sunday School roll. The growth has been steady and substantial. The pastor, Rev. Wilbur Thomas, has done a very fine piece of work. My prayer for them is that they might overcome every obstacle and, with continual looking to the Lord for guidance, may verily become a light-house of power in that part of God's vineyard.

They presented the evangelist quite a nice purse over and above his traveling expenses. Thanks very much.

We closed these service with a very fine communion service on Monday evening, April 17th. One very noticeable thing about this service was that the men and boys outnumbered the women and girls. Rev. and Mrs. Cecil Johnson of Ft. Scott, Kansas, were present for this service. We enjoyed their presence very much. The Lord's richest blessings on every one who helped to make our stay in the old home town such a pleasant one.

We went from these meetings for a brief visit at Anthony, Kansas, with my wife's youngest sister and her family. By the way, this is the county seat where I got my good wife forty-two years ago.

Leaving Sumner and Harper counties we next visited for two or three days with nephews, nieces and cousins in Wichita, leaving on Friday, accompanied by my oldest sister, for Kansas City, Missouri, where I was to spend some time with my youngest sister and her family. Here, too, I visited Mr. and Mrs. Harvey Rummel and their

charming daughter, who drove me to Morrill, Kansas, early Sunday morning, April 23rd, where I filled the pulpit both morning and evening.

This was a day long to be remembered. We had good crowds for both services. We also enjoyed a carry-in-dinner at the church served in my honor. Some fifty enjoyed the delicious meal and the happy fellowship. I had left a six-year pastorate there in the fall of 1924. Rev. and Mrs. Robert Bischof are taking up the work there immediately following his completion of his resident work in Ashland Seminary in June. The good folks are getting the parsonage in readiness and are anxiously awaiting their arrival on the field. We bespeak for them a very happy and successful pastorate with these good Brethren in one of the richest farming counties in the great state of Kansas.

We are indeed grateful to our Heavenly Father who kept us fit physically and enabled us through the Power of the Holy Spirit to be used of Him in this delightful mission. All honor and praise belong to Him. May He bless His people everywhere as they wait and work for His appearing.

—A. E. Whitted, Smithville, Ohio.



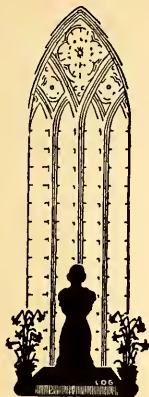
BAUSERMAN. Mrs. Nora Gillespie Bauserman, wife of Frank Bauserman of McGaheysville, Virginia, died Sunday, April 16, 1950. She was a faithful member for many years of the Mt. Olive Brethren Church, a woman of the highest Christian principles and character. She is survived by her husband and her two daughters and three sons. All of her children are likewise members of the Mt. Olive Church. The day of her death she had planned to attend services, but was stricken in the morning and died before night. A large crowd attended the funeral services at the Church, which were in charge of Rev. Oscar S. Miller due to the illness of her pastor the undersigned. Interment was made in the McGaheysville cemetery.

John F. Locke.

LaTOUR. LaVern Arthur Latour passed to his reward on Sunday, April 30, 1950, at the age of 34. He was a true Christian and a member of the Waterloo Brethren Church, having joined on August 4, 1935.

He is survived by his wife, Avis (Lamb); his parents; and three brothers. Three sisters and one brother have preceded him in death. Services were conducted by the undersigned in the First Brethren Church in Waterloo, Iowa, on Wednesday, May 3, 1950, with interment at the Elmwood cemetery.

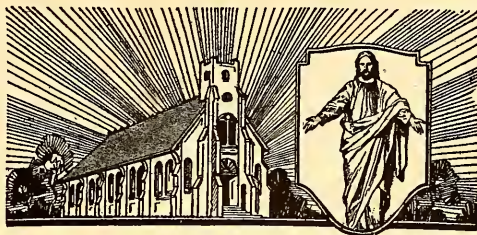
Spencer Gentle.



THE

Brethren

Evangelist



REAL PRAYER

Pray with the lips,
Set the hands softly upon the Word of God.
Fold the hands gently. Lift high your heart and mind.
And you will find He's always good and kind.

Seek quiet meditation at His Throne.
Pray not with lips alone;
God's answer comes by route of soulful prayer.
Seek God in truth: and you will find Him there.

Our God, Our Father,
Ever bends His ear and waits that He may never miss
A word we say, or thought we think.
He only asks that when we pray
We really PRAY, and mean the things we say.

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Items of General Interest

Apology. We are sorry that the announcement of the Communion Service for the Calvary, New Jersey, Brethren Church did not arrive in time to be included as an announcement. The communion was held on Sunday, May 28th.

Mt. Olive, Virginia. Brother Locke, pastor, says that the Public Service of the Mt. Olive Christian Endeavorers was held on Sunday evening, May 21st, the showing of a devotional picture, "God of the Green Hills," preceded the showing of the main picture of the evening, "Beyond Our Own," the theme of which is "world-wide evangelism."

St. James, Maryland. Brother Ankrum says that the Williamsport, Maryland, High School Choir rendered two very much appreciated numbers at the morning service on Sunday, May 14th. It is a chorus of forty voices.

From inkings which are found in the bulletin of May 21st, we are sure that it won't be long until some "building news" will be coming out of St. James. That's all we can say at the present.

Pennsylvania District Laymen to meet. We have received notice of the coming District meeting of the Pennsylvania Laymen, which will be held in the Pittsburgh Church on Tuesday evening, June 13th. The ladies of the church have kindly consented to furnish the meal at a very nominal price. For further information the Pennsylvania Laymen are asked to write the program chairman, Willis C. Blough, 7526 Kelly Street, Pittsburgh 8, Penna.

Johnstown, Penna., Second Church. Brother Leatherman says, quoting from his May 21st bulletin, "We are delighted to hear the many favorable comments on the excellent Spring Musical Festival given by our Music Department on Sunday evening, May 14th. The choirs of the church have been working diligently on this program for some time.

A Christian Endeavor Party is scheduled for Tuesday evening, June 13th, with the Social Committee in charge.

It's Another Boy. A card from Brother W. S. Benshoff, Meyersdale pastor, reads like this: "At 4:30 P. M., Saturday, May 20th, a seven pound, thirteen ounce baby boy arrived. As healthy a boy as you ever saw! Now we have three fine sons—this one is 'David Eugene.'" Congratulations to you and your good wife.

Gratis, Ohio. Brother W. S. Crick announces plans to entertain the Miami Valley Young Peoples Rally at Gratis on June 11th.

He also announces the soft ball schedule of teams composed of the five Miami Valley Churches—West Alexandria, Pleasant Hill, New Lebanon, Dayton and Gratis. Games are all to be played at West Alexandria under the lights.

We note that Brother George H. Jones, a former pastor of the Gratis Church, was guest speaker at the Gratis morning service on Sunday, April 30th.

Flora, Indiana. We note that Brother J. Edgar Berkshire has closed his pastorate at Flora and has taken up the work at North Liberty, Indiana.

Loree, Indiana. Brother Higgins, pastor, tells us that on Mother's Day corsages were given to three "oldest mothers" and to the one having the most grandchildren; the one having the most children present, and to two "youngest mothers."


Roanoke, Indiana. We note from a newspaper clipping sent us that a new Baldwin Electronic Organ has been purchased and installed in the Roanoke Brethren Church. Brother S. E. Henderson is the pastor.

Nappanee, Indiana. We glean the following from Brother Meyer's bulletins of May 14 and 21: Daily Vacation School will be held from June 5 to 12. The New Youth Department of the Sunday School held their first session on Sunday, May 21st. At the Service of dedication for babies and small children on May 21st, sixteen little ones were dedicated to the Lord by their parents. Brother Charles Munson was guest speaker for Brethren Youth Sunday, May 21st, at both the morning and evening services. Brother Meyer was the High School Baccalaureate speaker on Sunday afternoon, May 21st. The service was held in our church.

Laanark, Illinois. We learn from Brother H. A. Gossard, whose poems you all have read with appreciation, and who is a member of the Lanark Church, that Dr. and Mrs. L. O. McCartneysmith have tendered their resignation as effective October 1st.

Carleton, Nebraska. A note from Brother H. M. Oberholtzer, Carleton pastor, tells us that he has just recently

(Continued on page 14)



The Editor Thinks Aloud

"By Transcription"

TODAY WE ARE HEARING the above two words quite often over the radio. It simply means that the program is "canned," as the expression is taken, and that the personnel is not present when it is played for you over the air. That is really what you might call the following, for these lines following are not the editor's "thinks," but are the words of one who just signs himself "H," and with no other designation. But what is said is worthy of "thinking about." The "transcription" follows:

"There are frequent warnings in the Bible against the folly of formalism. It is useless to have a mere 'form of godliness' if our lives 'deny the power thereof.' Remember:

"1. That church membership is not religion. We are told that there is a sign posted at the entrance of a graveyard in Ireland which reads, 'Only the dead who live in this parish are buried here.' Can it be possible that there is a sly attempt to refer to 'dead church-members' who live in the parish, flourishing on the church-roll, being merely numerical units, only serving the ends of the church insofar as counting heads is concerned, being as 'dead as a door nail'—which is as dead as anything can be!

"2. Movement is not life. In the vision of Ezekiel we find that at one point the bones come together, were covered with flesh and skin, completing the physical body. But 'there was no life in them.' They appeared to be alive, but they were not. They were just like the ones in the Bible who are referred to as 'having a name to live,' but they are 'dead.' It is to be feared that in all churches there are those who are but skeleton Christians. They make a profession; they go through the forms; they 'have a form of godliness,' but lack the one essential—life.

"3. Appearance is not always reality. A man's zeal cannot always be taken to be a sign of his inward devotion. There is far too much of religious life that is like the practice of marking time among soldiers. They lift one foot and then set it down in the same place. They are going through all the motions of marching, but they are not going any place. So it is with many Christians. They are 'marking time,' going through all the motions, but they are getting nowhere. Someone has said that such are like 'wax-work Christians—winking and blinking, breathing and moving, but all artificial.' Spiritual life is lacking. Appearance counts for nothing with God unless real substance is there.

"4. God cannot be deceived. It is related of the Queen of Sheba that she determined to test the real wisdom of Solomon. She sent him two wreaths of roses—one real, the other artificial. She defied him to detect the genuine

without touching them. Solomon simply directed that some bees be loosed and they went directly to the real, ignoring the false. God has a way of applying His test to life and that which seems to be hidden in the false gives way to that sweetness of real Christianity in the true."

Thus the "transcription" ends. Isn't it worth thinking over?

Office Gleanings

By The Editor



Those Evangelist Subscription Expiration Dates!!!!

Again we are asking our subscribers to "Please have patience!" We are receiving a number of letters and cards relative to notices received that their Evangelist subscription has expired. Once more let us explain that many of these notices have been sent out before the renewal had an opportunity to "clear" the subscription desk. Others were sent simply because the date on the file card did not correspond with the stencil or the renewal date. In a few weeks we trust that we will have ALL Stencils bearing the correct expiration date. The entire list must be checked and the changes made ONE BY ONE. Just bear this in mind, please: If you have received a receipt post card when your subscription was sent in, either new or renewal, the expiration date given on that card is your correct expiration date REGARDLESS OF THE NOTICE SENT YOU. If there is an error on the receipt card you have received, then write us; or if you are not receiving your paper at the proper address—then write us. Otherwise, please take the expiration date on your last receipt card as the correct one, and ignore the notice received if it says that the expiration does not correspond with your receipt. THE RECEIPT EXPIRATION DATE IS CORRECT, according to our records.

ADDITIONAL PUBLICATION DAY OFFERINGS

Williamstown, Ohio, Brethren Church\$61.60
Mt. Olive, Virginia, Brethren Church (additional) 4.00
Johnstown, Penna., Second Brethren Church 20.00
Hagerstown, Maryland, Brethren Church (add.).... 33.60

PRESS AND EQUIPMENT FUND

Warsaw, Ind., Laymen's Organization (on pledge) \$10.00

When we depend upon man, we get what man can do;
when we depend upon prayer we get WHAT GOD CAN DO.

Our Own Church: What Can We Do for Her?

LONG, LONG AGO the Psalmist wrote the following words, as recorded in Psalm 122:

"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

The ancient Israelites considered the city of Jerusalem the very center of their religious worship, especially the Temple where gathered the people to do honor and show love for Jehovah God. We are told that they "wept" when they remembered the place of their worship. Through this we see that they had a tendency to be narrow in their attitude toward those about them. Their love for their Temple was merely a foreshadowing of the feeling that we should have for our church and place of worship.

In any church it is not right for us to be narrow and selfish and center all our interests in ourselves. Yet since most of the work we are to accomplish for Christ must be done in the community in which we live and in the church where we have cast our lot, it becomes, in the highest sense, right and most commendable for each Christian to love and serve his own church. We should give to every interest of the church, both local and at large, and should have a vision that is wide in its scope. But those who are most likely to be the best Christians and more useful to the world, are those who love first and serve first their own local church.

Our Church! Whose is it? Is it the minister's? Does it belong to the officers of the church? Is it the congregation's? Do we think of it as "theirs?" Is it "My Church" or do we think of it as "Their Church?" Do we say that we worship regularly, or do we calmly announce that "They have regular services," when we tell others of the church? Is the program of the church "our program" or "their program?" Do we speak of "our" preacher, or do we refer to him merely as "the" preacher? Are we in the habit of saying, "I do not like the way they run the church," or "Why don't they do more for the young people?" How can we expect to become effective as a worker in "their" church?

Our Church—what is it to us, then? It may be a large church with a fine building, a large growing Sunday School, with vigorous societies and many inspiring features. Or it may be just a small church, working in some neglected spot in God's vineyard, holding up the banner of the cross in some sparsely settled country district, or a struggling group amid adverse circumstances. But in either case it is "Our Own Church," our church home, our appointed place of worship and labor, and it is right for us to love it. The Church is the Bride of Christ. If

we want to please the Bridegroom, let us treat His Bride well.

Let us not forget, either, the educational value of the church. Aside from its chief value, in spiritual directions, the Church is a great educator. Few, indeed, realize how much they get of musical education by their attendance at church, the hearing of good music, the having to sing and take part in the service of praise. We send our children to college to get an education. They get it largely by listening to professors who lecture on special lines. Few of us realize the high educational value, from a literary standpoint alone, that comes to us from listening to the excellent sermons, talks, and addresses of ministers and other qualified workers who preach and teach. Then there are the delightful friendships that are formed that brings a spirit of the right kind of sociability. But of course, infinitely more important is the spiritual value of the church. It is the saving agency to us and our children. We get impulse from her services; comfort from her ministries; many helps heavenward, and large opportunities for Christian service.

It is our Own Church—What can we do for it? There are at least six things we can do.

1. We can give more to its support. The whole amount given to missions, church support, and general church work in all denominations would not average two cents a day per member. That is a sad commentary on the way we support the church. We CAN Give a little more!

2. We can love it more. Think more about it. Be more enthusiastic in its service. A pastor we know said that he had a young merchant in his church who "talks up" his church and pastor almost as much as he does the merchandise which he sells and often urges his customers to come and hear his minister. An invitation to attend the services of your church is never amiss, and will many times lead to those invited becoming very valuable members of the church.

3. We can be a little more loyal. Every church has its faults. Being administered by human hands, it cannot be otherwise. But we can excuse the faults and not complain too much when things go wrong. If we all could be present when the officers of the church are wrestling with the problems of finance and management, we would have more sympathy, and less of a tendency to criticize.

4. We can be quite a little more hospitable. Tarry about the door and give people a warm welcome. Even the most loyal members of the church like to receive a warm handshake when they enter the doors of the church. Invite visitors to share your pew with you; make them feel that you are delighted to have them there, even though they are but visitors. It may be that they are looking for a church-home and are only waiting to have the hand of fellowship and good-will extended to them to make them want to become one of you. They may be only strangers when they enter the doors of your church, but they may be warm friends when they depart at the end of the service.

5. Be more ready to take responsibility. A young man once said to his pastor, when he was asked to do some task for the church, "Of course I will. I used to decline to do what I was asked, but I am done declining." He had decided to do whatever he was asked to do, even though he felt that there might be others who would be more able to do it than he.

6. Find work without having to be set at it. If you see something that ought to be done, bear in mind the fact that since you see the need it is the very indication that you are the one to meet it. There is an unlimited opportunity before everyone who is a member of the church.

Why not make it "Our Church" instead of "Their Church?"

Brethren Church History

By Rev. Freeman Ankrum

John Caleb Leatherman



IN THE HUMBLE FARM HOME of Elder and Mrs. George Leatherman, between Burketsville and Petersville, Frederick County, Maryland, was born on December 15, 1852, a son whom they named John Caleb. With the birth of this lad, began the third generation of a family which was to cover one hundred and sixty-three years of relationship with the Brethren Church.

Jacob Leatherman, an Elder in the German Baptist Church, as it was called in those days, and the grandfather of John, was born in 1787 in the upper Middletown valley, and lived until November 19, 1863. At the death of Alexander Mack, Jr., Jacob was sixteen years of age. When his grandson was born, Alexander Mack Jr., had been dead only forty-nine years.

While in the main, this article deals with John Leatherman, the grand father was known as the "Walking Preacher," and thought nothing of walking fifteen miles to his home from a meeting and returning the same way the next day. He is said to have walked in his work of the Ministry nearly twenty thousand miles. He was elected to the Ministry in 1807 when he was only twenty years old. He was said to be the youngest man ever to be called to the Ministry in Maryland during the first hundred

years after Daniel Leatherman had started the churches in that state.

Jacob Leatherman, was a contemporary of Elder John Kline of Virginia, who reputedly rode his favorite horse, "Old Nell," 30,000 miles in the work of the church.

When the Civil War broke out, George Leatherman, the father of John was drafted. When he was ten years of age an accident nearly severed his foot which caused him to walk with a limp all his life. Though he was physically unable to answer the call he was forced to sign an exemption clause and hire a substitute before he was excused from Military duty. The usual fee for a substitute was one hundred dollars. It worked somewhat along the following lines. A number of young men would be standing around, and one would say, "Give me the money and I will go."

In George Leatherman's work of the Ministry he was a co-laborer with such men of strength of a hundred years ago as Daniel P. Saylor, Henry Koontz, Daniel Stouffer, Phillip Boyle, Emmanuel Slifer, David Long, Jacob Trostle and others.

In the Spring of 1853, Elder George Leatherman and family moved to the vicinity of Myersville, Maryland. In this community the subject of this article grew to manhood. However some years ago he moved from the farm and lives by the side of the church in Myersville, which he helped to build. When December 15th rolls around, if all goes well, he will start his 99th year. The writer was fortunate in having two rich interviews with this man whose life has spanned such a period of progress in National and Church History.

His mind is keen, and his health that of a man twenty-five years his Junior. When asked about the early pioneer church near Myersville, he stated, "The church was built in what was known as Millers woods. The owner of the woods said that if a church would be erected, that he would cancel the note when it was built. Trees were cut down. Slabs were split, and logs were laid up. A log would be split and a two inch auger would be used to bore holes in the half. Legs would be made and driven into these holes. These made the seats for the worshippers to use. It was all right in those days, but it would be wrong to live in a place like that now."

Some of the men who preached there in the bygone days were, Elders Gilbert, Baker and Harshman.

John Leatherman teaches a Sunday School class, and when asked what class, replied, "I teach the old men's class." "The big question now is, what are you going to church for?" he stated. He also said in connection, that, "We have thrown away too much since then," referring to the early days of the church.

In September, 1862 there came to the view of the mem-

bers of the George Leatherman household, a great host of men in Blue. John, then nearly eleven, remembers well the momentous events. The fields were filled with Federal soldiers making camp. One of the Generals came and asked if he could be supplied with a bed. He was told that he could be. George Leatherman took a candle and showed the Officer to a room. The family retired. At one o'clock in the morning a soldier came up to the house. "Hello!" he shouted. Elder Leatherman went to the door. "Is General so and so there?" "Yes!" "Tell him he is wanted in the camp immediately." Every member of the house was awakened, including the curious eleven year old John, who stated to the writer, that, "In a very few minutes the General was dressed and went to the camp immediately. My father helped him the best he could. How they went down that stony lane. I can hear them going yet. When daylight came my father visited the camp ground and went over it carefully. Here were left blankets, knives, forks and all kinds of things which the Army had hastily discarded. My father brought home a two edged knife which had been made with a hilt. I never saw anything like that until some of the boys brought one like it home from the first world war. The field which had been filled with Federal Soldiers was completely deserted." That morning was the beginning of the day when the battle of South Mountain was fought.

General Reno fell in this battle. South Mountain was West of the Middletown Valley. Mr. Leatherman continuing said, "From nine in the morning until three in the afternoon the battle raged. Men, women and children took their places on the hills to watch the battle. I was sitting on Turkey Hill. I could see the smoke from the little guns. I could see the big shells as they arched over their course. They went 'Whoop' when they struck the ground. The sound of course came after they had hit. One man came running up and said that we should not stay there as the sharpshooters would get us." "That day the Rebels were driven from the Mountain and went to Sharpsburg."

"The next day my father and the neighbors took shovels and went to the battle field. I wanted to go but was not permitted to do so. A chum of mine just a little older and somewhat larger, (I was a little chap) went. I cried to go but was not permitted to do so. I was told what was done. A pit was dug and nine men laid side by side. Then the tenth man was laid across the feet of the nine. Blankets were put over them and then they were covered with dirt. It took a day to dig one of the pits. They have all been removed since then.

"Neighbors helped take the wounded to Middletown. Every church was used for a Hospital. My mother and other women took baskets of food to them. I went along. In the big Lutheran church (It is still in use today—Author) on each seat there was a wounded man. They were also on the floor. Surgeons were operating upon men, on the Pulpit platform. I walked down the aisle and a soldier who had had one leg removed, the stump very conspicuous, looked up at me and recognized me. I felt good that I was recognized by this soldier. I appreciated it."

"People came to our home from Washington County, Maryland. They would bring their horses to keep them

from falling into the hands of the Rebels. They would help with the harvest while there."

"My father went scouting to see if there was any danger. A report came that the enemy was coming." George Leatherman and many of those who had come, left with their horses and went to Harrisburg, Pennsylvania. There was less passing to and fro in the Middletown Valley, North and South, than there was in the Cumberland valley of which Hagerstown was the apparent gateway.

The only slave holder in the community was George Blessing, a very religious Northern sympathizer. He stood guard over his barn when two men came for his horses. He fired and one of them fell from the saddle. Picking up the wounded man he placed him in the barn. The Rebels came and said, "We will burn your barn if we do not get the horses." "Go ahead if you want to but it is being used as a Hospital for your men," said Blessing. "We will bring up Artillery," they said. Blessing did not have the support of his family, with the exception of a sixteen year old daughter. The Union heard of his brave stand and sent sixty soldiers to guard the property. He lined them all up in the morning and read a Psalm to them, and then made them kneel upon the ground while he led in prayer. George Blessing however had freed his slaves before Lincoln had issued his proclamation. Blessing, though not a member of the German Baptist Brethren Church, held to many of its principles.

John Leatherman was baptized in 1873 by Daniel P. Saylor. He stated that, "Elder Saylor lined us up on a seat and talked to us for some time admonishing us in regard to the future life, and instructing us. You preachers ought to do that today. I knew him from the time I was eighteen years of age as long as he lived. He not only baptized me but married me. He was a man of firm convictions. I do not believe, as rigid as he was, that he would have baptized a Politician." When asked about Elder Saylor's acquaintance with Lincoln, he remarked that, "he knew little about it."

However, it is known that Elder D. P. Saylor was a valued friend of Abraham Lincoln, and spent much time with him in Washington. D. C. Lincoln called him "Bishop Saylor." The President told him that, "he considered him capable of filling any office to which he might be called," then addressing him earnestly, said, "but Brother Saylor, I ordain you a Dunkard Preacher forever." When Elder Saylor upon one of his calls upon President Lincoln, assured him of the sympathy of the German Baptist Brethren for the success of the Union cause, he was subject to much criticism for assuming to speak for the church as a whole. The action of the Elder Saylor was the reason for bringing Article number 35 to the Annual Meeting of 1864 which was held at the Hagerstown Church, Wayne County, Indiana. The Article is as follows:

"As our national troubles, consequent upon the rebellion now existing in our country, have caused considerable difficulty in our church, and have tried our non-resistant principles, and have caused several questions concerning the paying of bounty-money, voting, etc., to come before this council meeting, what counsel will this Annual Meeting give upon these subjects?"

The answer, rather lengthy, is given only in part:

"We exhort the brethren to steadfastness in the faith, and believe that the times in which our lots are cast strongly demand of us a strict adherence to all our principles and especially to our non-resistant principles, a principle dear to every subject of the Prince of Peace, and a prominent doctrine of our fraternity, and to endure whatever sufferings and to make whatever sacrifice the maintaining of the principle may require, and not to encourage in any way the practice of war . . .

"And lest the position we have taken upon political matters in general, and war matters in particular, should seem to make us, as a body, appear to be indifferent to our government, or in opposition thereto, in its efforts to suppress the rebellion, we hereby declare that it has our sympathies and our prayers, and that it shall have our aid in any way that does not conflict with the principles of the gospel of Christ."

In spite of the criticism heaped upon Elder Saylor, he was in the main the author of the answer to the Article reproduced above in part and passed by the Annual Meeting. In the course of time, Elder Saylor regained his former high position. He was also the author of the exemption certificate prepared after a conference with President Lincoln. A copy of the certificate is given.

"Monocacy Church, Frederick County, Maryland, September 14, 1862.

"This is to certify that the bearer is a baptized member in full fellowship and communion with the German Baptist Church which teaches and practices the doctrine of self-denial, of non-resistance, doing violence to no man, overcoming evil with good . . . and therefore is conscientiously scrupulous about bearing arms and humbly prays to be exempt from Military duty."

"It is further certified that the bearer is a true and loyal citizen and will faithfully perform all other duties of a citizen by paying tribute, etc.

"Daniel P. Saylor, Ordained Elder in Charge."

Elder Saylor lived an active life and passed away in 1885. He was buried in Monocacy Cemetery, with the following words engraved on his tombstone:

"Faithful in life, triumphant in death
Gone home to the God he loved to adore."

When asked the reaction to the assassination of Abraham Lincoln, Mr. Leatherman stated, "There was considerable stir when he was shot, People generally regarded Lincoln as an outstanding man. Of course in the South some did not,"

James Quinter, one of the outstanding Dunker Preachers, was well known to John Leatherman. When asked about conditions in those days he stated, "People did not travel far. When ten or fifteen miles away from home it was necessary to stay all night. When preachers came to the community they stayed with us. James Trostle was one of the outstanding preachers who would come to the Grossnickle Church. He lived below Frederick and later went to Kansas. He said, at one service that he would not take a text, would just talk. Then when he was through he would give a chance for testimony. He said, 'The man I fear most is the man who is too liberal and generous. Tonight I have given you a number of things. Now don't

say, that fits so and so. Do not be generous, but selfish and keep these things for your own betterment. Do not give them away."

When asked concerning conditions of the days of long ago, he replied, "Changes have taken place. There was much discord and unpleasantness among the officials of the church. If not there would not have been the divisions such as the Old Order or the Progressives. People do not think as much of their opinions today as they did in those days. I would like to see the churches get together. I think that much of the trouble started with five men sitting back of the table who were filled with Jealousies. Why! In those days when men disagreed they would become fighting mad. Some of them even brought guns with them to church. That is not right. I do not think that they brought any religion along. In those days I attended an Annual Meeting at Broadway, Virginia. (This was held in June 1879—Author) I was sitting under a tree, when three men with long hair and whiskers came up to talk. They paid no attention to me. One of them said, 'We are in Virginia where our Union was divided; This may be the state which will divide our church.' 'No! Never.' was the answer from one of the other men."

John Leatherman has had an active life and possesses a progressive philosophy. He wound up the debt of the Grossnickle church, and then did the same for the Myersville church. This church has as its corner stone a block of beautiful granite brought from Schwarzenau, Germany, the birthplace of the Brethren Church. This was secured on one of his trips and presented by Robert Ridgley, an aged and now bed-ridden member of the Marysville church.

In speaking of differences of opinion in other days, Leatherman stated, "It is better to give up than to carry things too far, even if I did think that I was right. We are not justified in letting our passions get away with us."

John Leatherman was a farmer all his active life. "Now," he said, "a farmer retires. No one ever heard of a farmer retiring when I was a young man. A great many changes have come since those days." He was asked if there was more pleasure today than when he was a boy. He stated, "In my youth there was pleasure in walking five miles to church. Visits were paid which were beneficial. We were a hardy race." Asked whether he thought the world was better or worse now than when he was a boy, his answer was, "You are talking to an Optimist." In the same connection he said, "Do not let us be narrow. Why say that I am not going to plant that tree, I shall never eat of its fruit. We enjoy things which those who have gone on before have left us. The narrowest road that I could ever walk would be to say that I am only going to be here a year or two, so why do these things!"

"In teaching my Sunday School Class, I tell them," he said, "We are a favored people. Just going to church will not do any good for you. Why do you go? For what do you go? There is reason for everything." When asked regarding his nickname of Lincoln, he replied, "I formerly wore a beard. I was given the name of John C.

(Continued on Page 9)



National Sunday School Association Page

Conducted by Rev. N. V. Leatherman



The Use of The Bible by Adults

THE QUESTION OFTEN COMES, "How is the Bible used by the adults of your Sunday School?" This was asked by the leader of a group that had come together to face the problems found in the adult field of Religious Education.

The question was followed by prolonged silence, broken at last by the reply, "It isn't used!" There was laughter throughout the room, but many heads were nodded in assent.

The discussion that followed indicated that the adult groups represented by these leaders were doing little Bible reading, to say nothing of real Bible study. Among the reasons given for this lack were the following:

"They say it is not understood when read."

"They read it, when they do, because it is a duty. When a certain number of verses or chapters have been skimmed over, their recognized purpose has been accomplished."

"They read it in bits and have no understanding of the setting out of which the verses read have come."

"They say they have heard it all before and there is no reason for their reading it."

"They expect the teachers to do the studying and interpret the Bible passages for them."

"It is said to be so uninteresting; so far away from present-day life."

Is it probably true that the situation described by this group is one that exists in many of our Sunday Schools? If we are sincere in saying that the Bible is needed as a guide in helping people live today, a serious situation is faced here.

Is there still a reason for Protestants to demand an "open Bible?" Is it an open book to our people? In times past, men went to the stake for their contention that every person has a right to read the Bible for himself. Do we, as Sunday School and Church leaders of today, lay any such value on the Bible message? Are we helping to make it an "open Book?"

Over and over again we hear the statement, "This is a time of confusion." If this is true, is it not an added reason for the church to furnish leaders who are able to give an intelligent interpretation of the Bible? Is it not a time for the church to lead its people out of confusion and into a clearer vision of the vital truths contained in the Bible?

There are many persons today who are reading certain portions of the Bible for much the same reasons that would cause them to visit a soothsayer. The books of Daniel, Revelation and other prophecies are being read

without the faintest understanding of what prophecy is. It is rarely realized that the prophet is trying to help the people of his own time and is therefore speaking directly to them in terms which he feels that they will understand. However, under the hand of God, he is speaking more than he knows; and while what he is saying bears directly on what is troubling the people before him, yet through the medium of the guiding hand of God he is writing concerning those things which "will come to pass" in the future. It takes more than mere reading of the Bible to cope with the problems presented in prophecy.

Far too many times the Bible is read "by words" and not by "meaning." Prophecy is not only "foretelling" it is also "forthtelling." Because it is not approached in this manner, the enrichment of the lives of its readers is limited. Not only should the words be held sacred, but also the truths that they are aimed to convey.

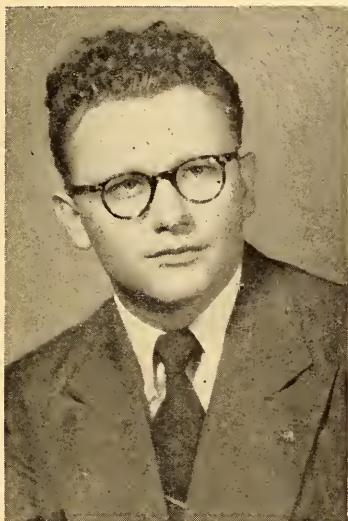
How can these conditions be changed? This is a question that is being asked by many of the leaders in the realm of religion. It is one of the problems faced by the church today. The Bible is not easy reading. It cannot be understood without some study of it as a whole; without some understanding of the times in which it was written, and of the purpose for which "holy men of God spake as they were moved by the Holy Spirit." (II Peter 1:21). And above all things, this Bible cannot be read and rightly understood except it be approached with open heart and mind, and a heart bowed in prayerful submission to the will of God.

Frequently a leader of adults will make this admission, "I do not know how to study the Bible. I can only interpret it verse by verse as I see it when I read it." Such persons have probably overlooked the fact that verses cannot be interpreted out of their setting. There can be no interpretation worth while at all that has not found its conclusions after a definite searching of every related scripture.

It is as important for adults who have not had the opportunity for Bible training in their youth, to enroll in training classes, as it is for the youth so to do. Every adult Christian, whether he be a chosen leader and teacher, ought to take advantage of every opportunity to study the Bible. Bible Conferences, training courses, reading courses, and the like should find a place in the life of every one who really "loves the Word of God." Get acquainted with God's Word, and you will become better acquainted with God, the Author.—Adapted.

A fortune without a man behind it is a misfortune.

Accepts Masontown Pastorate



Rev. William D. Keeling, who graduates from Ashland College in June, with the Master of Religious Education degree, will become pastor of the Masontown, Pennsylvania, Brethren Church, taking over his duties there on June 18th. He also holds the degree of Bachelor of Science in Secondary Education.

Brother Keeling came to the Brethren Ministry from the Methodist Church, being licensed by that denomination. He is preparing for ordination in our Brotherhood.

He has been serving two churches near Ashland as he proceeded with his education in Ashland College,—the Stuben Congregational Church, south of Norwalk, Ohio, and the Poe Methodist Church, southeast of Medina, Ohio.

Brother Keeling is married and has two fine children. Their household goods were moved to the Masontown parsonage the last of May.

Masontown has been without a pastor since Brother Freeman Ankrum resigned to take over the St. James, Maryland, pastorate.

John Caleb Leatherman

Lincoln Leatherman by the Court at Frederick." He was a frequent and well known visitor at the Court House. His standing was high among those holding the destiny of the County in their hands.

Mrs. Leatherman passed away in 1909. He said, "She was a great help to me. She taught me to read and schooled me. In fact she taught me everything I know." Though approaching within the sight of a century of life, he is still mentally progressive, and leaves worry to others. "During the period of the closing of the banks I lost \$35,000.00 and only got back \$71.00 of it. Do you

Rev. Robert Bischof Begins Morrill, Kansas, Pastorate

WAS ORDAINED TO FULL GOSPEL MINISTRY AT
JOHNSTOWN, PA., APRIL 16, 1950

Robert P. Bischof, who has just completed his resident work in Ashland Seminary, will take up the pastorate of the Morrill, Kansas, Brethren Church early in June. He was ordained to the full Gospel Ministry in his home church, the Second Brethren Church of Johnstown, Pennsylvania, on Sunday morning, April 16th. The Ordination was conducted by Rev. George H. Jones, former pastor of the church, with Rev. N. V. Leatherman, present pastor, assisting. Brother Jones is Pastor Emeritus of the Second Church, having served as its pastor for a number of years before his retirement from active service. He brought the morning message, after the service of ordination.

At the evening hour Brother Bischof brought the evening sermon.

Since the ordination was conducted in connection with the regular morning service, no special program was prepared, and it became a very effective part of the worship of the day.

Brother Leatherman says, "The Second Brethren Church of Johnstown has cause to rejoice in the ordination to the Christian ministry of one of her own boys, now a splendidly trained gospel preacher."

Mrs. Bischof, the former Beatrice King, daughter of Rev. and Mrs. L. V. King, of Elkhart, Indiana, is a Registered Nurse and has been serving in this capacity in the Samaritan Hospital of Ashland.

Brother Bischof has been serving the Greenwich, Ohio, Congregational Church, which has been served by a number of our ministerial students, for the past year, which gave him a fine experience. We bespeak for him and his wife a successful ministry in the work at Morrill, Kansas.

The grace of God in the heart restrains the haste of youth, purifies the ambitions of manhood, and delivers from the bitterness of old age.

know that men lost their lives over things like that? Why! I never took the thing to bed with me." "Appreciation is worth more than credit," he stated, in his outlook on life.

Of the three boys and two girls to grace the home, they all live close to their aged father. One son, aged seventy-five years, lives across the street from him. Two daughters live in the same town, and a son not far away in Frederick.

"A Church ought always to be doing something, even if it is only painting a Sunday School Room," he said. Perhaps in the philosophy of this man we can find the key to his long life.

Ashland College "Ten-Year Plan"

By Art Petit, Director of Public Relations

THE ASHLAND COLLEGE Two-Year plan of education is a definite part of the Ashland College Ten-Year Plan of Expansion. It is a unique educational opportunity. It has long been known that for a large number of young people, two years of college is desirable. Some young people and their parents can see the way clear for two years of education, but four years would be a financial improbability, if not an impossibility. A number of other young people intend to enter vocations for which two years would be sufficient. For others, the highly specialized courses of the junior and senior years would be undesirable.

It is to be understood quite distinctly that this new plan will in no way interfere with the regular four-year courses on the campus. The degrees of Bachelor of Arts, Bachelor of Science in Education, Bachelor of Science in Business Administration and Bachelor of Music will be awarded as always. In fact, it is expected that a number of students who enroll for the two-year program will later transfer to the degree program. The degree granting power of the college is being guarded very jealously and will under no conditions be surrendered because of this new curricula.

The two-year plan will consist of about three-fifths core material, such as several courses in English, one in science, one in history, one in music, one in art appreciation, one in Bible, and a number of others. The other two-fifths of the student's work can be elected. Most students will elect to explore a vocation during their two years.

The elective subjects may be taken in a number of fields. For example, those girls who expect to accept jobs in offices can qualify by taking elective courses in Stenography. A number of boys expect to become salesmen, or to own their own businesses. They can elect accounting and marketing among other courses. Music, Radio Broadcasting, and a host of other vocations, for which college is desirable, will be available for these students.

Perhaps the opportunity with the most appeal will be that of Home Making. In this alternative, girls can elect such classes as textile selection, food selection, dietetics, and a number of others. The feature of this curricula will be a demonstration home where several of the girls will live for a number of weeks and will have to manage the home on the amount of money which will be allotted to them. Since almost all of the girls attending Ashland College marry sooner or later, this is an attempt to be practical and realistic. Incidentally, students in the degree program may elect these classes also. Many of the details of the Home Making curriculum await the arrival of an instructor for that department.

The first students will enter the two-year program in September 1950. At registration, no distinction will be made except in the color of the card on which their reports are kept. This will merely mean that in Ashland

College some students will have their vocational objectives set at two years and others at four. In athletics, musical organizations, clubs, class offices and all other campus activities, there will be no distinction.

At the end of two years, a certificate will be issued. Just what the title of the certificate will be is yet to be determined. Since this program is so new, no other college in Ohio having instituted it with the exception of Ohio University, the committee has not had time to investigate the possibilities. Recognition of having attained the educational objective will be a feature of commencement.

The classes which the two-year program participants will take will be essentially the same as those of the degree students. If the two-year people carefully follow the prescribed curriculum, and if they do not change their fields of concentration, it is possible for them to continue to degrees.

Perhaps readers of the Evangelist will know of someone who should be in this program. If they will write the college, there are a number of brochures and some other information which can be sent to them. The college Public Relations Office will appreciate any help which can be given in publicizing this revolutionary program, or in getting the college in contact with those who should enroll under it.

How to Make Delinquents

By Judge Phillip B. Gilliam

(Juvenile Family Court, Denver, Colorado)

(The original ten rules were composed by William Q. Harper, Director of Probation, Winchester County, New York. Others were added by officers of the Juvenile Court of Denver.)

If the instructions given here are carefully followed, we guarantee that your child will become a delinquent and subsequently be tried in a juvenile court. If found not guilty, we will be glad to return him for further training, because we are certain to get him eventually. This formula is almost infallible.

"Don't give your son any religious or spiritual training. Merely take care of his bodily needs.

"In his presence, don't be respectful of womanhood, or of law and government. Belittle 'dames' and the courts, the police, public officials, the school, the church, and business. 'It's all a racket!'

"Never look for the real cause of untruthfulness in your child. You might discover that he learned the art of lying from you.

"Never try to answer the endless 'Whys' and 'Hows' of your children, because it pays to be ignorant.

"Be sure to humiliate your child in the presence of his friends. It adds to his respect for you.

"If a conflict in wills arises between you and your child, don't try to reason with him. Knock him down. Your father was boss of his home, and the kids may as well learn the hard way.

"Don't have any constructive discipline. Disagree with your wife or husband in the child's presence, so the child will not learn on whom to depend.

"Be sure to criticize departed guests in the presence of your child.

"Never give your child a reason for the commands laid upon him. Let him guess.

"Don't consider his educational and emotional development as a parental responsibility. What are schools for?

"Don't let him discuss his plans, problems and pleasures with you. Be too busy, so he won't develop trust in you.

"Don't open your home to his companions; they will muss up the place. Don't be concerned as to where he spends his free time.

"Don't teach your child to be tolerant toward people who differ from him in race, creed or color. Teaching unfairness toward others will develop a bad citizen.

"Don't give him an allowance; he might learn how save or spend. Don't ask him to give to community needs or services. 'Dig down,' yourself; that's the easiest.

"Don't be calm and poised. Be shocked and explode when he tells you he has done something wrong. Then he won't confide in you the next time.

"Don't make a pal of him. Go alone to your sports and entertainment. He would only be in the way.

"Always buy your children the most expensive games and toys, because if you get them something simple they might have to use their own imagination, and who wants that side of a child developed?

"Be sure to keep your home from being the center of cheer. Make it a dumping place for your grouches.

"Be sure and forget the promises you make to your child. He will forget the promises he makes to you later.

"Never praise your child for any worth-while effort; he might try harder to please you next time.

"Never give your child any affection or tell him that you love him. You don't want him to think you are a softy.

"If you forget all the above, remember this: Be a poor example yourself. Follow the rule: 'Do as I say; it's no one's business what I do.'—The Clipsheet.

WE TAKE A LOOK AT OUR OWN COUNTRY

"Talk that he is a 'blue nose guy' is not going to stop Governor Luther W. Youngdal from continuing to 'apply Christian principles to politics.' That is what he told two hundred religious leaders attending the 90th anniversary dinner of the Minnesota Council of Churches convening in Minneapolis recently. The governor reported that he had developed a 'skin like an elephant' as a result of attacks made upon him for his insistence on strict law enforcement. He said he had been called a dictator simply because he had insisted on the enforcement of such laws as forbidding the sale of liquor to minors.

"Fighting for Christian principles in government makes it possible for him to 'sleep better at night, and you don't have to worry about what people have to say about you either.'"

» » » » Our Poet's Corner « « « «

EQUIPT, WHY NOT WORK?

H. A. Gossard

(Note: I am especially desirous that the scriptural references that appear with this poem be read with each of the verses, or even in preference to the verses, since it is around these scriptures that the poem was built.—H. A. G.)



God gave me Life that I might give
Of it that others, too, might live . . .
(Acts 15:36)

He gave me Hands that I might bear
Something to those that need my care . . .
(Matthew 23:4)

He gave not only hands, but Feet,
That I might run His errands, fleet . . .
(Romans 10:15)

He gave me Eyes that I might see
The blessings He is giving me . . .
(Matthew 13:9)

He gave me Ears that I might hear
The message of His Word, so dear . . .
(Matthew 13:43)

A Heart He gave me, that I might
Use it to love Him with delight . . .
(Matthew 22:37)

A Mouth and Tongue he gave that I
Might tell of Him, He sent to die . . .
(1 Timothy 1:15)

Life, Hands, Feet, Eyes, Ears, Heart, Mouth, Tongue,
These used for Him will keep me young . . .
(Psalm 103:5; Isaiah 40:31)

And as I travel down the years
With Him, I'm safe—no need of fears!
(Psalm 23:4)

If clouds across my path should lie
I'll journey thru to Him on high . . .
(Ecclesiastes 11:4)

Equipt for service, please, O God,
Give me "Thy Staff" to onward plod . . .
(Psalm 23:4)

For if I humbly walk with Thee,
I'll reach Thy Blest Eternity . . .
(Genesis 5:24; 6:9)

Where, when I stand for judgment, I
Will have no need to frame a lie . . .
(Matthew 21:28-31)
(Acts 5:1-4)

—Lanark, Illinois.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 18, 1950

WHAT PRICE GAMBLING?

Scripture: Mark 17:22; I Kings 3:5-12; I John 4:2-5

For The Leader

THROUGHOUT THE LAND TODAY, gambling is on the increase. Everywhere you go, you meet up with it in many varied forms. Many young people consider that it is quite right to gamble. These become the adults who will risk all they have in gambling. Such a powerful force, holding such a place in our nation, must certainly have a cause for existence. That cause is the greedy, lustful, sinful desire of risking all you have to get even more. Gambling is not just around the tables of the big casinos, or at the race-tracks. Gambling enters into your homes on raffles, chances, penny-matching, etc. We hope it isn't true in your case, but often gambling takes place right around the card table at home. Since the passion of gambling keeps getting a tighter hold on people, it is expedient that we consider the subject, learn to recognize its subtler forms, and seek to combat its ever present dangers that assault us on every hand.

DISCUSSION

1. WHAT IS GAMBLING? Gambling is the risking of a certain bit of personal value, in the hope of obtaining many bits of value which have been risked by other individuals. A boy who plays marbles "for keeps" risks his own two marbles in the ring, in the hopes that he might win the other six marbles the three other boys put in the ring with his. Each boy has the same thought of winning. None expect to lose. Theoretically, they are enemies, each scrapping for what the others have put in the ring. Somebody wins; somebody loses. It may be an innocent game of marbles, but the mortar is being hardened in gambling patterns for life. Persons who gamble cannot be friends, for they are after each other's property. They are seeking to defraud one another for their selfish gain.

2. WHAT GAMBLING DOES. Far greater than the loss of material values, is the loss of all that is fine and beautiful in life. The sinful traits which causes us to buy a chance-ticket, or play a game of cards, with "stakes," destroys many things within us. We lose our fine appreciation of respect for other people. They exist, to us, for only what we might steal from them in gambling. We lose our trust of others, for can you trust a person who is seeking to steal from you? You lose your self-respect, for in stealing from others in gambling, do you think they can have respect for you? The baser, animal instincts are aroused to a fervent heat as the tension of the gambling game mounts, leading to murder, robbery, drunkenness and ruin. They tell us that in the days of the gambling ships off the shores of California, that people

would fill the shore-to-ship boats, with lots of money and high spirits. After hours on the ship, and losing everything, they would start with the boats back to shore. There, in the darkness of the night, one, maybe, two, often three or more, would slip quietly over the back of the little boat, to sink beneath the waves of the Pacific.

3. FORMS OF GAMBLING. We have already mentioned a few. Others, are matching pennies, playing bingo, taking chances on cars and other prizes, and horse racing. Others are raffles, even in the name of charity, or a "good cause." Poker playing, card playing, slot machines, punch boards. Yes, anything for which you lay your money down at the risk of not getting anything in return is gambling. Whether it is done by a church or a diseased gambling den on a side street, it is still gambling. Perhaps there are other forms of this sin which we haven't yet learned about, but these should suffice to show you the wide-spread danger gambling presents to us.

4. AREN'T SOME THINGS ALL RIGHT? "But isn't it all right to buy a few chances on a turkey my school is chancing off?" The guy who gets the turkey will surely think so, but what about all the rest of you who lost your quarters? Deep inside, you'll swear softly, you'll suspect trickery, and a little bit of hate will develop. Next time, you'll play bingo. With your corn and cards, you'll lose. Well, the fellow calling the numbers "knew" the cards of his favorites. They won and you lost. The next time you'll play cards, the curse of youth. You'll put in a dollar, so will the other three players. You win this time. So, the others softly curse you and secretly suspect you of not playing fairly. So, next you go out and "play the horses." You'll waste hours of your time scanning racing sheets, and making bets. Win, or lose, you still lose. No, friends, there are no forms of gambling that are "all right." For it is a sin that breeds all the hatreds and foul sinful diseases of the soul.

5. CALLING A HALT. God wants us to keep ourselves pure and clean. He wants to keep us fit vessels for His service. Greed, hate, and cursing, the after effects of gambling, cannot have a place in Spirit-filled lives. So, next time you are tempted to "take a chance," "buy a raffle ticket," just tell the people that you don't gamble. That'll fix them. Just to show you what we mean. Years ago an incident occurred that left an indelible impression. We remember a woman of our community, not too well fixed financially even though her husband was a hard working man. With her several children on Saturday night, we saw her at one of those hell-cursed street carnivals. She was buying tickets on a spinning wheel. Two and three at a time at 25c a shot. She had her eyes on a nice ham that hung before her. Somehow or other, her numbers didn't come up. We know for a certainty she put her last 50c on two more chances on the wheel. We'll never forget the expression on her face when the wheel stopped on someone else's number. No ham, no money to buy food for the next day. We couldn't help but feel she had spent her Saturday night grocery money trying to get that ham. It was a relief to go home to a home where the grocery money went for good food and meat for hungry mouths. Next to drinking, gambling is the greatest curse of human lives. Remember—you don't win when you gamble—no matter what the chances are. As a Christian—stay away from every form of gambling!

Prayer Meeting Studies

By C. Y. Gilmer



MY CALVARY

By Matthew Biller

I came alone to my Calvary;
The load I bore was too great for me;
The stones were sharp and pierced my feet;
My heart was faint with toil that day,
So I sat down to think of an easy way.
Loomed sharply before me, the tortuous trail . . .
No use to try, I would only fail.

I turned back in sorrow, clothed with defeat,
To easier highways with scenery more fair.
Yet a moment I lingered watching there,
As I held my gaze on the flinty side
A MAN came up to be crucified.
He toiled all the way of that painful road;
The cross He bore far surpassed my load;
His brow with thorns was pierced and torn,
His face had a look of pain and was worn.
He stopped. . . for a moment . . . and looked at me . . .
I followed in rapture to Calvary.

MY SACRIFICE

Scripture: Colossians 1:24

I CAN ADD NOTHING to my Saviour's all-sufficient sacrifice (Heb. 10:12, 26). Gethsemane, Calvary, the ministry of reconciliation are complete (Rom. 4:25). Yet we are to "fill up that which is behind of the sufferings of Christ." The King must have ambassadors (2 Cor. 5:20). The gospel must be heralded throughout the world (Mark 16:15, 16). The Christian faith involves sacrifice (Luke 9:57, 58). To be ministers of Life we have to "die daily" (1 Cor. 15:31). The Christian's cross is the hardship occasioned in his getting the gospel spread. It may be persecution and privations (2 Cor. 11:24-28). Faithfulness demands a price (1 Peter 2:20; 3:13-17). In Christian cross bearing the Lord was our example (1 Peter 2:21-23).

We are to share in the sufferings of Christ (2 Tim. 2:12; 3:12). We are to be partakers of the affliction of the gospel (1 Tim. 1:8). "In all their afflictions He was afflicted" (Acts 9:4, 5). So we are moved by the suffering of saints (2 Cor. 11:29). When our sympathy for suffering saints loses its pang, the cross we are bearing is too light to represent our Christ. We are sympathetic ministers, having fellowship with the sufferings of our Lord (Phil. 3:10). The noble missionary on furlough wishes to return because he cannot sleep for thinking of the spiritual neediness of the heathen. We are so hardened by the daily reports of sin in the news that we are not haunted by the wails of the orphaned and the damned.

But no Christian service can be fruitful without being baptized in the spirit of suffering compassion. "Put on, therefore, as the elect of God a heart of compassion." Be sensitive to Macedonian calls.

Let our prayers in behalf of the lost bleed with sacrifice. "Have we felt the painful fellowship of the pierced hand?" Paul agonized in intercession (Gal. 4:19). Real intercession and supplication demands a sacrifice (Isa. 53:11). Paul went back to stones just as Jesus did (John 11:8; Acts 14:19, 20). Are we familiar with the road that leads back to stones? (1 Thes. 3:4). Do we "glory in tribulations" (Rom. 5:3)? Are we glad to "spend and be spent" (2 Cor. 12:15)? If so, why (Rom. 1:14; Gal. 2:20)?

Read again the blessedness of cross bearing in Rev. 7:13-17; Matt. 5:10-12; 16:24.

Song: "All the Way to Calvary."



Comments on the Lesson by the Editor

Lesson for June 18, 1950

WHOLE HEARTED RELIGION

Lesson: Malachi 2:10; 3:7-10; 4:5-6

SOMEONE HAS SAID, "All of life is to be lived with a reverent sense of responsibility." But that "responsibility" is to more than toward the material aims of life, it must have for its ultimate goal the evident fellowship with God as well as fellowship with men.

Men in the field of business are judged largely by their honesty and integrity—how they meet their financial obligations, and how trustworthily are their promises. Is it so strange, then, that our religious experiences and relationships should be largely judged by this same standard of measurement?

We are to think about "whole hearted religion," and what it entails in its bounds. Our lesson text in Malachi points us to the broken covenant of the Israelites, which was manifested by their "treacherous" dealings, one with another, and the "profaning" of the covenant which had been made long before between "their fathers" in Israel and Almighty God. These things were evidenced by the fact that they were "gone away" from the ordinances set forth by God Himself.

But God, as always, pleads with them for their return, and through the lips of His prophet, says, "Return unto me and I will return unto you." Will you note how modern is their reply? They say, "Wherein shall we return?" That is to say, "Now, just where is it that we have gone astray? Why do you ask us to return? Why, we have never gone any place! Where shall we begin?"

Will you notice how very quickly God gets at the very

seat of the matter? He says, "Ye have robbed me!" And, all surprised, these people are saying in their hearts, not aloud (and God seeing with their hearts, interprets)—"Wherein have we robbed thee?"—and He gives the answer even before the question is formed by word of mouth: "In tithes and offerings!"

It is quite difficult to understand why men and women find it so hard to realize that an all-wise God asked His people to bring Tithes AND Offerings. In God's economy the "Tithe" is the "obligation"; the "Offering" is the "expression of thankfulness" which one should have over and above the "ought" of the tithe. Even the United States Government recognizes the difference and permits the exemption of 15% on the income tax returns: that is the tithe—10%, plus an additional 5% allowed to cover the offering.

Malachi 3:10 is a two-pronged scripture—it tells of man's obligation and God's reward. "Bring ye all the tithes into the storehouse . . ."—obligation; "I will pour you out a blessing . . ."—God's reward. Whole hearted religion has its roots in, first of all, the giving of one's most cherished possessions. The history of such surrender is that God always gives back more than we give to Him and His cause. Does not Jesus say in the Sermon on the Mount, "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over . . ." and did He not mean it?

The question that should come to each of us personally is, "How is this particular lesson related to me as an individual?" For after all, our Christianity—our religion—is a personal thing. It is not answered by pointing to what the other fellow is doing, but by turning the searchlight of God's Word inward and letting it point out our every weakness, and stir us to a greater endeavor in His behalf. Let our religion be "whole hearted!"

MAKING OUR RELIGION VOCAL

When alive and well directed, the prayer meeting of the Christian church is a superb stimulus to religious growth and development. Study classes, or lectures by outside speakers, can never take the place of the democratic assembly in which all members of the church have the opportunity to express their thoughts.

A prominent church woman has stated that her conversion at the age of sixteen was due to the simple testimony of an old man in prayer meeting who stood up and said, "I haven't many days left on earth. But I am ready to depart whenever my Lord calls me home." Listless and disinterested in her Christian life before, the young girl turned around to look at the old man's face. She was so impressed by the shining look of peace and majesty there that she decided to become a follower of Jesus Christ.

Every Christian, however embarrassed and awkward in speech, should learn how to testify in the old-fashioned sense. Vocal utterance of our faith strengthens our inner life. Still more, it is a means of persuading others to accept Christ as Lord.

THE PREACHER COULDN'T SPARE HIM

A certain well-known preacher was once fiercely opposed during one of his pastorates, by an infidel in the town, who was a leader in all opposition to religion, and took too much satisfaction in discovering inconsistencies in the lives of church members, and in publishing them through the neighborhood.

For some reason he decided to remove to another part of the country. Meeting the pastor one day, he said, "Well, I suppose you know I am going to leave town, and I suppose you will be glad of it."

"Glad of it? Why no," replied the pastor. "I shall be sorry to lose you. You are so useful to me in my work that I hardly know how I can spare you."

The man was taken much aback, and asked, "How is that?"

"Why," rejoined the pastor, "every time a sheep gets its foot out of my fold, you bark from one end of the town to the other. You are the most useful watchdog that I ever knew."

Items of General Interest

(Continued from Page 2)

returned from the hospital where he submitted to a surgical operation. He says, "I seem to be getting along very well. I am sitting on a chair as I write this letter (May 8th) and I am feeling fine."

Milledgeville, Illinois. We note that Brother D. C. White gave the address at the High School Vesper Program on Sunday evening, May 21st. The service was held in our church. Brother White reports that there were six of the graduates from the Brethren Church.

Stockton, California. We quote from Brother C. E. Johnson's bulletin of May 21st: "On last Sunday there were a number of Mother's Day Corsages left at the close of the service. The Woman's Missionary Society wish to thank Sister Floyd who gathered a number of roses to add to the corsages and took them to the hospital and presented them to the sixty-four aged women confined there. The nurses in charge have given testimony of the joy brought to these, in many cases, forgotten mothers." That was a fine thing to do.

An Invitation: Recently the editor received a note from Raymond R. Peters, General Secretary of the Church of the Brethren General Board, giving the date of their Annual Conference, to be held at Grand Rapids, Michigan, and extended an invitation to any who desired to attend. The dates are June 13-18.

If the world of tomorrow is to be a world of peace, it must be a world that gives diligence to the Prince of Peace.

The only respect some persons have for the Lord's day is to wear their best clothes.

Spiritual Meditations

Rev. Dyll Belote

PRIDE OF NAME

Ezekiel 36:23. Read 36:16-27

I BELIEVE FEW PEOPLE realize the responsibility each of us has for the keeping of another's good name. It is in the harm done to the good name of another that the sin of gossip lies.

We bear our parents' name, and our conduct will either bring shame to that name or else add luster to it. What a shame to bring disgrace, and what an honor to add glory to that name.

We bear the good name of our community. Do you remember Nathaniel's cynical question concerning Jesus: "Can any good thing come out of Nazareth?" It must have been that Nazareth had a rather "shady" reputation. But I think I hear Nathaniel ask another question, after he has become acquainted with his Master, "What kind of a city must Nazareth be, out of which could come one like Jesus?"

We bear the good name of our employer (if we work for another). Good goods, honest weight and measure, courteous service; these are the good merchant's "merit badges," and those who would find employment with him must observe these rules.

We bear the good name of our country. How unfortunate it is that many times those who visit in other lands seem to consider themselves free from the moral obligations of their homeland, and furnish the cartoonists with the suggestion for the uncomplimentary caricatures that appear of our "Uncle Sam" in foreign publications.

Christians bear in their keeping the good name of our Father God. No obstacle impediment lies so threateningly across the roadway of faith as the insincere character of some who call themselves "Christian." "Ye are my witnesses," said the Saviour; and the unanswerable argument to attacks on Christianity is the character of the sincere Christian.

Our good name will add to the power of another's name—if we have a good name, and vice versa.

Sixty-third Annual Southeastern District Conference of Brethren Churches

to held at

The Bethlehem Brethren Church

Harrisonburg, Virginia

June 20 - 22

Program in next issue

Travel Flashes

Dr. Charles A. Bame

Another Trip?

Sure as you live. I'm taking trips almost every day and in most of them the same lady sits by my side wondering if she can "take it" and then returning in most instances "better off" than when she started. This one was for almost, if not fully, 500 miles. And was I astonished when one of my good friends here told me when I had returned, "I never drove that far in my life." Did that take me off my "pegs?"

We Had To

"Doctor's orders" and since the main visit was with a doctor brother in his lovely home with his gracious wife—a mighty good cook and good company—with the first good "slant" I had to know what television is like, with plenty of chores to keep one out of mischief and with his pronouncement of splendid health and vigor—well, who'd not enjoy a trip like that? It was his orders that I followed to return to Ohio for a rest that made the trip imperative. With doctor bills never rendered, "bed and board furnished" it was not hard to do.

The, Too-a-Side Trip

Another "cyshay" was an invitation to give the keynote address at the Ohio Prohibition Convention which I so gladly embraced. "Cry aloud and spare not," fellow preachers, for as we study the decline to oblivion and 2500-year lostness of the children of Israel, it stands out as the nose on Jimmy Durante's face that drinking and lying were two of the ghastly sins that skidded them. And today there is but a single individual in prominent public, political life in our country of whom clean living and outspoken honesty is admitted. In different words, one does not need many clues to discover who is the most fearless of great men of whom people think when we say honesty, fearless and clear thinking as to what America was, is, now and is approaching. If that many clues does not tell, I'll give you but one more: he is from Ohio and if you can't guess now, no use to tell anyway!

Such A Reporter

I had not been in Columbus long until a reporter encountered me to ask what I expected to say; how many would be there; what we hoped to do in such a time as this and then, after he had taken down about all the "points" I expected to make and discovered that I had twice been named by my "party" as candidate for governor of Ohio—of all things asked my age! Did he get it? Guess again! If anything makes the jugular vein in my neck stand out and my face get a red color it is to have someone intimate that I am about as old as Methuselah and that "the last sad rites" are to be said over me very soon—the sooner the better! So, just this hint: look at me and read where I go and what I do if you think I am about to pass on.

Afraid?

Not a whit! I'm sure that the next minute after I breathe my last here, will not be as good as the first "on the other side." I accept Paul's dictum as sure as death: "To depart and be with Christ is far, far better." Phil. 1:23, by Weymouth. But after a drive of hundreds of miles, to be met with the palliating, patronizing air of "Well, doctor, how are you, anyway?" I feel like saying look at me and see what I have done and am doing. Who else in our ministry drove 15,000 miles (as I did last year) never more than 250 away, ten miles to church and back without missing but one Sunday, would like often to be met with, "Well, preacher, how are you?" Not me!

Sure my crowd is fast passing to the Beyond and who does not bemoan the early passing of good and great preachers like Gnagey, Mackey, Tombaugh, Baer, Rensch, Schutz, Beachler, J. Allen Miller and others, men whose leadership and steadfastness meant so much to the life and ministry of the gospel in our little group. Their places have not been filled nor can they be. They can be occupied, but their loss of many years measured to some of us then younger, but now beyond the age of their passing should be recognized without base insinuations that some vigorous people live to be 100 and still have not become stale, senile nor useless.

Back Home

Of course, with catching a severe infection while watching a ball-game "on the Hill-Top," losing out some three days of our "vacation," we came back feeling that our own bed was a nice place to sleep and 104 in Sunday School which we had been unable to reach for two years but now has become regular, right out in the good country where the eggs are fresh, the rhubarb pulled right out of the ground, the mushrooms bursting and bulging right before your eyes (when you can see them) the fish wriggling on the end of your line and the trees full of bloom even on the roadside and the lawns and fields carpeted with the nicest green eyes ever beheld—well, that's about as good as one could well wish, not? No church fusses, no divisions, none over-ambitious to show off, with good programs always forthcoming and showers freshening all, every few days and the sun gleaming to prove that God never forgets, who asks for more? "Summer and winter shall not fail" (Gen. 8:22); "the mercy of the Lord endureth forever" (Psa. 118:1, 2, 3, 4); "They that trust in the Lord shall be as mount Zion, which cannot be moved but abideth forever. As the mountains are round about Jerusalem, so is the Lord round about his people from henceforth even forever" (Psa. 125:1, 2), "Praise ye the Lord, all ye nations: praise him all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord." (Psa. 117).

—Wabash, Indiana.



News From Our Churches

CARLETON, NEBRASKA

The enthusiastic interest of our women in the affairs of the W. M. S. is the outstanding encouragement of the Lord's work in the Brethren church of this place. Their monthly meetings are well attended, their business meetings well conducted and their devotional programs are interesting and inspiring. They find much delight in all-day quiltings, held at various homes. The attendance has been as high as 25 or 30, with two quilts being stitched at once.

The girls of the S. M. M. are also very active. Their membership is much smaller, but they are faithful in attendance and participation. They enjoy their programs and activities.

Our Layman's Organization still survives, but has not become very active yet. However, "where there is life, there is hope," and we continue to hope for an awakening among our men. So far we have not been able to effect an organization of a Boys' and Young Men's Brotherhood, but pray that it may yet be a reality.

Beautiful floral decorations and special music by a ladies' choir added much to the joy of the Easter morning worship. Two infants were consecrated with an impressive service. A play, entitled, "He Is Risen," was rendered exceptionally well in the evening, in our church, by a group of young people from the Church of the Brethren, the Methodist church and the Brethren church.

The Love-feast was observed Lord's Day evening, April 30. The annual Mothers and Daughters banquet was held in the basement of the church, Thursday evening, May 4. The annual Public Service of the W. M. S. was held May 7, at the time of the usual morning worship. Mothers' Day was observed with a very excellent program by the Children's Division of the Church School. Plans have been made for a two weeks' Vacation Bible School, beginning June 5. The pastor is recuperating nicely from recent surgery and a brief period in the hospital. In Christ's name we press on. Pray for us.

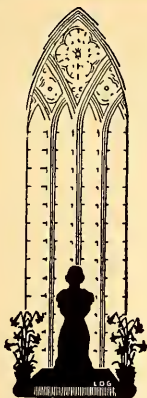
H. M. Oberholtzer.

Wedding Bells

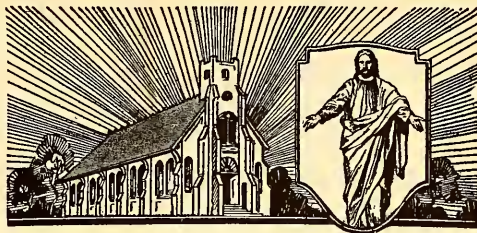
BETTY—DUDGEON. In the Brethren Church, Carleton, Nebraska, Lord's Day afternoon, January 15, 1950, Allen E. Betty and Miss Naomi Dudgeon were united in marriage by the pastor, the undersigned, with a beautiful and impressive double ring ceremony, in the presence of a large number of relatives and friends. A reception, in the beautifully decorated church parlor, immediately followed. May God richly bless this happy union.

H. M. Oberholtzer.

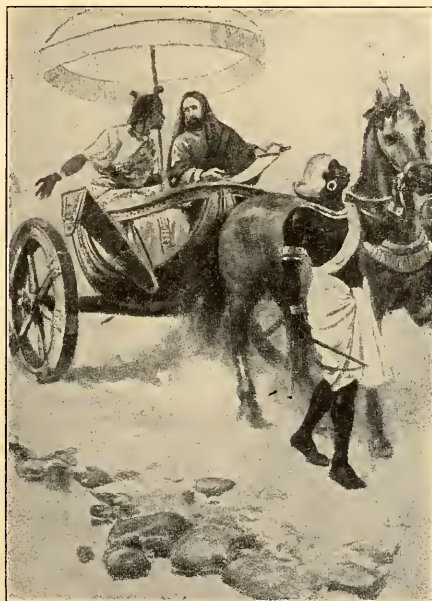
The person of a holy heart and a righteous practice has the advantage of his fellows in matters of health, education, economics and social service.



THE
Brethren
Evangelist



And beginning at this scripture



"He preached unto him Jesus"

THE BRETHREN EVANGELIST

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Items of General Interest

Washington, D. C. Brother C. S. Fairbanks says that in their recent evangelistic campaign, conducted by Brother John F. Locke, (incidentally, this is the first evangelistic meeting which has been held in the new church) that two made the good confession, and that the messages of the evangelist were very helpful to the entire congregation.

He also announces the appointment of a committee of five married couples who will be working with the youth Sunday School teachers in the formulating of an active youth program for the church.

The Daily Vacation Bible School for children from 6 to 14 years of age is to be conducted from July 5 to 14.

Father's Day and Laymen's Night will be observed on Sunday, June 18th.

Brother Charles Munson, National Youth Director, will be the guest speaker on Sunday, June 25th, at a Youth Night service.

St. James, Maryland. Brother Freeman Ankrum tells us that at the Mother's Day services on May 7th, that the Williamsport High School Chorus of forty voices under the direction of Mrs. J. B. Heffner, presented two very fine numbers, which added much to the service.

Also that there were seventy-five present at the recent Mother-Daughter banquet, at which meeting a fine program was presented.

The St. James Church has purchased eight new tables which were shipped from a factory in Iowa and which were scheduled to be used for the first time at the Father and Son banquet. They will accommodate eighty people.

Johnstown, Penna., II. Brother N. V. Leatherman reports that two were recently received by baptism and confirmation, which brings the total up to eleven in recent weeks.

Brother Leatherman recently gave the Commencement address for the Conemaugh Christian Education Class in the Conemaugh E. U. B. Church.

Meyersdale, Penna. Brother W. S. Benshoff's bulletin states that "Sixty-five or more mothers and daughters gathered in the church basement on Monday evening, May 1st for a turkey dinner and banquet. A beautiful pantomime was presented as a part of the program that followed. Awards were given to the oldest and the youngest mother present."

Ashland, Ohio. On Sunday morning, June 4th, the Ashland High School and Ashland College graduates of the church, were honored and the annual presentation of New Testaments, which the church has given to the graduates for the past few years, was made by the pastor, Brother H. H. Rowsey. Two high school and four college graduates were thus honored. They had a part in the morning service.

When you read these lines it is hoped that the new carpet in the Ashland Church will be in place and the finishing touches given to the basement floor. The work of redecoration has been a gigantic task and has now covered a period of more than two and one-half months, with many hours of donated labor. The cost of the project will amount to nearly \$6,000.00, the greater portion of this amount being already raised in cash and pledges. It is hoped that at the time of rededication it can be said, "It is all paid up."

Gratis, Ohio. Brother W. S. Crick says that the three Sunday Schools of Gratis, working in cooperation, have set up committees to care for the two weeks of Community Vacation Bible School, which will begin the last of June.

The Gratis Woman's Missionary Society has made plans to provide suitable robes for their choir. The requirements for receipt of the robes is that the choir rehearse faithfully and appear regularly.

Brother Crick was the Baccalaureate speaker for the Gratis schools on Sunday evening, May 21st.

Louisville, Ohio. We learn from Brother J. T. Byler's "Pastor's Helper" that on May 20th the Canton Woman's Chorus presented Ruth Clapper Lindstrom, dramatic soprano, and Arthur Lindstrom, pianist, in their annual spring concert. Our readers will remember Mrs. Lindstrom as the former Miss Ruth LaVonne Clapper, who was formerly identified with our National Sisterhood work and the Brethren Youth program.

We note that on Sunday, June 11th, the Louisville Junior Church will have charge of the morning services, it being Children's Day.

A new American Flag was recently presented to the Louisville Church. The presentation was made on Mother's Day.

One hundred and nine mothers and daughters enjoyed

(Continued on Page 10)



"WHAT PLANT YE?"

THERE IS AN OLD Chinese Proverb that runs like this—"If you are going to plan for one year, plant a seed; if you are planning for ten years, plant trees; but if you are going to plan for one hundred years, then plant men."

In this proverb we find both the outlook of the individual and the material with which he is able to work. We learn that if we would discover the intents of the mind, we must look to the length of time that one is willing to plan ahead, and note the energy behind the urge that is present.

The story of the old negro and his master gives us an illustration of what we mean by planning. Down in the deep south, where, though the negro is no longer a slave, but where loyalties still reach above the plane of enforced servitude, lived an old negro and his former master. Near the close of the life of the master, the old negro was found weeping violently by the side of his dying master. Realizing that his hour had come when he must take the long journey into that land from which none ever return, the master reached out his whitened and unsteady hand and laid it upon the head of his faithful old servant, saying in a faint, yet steady voice, "Mose, cease your weeping! Don't you know that I have been planning for this departure all these years? I've had my bags packed and my course laid out for many years. Dry your eyes, cease your weeping, and sit up near me and wish me a happy journey."

That man had planted the proper seed and was ready to reap the harvest that he knew so well would be ripe and plenteous.

Let's think about seed planting a bit. While, when we deal with a child, we are planting, not just for a year, but for eternity, yet the mind of the child is so constructed that it is only capable of accepting truths at a "seed capacity" rate. But we must bear in mind also that the child mind is always in a receptive state, ready for the planting of the seed.

One of the things that we must remember is that the Lord reminds us that "good seed" should always be selected, the ground thoroughly prepared, and the seed sown with great care. What a privilege, yet what an obligation, comes to both parents and teachers alike, in the selection of the seed, the preparation of the soil which is the childish heart, the act of planting, and the careful tending of it as it grows into the harvest. The Word says, "Precept upon precept, line upon line, here a little, there a little."

But children grow up, and they are like trees in their growing—neither straight and tall, or warped and crooked. How true the proverb, "As the twig is bent, so is the tree inclined." The instructions for planting are very simple—"Teach the Word!" The attendant results are found

in the words of the Psalmist, "His (the blessed man) delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." What are we planting in the hearts of our youth today? To bring forth a good harvest, the seed must be good seed.

For what are we planning? A year? Ten years? Or are we really planning for an eternity? Are we planting seed without examining it for its quality? Are we planting trees without looking to their root base and resistance to the changes of climate? Are we planting men with a view to what will be accomplished, not tomorrow, nor next year, but one hundred years hence, should the Lord tarry His coming that long? If we are planting for eternity, then it means that we must be rearing boys to maturity; teaching them the vital principles of life; and setting them to work at worthwhile tasks. "What Plant Ye?"

Think it over!

Office Gleanings By The Editor

ADDITIONAL PUBLICATION DAY OFFERING

Since our last listing of the Publication Day offering returns, there has been but one additional that has come to us, that of:

Ashland, Ohio, Brethren Church (Park Street) ..\$173.70

Twenty-five churches over the Brotherhood have not as yet sent in their offerings. We are sure that there must be at least one-half of these that have taken offerings, but have not sent them in. If you know that your church has not sent in this offering, will you please remind the treasurer of the fact that your church's name has not yet appeared in this column?

Misery is a heavy laden thing. Its water is wormwood. Its very food is mixed with gall.

The spirit of crucifixion is a silent spirit. It suffers without advertising the depths of its suffering.

If you have a good temper keep it. If you have a bad temper don't lose it.

Things of earth were never yet designed to quench the vast and deathless thirst of an immortal soul.

Those who want to know God's will in order that they may do it, are apt scholars in the divine school.

A Sabbath profaned, whatsoever may be gained is a certain forerunner of sorrow.

The Motive That Makes a Minister

PAUL IS KNOWN AS "The Great Apostle." He "labored more abundantly than they all." He was a true gospel preacher; a successful one. He may well be taken by those who are thinking about the ministry as a model, as an ideal. He had success at Antioch and Thessalonica, at Ephesus, at Athens, at Corinth. He founded many churches and in most difficult places.

In writing to the Corinthians he told the secret—"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified."

We think and say a good deal about our "hard fields." Corinth was a difficult field, a most unlikely place. It was a heathen city. It was a great, rich, and a very wicked city. It was "the mart of Asia." It was the seat of the worship of Venus, the goddess of love and licentious passion. The Isthmian games drew thousands of strangers there every year. It was a city of wealth, luxury and vice. "The Paris of Antiquity," it has been called. Christianity was new. It was unknown there. It had no background there or influential adherents in the region. Yet there it was Paul labored two whole years and founded a Christian church. Think of the grace of the Gospel, to go there! Think of the power of the Gospel, to win there.

For it did win, and afterwards Paul wrote two letters, tender, affectionate, intimate, to the members of the church he founded there. He gave thanks for them all, expressed his care for them all, and sought carefully to correct some of their faults. But he also recognized the success he had there, rejoicing in it, and telling them how it was brought about, under God's grace. "I determined not to know anything among you, save Jesus Christ and Him crucified."

We thus think of Paul as our model. Now what was his message? It was Christ. It was Christ crucified. What? Crucified! A Christ put to death as a criminal? Yes. We read that an old Roman said when the Christian system was introduced, "This system cannot stand, because it is founded upon a cross, upon the death of its leader, upon a catastrophe: it cannot stand." Yet we know that is just why it does stand. That is why it will continue to stand and will grow until it fills the world. That was the message, Paul's message—Christ and Him crucified: "I am determined not to know anything among you, save Jesus Christ and Him crucified."

A native priest once came to Bishop Warren of India to ask what this Gospel was that he was preaching. For answer the Bishop told him the story of the cross and Jesus' prayer, "Father, forgive them, for they know not what they do." The priest listened with increasing perturbation, and at the end of the story sprung up and cried, "Get out of here! Get out of India! You will convert all our people if you talk to them that way. We have in all our religion no story of love like that."

There is no other such story as that. If we, the ministers of this generation, determine to know nothing

among men but Jesus Christ and Him crucified, we will convert the world. He himself said, "I, if I be lifted up from the earth, will draw all men unto me."

One of Paul's greatest secrets was in his message. He said, "I determined"; "I resolved"; "I deliberately decided." What? "Not to know anything else—not to give my time and attention while among you—not even to your laws, interesting as they are; not to seek out your orators, great as they are and worthy their methods; not to study your philosophy and philosophers, fine as your philosophy and as able as your philosophers; not to study your poets, cultured as they are; not to put in my time taking in the wonders of your architecture, choice and worthy as it is—but I have decided, deliberately determined, to attend to this one thing, namely, to make known Christ and Him crucified."

That is the one great lesson that every one called to the ministry must learn first of all.

Paul is a model for us. He had a message. We have that same message. Paul had a method. He had a certain method with his message. We need to learn what that method was. And he tells us. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the knowledge of God." He came not with graceful and attractive eloquence—not with nice and studied language held so high in regard by the Greek rhetoricians. He came not with the choice words of man's wisdom—the wisdom of the world, of their world. He came not with the philosophies held and inculcated and cultivated there in Greece.

The trouble with far too many ministerial students is that they are in danger of thinking more about brilliant sermons than saving sermons.

A great English surgeon once visiting in Paris, was asked by a physician there how many times he had performed a certain wonderful feat of surgery. He replied that he had done it thirteen times. "Ah, but Doctor," said the Frenchman, "I have done him one hundred and sixty times." Then to the English doctor he said, "How many times you save the life?" "I saved eleven out of the thirteen. How many did you save out of the one hundred and sixty?" "Oh, Sir, I lose them all; but ze operation was very brilliant."

Of how many popular ministers might the same verdict be given! Souls are not saved; but the preaching is very brilliant! Thousands may be attracted and operated on by the rhetorical art, but what if the man should have to say to his admirers, "I lose them all. But the sermons were very brilliant!" "And I, brethren, when I came to you, came not with excellency of speech."

I once heard of a young boy who confided his experience to his mother after church service. "Why, mother, when the minister was telling about Calvary, I could just see Jesus going up there, and the cross, and the people; and just when I was most interested, the minister stopped—and, and . . . went on with the sermon."

May it not be that some of us preachers rest too light-

ly upon the unadorned gospel narrative in our eagerness to find devices that will create interest, as we think, in the story? May it be that some to whom we seek to carry the gospel lose interest when we "go on with the sermon?"

Paul, our model, had a message and a method. But the real secret was his motive. After all it is the motive that makes a minister. We know the zeal he manifested. Why? Zeal means boiling. It means heat, ardor, fervor. Paul had great zeal in preaching the gospel. It was so great that it was misinterpreted. Some called him a fanatic. Some said he was a madman. "Paul, thou art beside thyself"—crazy. "No," said Paul, "my purpose is to do good. Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead, and that he died for all, that they which live should not henceforth live unto themselves, but unto Him who died and rose again."

Yes, it is the motive that makes the minister. There are many motives in religion. Policy is one. Fear is another. Hope is another. Duty is another. In motives there are good, better, best. The highest motive is love. That is a sweet constraint. "The love of Christ constraineth us." Can we say that? It was a wonderful love. It has a constraining influence when it gets hold on any man. Is that what constrains us, impels us, urges us forward, successfully persuades us, bears us on? When the love of Christ becomes the constraining force, then sacrifice becomes a delight. It is what has made heroes and martyrs in the past. It is what will move us to win souls; to make Christ's cause our cause; His interests our interests; His work our work. Is love our master-passion?

So here it is: Our model—Paul the successful; our message—Christ and Him crucified; our method—not with excellency of speech; our motive—"the love of Christ constraineth us." Always remember—It is the motive that really makes the minister.—Anon.

Losing Without Finding

Rev. J. D. Hamel

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."—Mark 10:13-16.

WE ALL DISLIKE to lose things. The loss of even a trifle may torment us for days. From a dropped glove or a misplaced book, all the way up to a burned home or a vanished fortune, losses are distressing to us. We have, therefore, built up our systems of insurance to cover almost every conceivable kind of loss. One form of loss which is especially irritating is that of waste. It violates our sense of efficiency to see anything wasted. One of the marks of our industrial progress is the prevention of waste. Many a product once thrown away is now turned to useful purpose. One of the great words of our day is "conservation." Conservation of soil, of energy, of life. And toward these ends we have created our soil saving, flood control programs, our labor-saving machines, our time-saving schedules, and our life saving safety campaigns.

Yet with all our concern for the prevention of loss and waste, we have been careless and prodigal with our inner personal powers. While we have been improving the health of our bodies, mental diseases are on the increase with their tragic loss of happiness and usefulness. While we have been inventing machines to use the by-products of our factories, we have allowed the main product of

our homes, which is character, to go to waste disastrously in mounting waves of crime, entailing immeasurable anguish of soul, to say nothing of the economic loss which some put at six billions or more, in one year.

And while we are perfecting our labor-saving devices, we are letting our leisure-wasting devices consume our energies and corrupt our morals. Our demand for labor-saving devices has affected our methods of self-development. We seek to make our spiritual progress easy, somewhat in the spirit of the Harvard student who came back after signing up for the semester and said to his roommate, with a twinkle of satisfaction, "I'm luck this term. I haven't a class before 10:00 o'clock in the morning, or up more than one flight of stairs." Thus in our personal habits we are disinclined to do anything disagreeable to ourselves. If we do not feel the desire to read the Bible, or to go to church, or to lend a helping hand to a burdened brother, well, we do not do it. And the churches, in order to make their services popular with our ease loving generation, endeavor to make their demands, as palatable as possible. Instead of saying, as their Founder did, "Follow me," the churches say in substance to their members, "Sit still and we shall bring it to you." We are becoming a people less and less inclined to put ourselves out to develop our spiritual welfare.

In short, may it not be said that we are growing more efficient in conserving the externals of living, but less successful in saving our inner resources? To use the apostolic figure, we have learned better how to keep the "earthly house of this tabernacle" from dissolving, but we have not done so well with our spiritual structure, which Paul calls the "building of God, an house not made with hands, eternal in the heavens." It is high time that

we give ourselves to bringing the inside of life up to match the outside of our glittering civilization. It is about this inner waste, this "building of God, an house not made with hands," that I would think with you.

In doing so, please do not assume that we are shifting the scene from this world to some heavenly realm beyond. When Jesus talked about eternal life, He did not divide it into the compartments of here and hereafter. Eternal life, as He used the term, is a quality of living, beginning in this world; and we can carry across the threshold of the next life only that kind of character which we have achieved here.

Christian Salvation, therefore, involves salvage, that is, the reclamation of life's wasted powers and products. I feel that it is true to Christ's method to say, "The Son of Man is come to seek and to save that which was lost." He took ailing bodies and restored them to health. He took enthusiasms which were rusting out, and made them into freshness again. Jesus sought to awaken men to the waste and losses of life by setting a little child in their midst and saying, "Of such is the Kingdom of Heaven." The sight of a healthy, pure, wholesome child, arrests grown men with the question, Are we losing what we started with? In the method of the Master, may we put childhood in the forefront of our minds and ask ourselves the simple and searching question—"Are we losing what we started with?"

One of the main springs in our original equipment was the impulse to play. The tendency to play is one of the earliest traits of life. The infant plays before it has any purpose in playing. Play is the expression of the child's surplus energy. "When I was a child, I spoke as a child, I thought as a child." I played as a child; but when I became man I put away my childish playthings. Yes, they're gone. But what has taken their place? Have we lost our childhood play and found no worthy substitute? What a man does in his play is often a surer test of his character than what he does in his work. The petty and profitless ways in which we adults waste our leisure, constitutes one of the most serious problems of contemporary life, especially since our working hours are growing shorter and shorter.

The Galilean Master came that men "might have life and have it more abundantly." He wished for men that surplus energy which enables them to carry their duties with such easy grace as to make duty and virtue seem attractive to others. He came to perfect robust Christians like Horace Bushnell, of whom it was said that even his dying was play to him.

A second spring of action in our original make-up is curiosity. A growing child is a bursting bundle of interrogation points. A boy bristles with questions as a porcupine does with quills. When, however, we become men, we put away our childish curiosities. Then what do we find in place of them? No longer do we look forward with the expectant wonder of childhood. I say NO, but let such persons remember that the Son of Man is come to save the lost curiosity of sophisticated minds. He is come to transform our living from a transient repetition to His Father's "House of many mansions." He seeks to keep His followers ever on the quest of new truth. He said to them,

"Seek and ye shall find; knock and it shall be opened." Down at the Jordan He called to two inquirers, "Come and see." THAT IS STILL THE CALL OF THE CHRIST, and that should still be a slogan of the Church which bears His name. The functions of the Church, you know, is not merely to answer men's queries, but to help them raise the right questions.

In the light of all this, let us ask, Are we losing the child-like and Christ-like curiosity we started with?

Let us now turn to a third and last spring of action which the Creator put into our original make-up. We refer to the tender emotions, the propulsion to feel pity. Sympathy is a basic element in human nature. But when we look around us, despite our boasted civilization, despite the banishment of cruelty from many areas of life, we have to admit that the tenderness and sympathy of childhood is being tragically lost from our hard and embittered world.

Who can salvage the natural God given sympathies of childhood from the wreckage and flames of our super-heated society? Only those who can do this who have learned how to hate sin without becoming hard-hearted toward the sinner; those who can face frankly the things that are false, and ugly, and brutal, and yet see also the things that are true, and honorable, and just and lovely; those whose imaginations and sympathies are Christ-like enough to feel themselves in the places of others, regardless of race, or creed, or class.

Yes, only those can salvage the human waste today who can see the wreckage and still believe man is worth redeeming. Such are the sons of men who have learned from the Son of Man that He came "TO SEEK AND TO SAVE THAT WHICH WAS LOST."

Pastor Fair Haven, Ohio, Church.
Ashland, Ohio.

The Southeastern District Brethren Conference

HELD AT

THE BETHLEHEM BRETHREN CHURCH,
HARRISONBURG, VIRGINIA

June 20, 21, 22, 1950

PROGRAM

Tuesday afternoon—June 20

- | | | |
|------|--|---------------|
| 2:30 | Devotions | The Moderator |
| 2:45 | Address of Welcome | T. D. Swartz |
| 3:00 | Response to Welcome | Braden Racey |
| 3:10 | Response by delegates—one from each church | |
| | Organization of Conference | |

Election of Officers
Appointment of Committees

4:15 Retiring Moderator's Address

Tuesday evening

7:30 DevotionsRev. Guy Ludwig
Special Music, offering, announcements

8:00 Bible LectureDean M. A. Stuckey

Wednesday morning—June 21

9:30 DevotionsRev. John Locke

9:45 Lecture—"Modern Trends in Religious Education"
Rev. Minor Miller

10:30 Report of District Mission Board

Rev. E. L. Miller, Presiding

11:00 Departmental Sessions:

Wednesday afternoon

1:30 Business Session:
Minutes; District Missions; Conference location;
Selection of Board members.

2:45 Departmental Sessions:

Wednesday evening

7:30 DevotionsRev. Dyoll Belote
Special Music; Announcements; Offering

8:00 Lecture—"Stewardship for Today"
Rev. A. R. Showalter

Thursday morning—June 22

9:30 DevotionsRev. Bruce Shanholtz

9:45 Business Session:
Minutes; reports; all unfinished business

10:15 Bible LectureDean M. A. Stuckey

11:00 Departmental Sessions:

Thursday afternoon

1:30 DevotionsRev. G. E. Drushal

1:45 Sermon on Brethren History
Rev. Freeman Ankrum

2:15 Reports—
One by each of the District College Trustees
Report and Plans for Summer Camp

3:00 Address on Christian Endeavor Work
Rev. Charles Munson

Thursday evening

7:30 Youth Rally—
Program in charge of Rev. Charles Munson

DEPARTMENTAL SESSIONS

Ministers and Laymen

Wednesday

11:00 A. M. AddressRabbi Freedman

2:45 P. M. AddressDean M. A. Stuckey

Thursday

11:00 A. M. AddressRev. Smith F. Rose

Woman's Missionary Society Program

Theme: Living For Jesus. Galatians 2:20

Wednesday morning—11:00

(Registration of Delegates)

Prelude

Call to Worship

Song Service

Devotions—"Living for Jesus Enthusiastically"

Mathias W. M. S.

Special MusicOak Hill W. M. S.

Business

Benediction

Wednesday noon

W. M. S.—S. M. M. Luncheon

Wednesday afternoon—2:45

Prelude

Call to Worship

Song Service

Devotions—"Living for Jesus Evangelistically"

Mt. Olive W. M. S.

Special Music

Address—"Living for Jesus Consistently"

Song

Closing Prayer

Thursday morning—11:00

Prelude

Call to Worship

Song Service

Devotions—"Living for Jesus Eternally"

Maurertown W. M. S.

(A Memorial Service)

Special MusicHagerstown W. M. S.

Election of Officers

Installation of Officers

W. M. S. Benediction

Sisterhood of Mary and Martha

Mrs. James Ault, Patroness

Conference Officers

ModeratorJames Ault

Vice ModeratorE. L. Miller

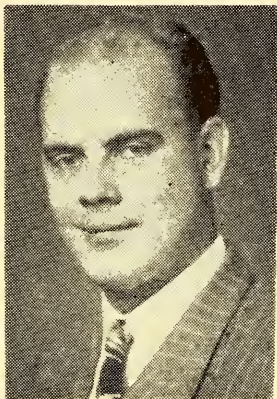
Secretary-StatisticianClarence Fairbanks

Assistant SecretaryDoris Hart

TreasurerBruce Shanholtz

Eastern Standard Time will be observed

J. D. Hamel Ordained To Full Gospel Ministry



ON SUNDAY EVENING, May 28th, J. D. Hamel was ordained to the Full Gospel Ministry in a very well planned service at the First Brethren Church (Park Street), Ashland, Ohio, of which church he is a member. The service was made doubly significant since he is the son-in-law of Brother H. H. Rowsey, pastor of the Park Street Church, who had charge of the services. Brother Hamel was married to Jean Rowsey, the Rowsey's oldest daughter about a year ago.

The following was the program of the service:

PreludeMrs. H. G. Dotson
 InvocationProfessor L. E. Lindower
 Hymn—"I'll Go Where You Want Me To Go"
 Scripture and PrayerDr. W. D. Furry
 Offertory
 Anthem—"Bless Thou The Lord"Ippolitof
 The Ashland Choir—Mrs. Joan Ronk, Directing
 The Ordination Sermon—"The Successful Minister"
 Pastor H. H. Rowsey
 The Recommendation of the Ohio Examining Board
 Rev. E. M. Riddle, Chairman
 The Questioning of the Candidate
 Rev. F. C. Vanator, District Evangelist
 The Ordination PrayerProfessor Delbert Flora
 The Ordination ChargeDean M. A. Stuckey
 The Consecration Service for Mrs. Jean Rowsey Hamel
 Rev. H. H. Rowsey
 The Prayer of ConsecrationDean M. A. Stuckey
 Hymn—"O Jesus, I Have Promised"
 BenedictionRev. J. D. Hamel
 PostludeMrs. H. G. Dotson

Brother Hamel has been pastoring the Fair Haven, Ohio, Brethren Church for the past two years. He is one

of the graduates of this year's College Graduating Class. He now enters the Seminary to complete his theological work. A fine delegation of the Fair Haven congregation was present for the ordination of their pastor.



Miami Valley Brethren Youth Rally

TO BE HELD AT GRATIS, OHIO

The following is the tentative program for the Miami Valley Brethren Youth Rally which is to be held in the Gratis, Ohio, Brethren Church on Sunday, June 11th, afternoon and evening.

2:30 to 3:00 o'clock

Registration and get-acquainted period

3:00 to 4:00 o'clock

Recreational period—Out-of-doors

(If rainy, lots of room in the church basement)

4:00 to 4:30 o'clock

Devotional and Inspirational Hour

Welcome Address

Singspiration

Special Music (New Lebanon)

Scripture Lesson

Prayer

4:30 to 5:30 o'clock

Business Session

5:30 to 6:30 o'clock

"Eats"

(Served by the ladies of the Gratis Church)

6:30 to 7:00 o'clock

Free Period

7:00 o'clock

Evening service

(To be provided by Brethren Youth, Inc.)

The churches represented in the Miami Valley organization are as follows: Dayton, Glenford, Gratis, Gretna, New Lebanon, Pleasant Hill, West Alexandria and Williamstown.

The present officers of the organization are:

PresidentBob Keplinger
 Vice PresidentPhyllis Deeter
 SecretaryDorothy Kincaid
 Assistant SecretaryMarjorie Rodabaugh
 TreasurerJohn Williams

The forces of the Antichrist are closing in. Let us beware! Temptations to ease and the superficiality in spiritual things are tearing at our very souls.

Benevolent Offering Report

GIFTS FROM CHURCHES—1949-1950

(August 1, 1949 to May 30, 1950)

SOUTHEASTERN DISTRICT

Bethlehem	\$	
Cumberland	16.25	
Gatewood		
Hagerstown	290.40	
Haddix*	4.00	
Liberty	10.00	
Linwood	31.50	
Lost Creek		
Mathias		
Maurertown	18.00	
Mt. Olive	31.00	
Oak Hill	55.00	
St. James	66.00	
St. Luke	8.00	
Washington, D. C.		
Prosperity	23.00	

Total Southeastern District\$ 553.15

PENNSYLVANIA DISTRICT

Berlin	\$	208.55
Brush Valley	20.00	
Calvary	18.00	
Conemaugh	58.00	
Cameron	6.50	
Highland	21.00	
Johnstown I	48.00	
Johnstown II	84.50	
Johnstown III*	10.00	
Masontown	12.50	
Meyersdale	124.10	
Mt. Olivet	15.00	
Mt. Pleasant		
Pittsburgh	123.21	
Quiet Dell	7.00	
Raystown	5.00	
Sergeantsville	33.00	
Summit Mills		
Uniontown II	18.00	
Valley	14.00	
Vandergrift	35.00	
Vinco	128.38	
Waynesboro		
White Dale	16.29	

Total Pennsylvania District\$1,006.03

OHIO DISTRICT

Akron	\$	25.47
Ashland	218.35	
Bryan	227.50	
Canton	85.00	
Columbus	8.13	
Dayton*	5.00	

Fairhaven	23.29
Fairview	61.00
Fremont	
Glenford	14.00
Gratis	33.00
Gretna	45.00
Louisville	183.00
Mansfield	
Mt. Zion	
New Lebanon	164.92
North Georgetown	27.50
Pleasant Hill	34.00
Smithville	229.50
West Alexandria	28.00
Williamstown	48.49

Total Ohio District\$1,461.15

INDIANA DISTRICT

Akron	\$	21.41
Ardmore	140.72	
Brighton	20.00	
Burlington	67.18	
Cambria*	5.00	
Center Chapel	23.00	
College Corner	21.75	
Corinth	46.31	
County Line		
Denver	55.75	
Dutchtown	15.00	
Elkhart	484.00	
Flora	74.50	
Goshen	273.07	
Gravelton		
Huntington	21.50	
Loree	130.00	
Mexico	31.00	
Milford	45.35	
Muncie*	5.00	
Nappanee	214.00	
New Paris	196.93	
North Manchester*	100.00	
North Liberty	50.28	
Oakville	59.00	
Peru		
Roann	63.21	
South Bend	762.66	
Teegarden	15.15	
Tiosa	19.00	
Warsaw	74.50	
S. Indiana District Rally	62.00	

Total Indiana District\$3,107.27

CENTRAL DISTRICT

Cerro Gordo	\$	5.25
Lanark	57.68	
Milledgeville	149.00	
Udell	31.00	
Waterloo	63.50	

Total Central District\$ 306.43

MID-WEST DISTRICT

Carleton	\$ 13.28
Cheyenne*	1.00
Falls City	60.25
Fort Scott	14.00
Hamlin*	2.00
McLouth	
Morrill	24.00
Mulvane	18.00
Total Mid-West District	\$ 132.53

NORTHERN CALIFORNIA DISTRICT

Lathrop	\$ 20.00
Manteca	11.76
Stockton	7.00
Turlock	1,000.00
Total Northern California District	\$1,038.76

SCATTERED
(No Church Given)

G. Hayes Coleman	\$ 10.00
Ora Jones	1.00
Grace Yoder	5.00
Ethel Myers	10.00
Ella Lichty	5.00
Ruby Richardson	10.00
F. S. Beeghley	20.00
Dr. A. B. Miller	5.00
National W. M. S.	900.00

Total Miscellaneous	\$ 966.00
Grand total All Offerings	\$8,571.32

The blank spaces indicate that the church has not as yet sent in their offering. The star (*) indicates an individual gift, but no offering direct from the church.

The books of the Benevolent Board will close on June 30th for the year 1949-1950. The Board voted to have the books close one month earlier than usual in order that the Treasurer and Superintendent would have more time to get in their reports. Hence, the report this year will be for only eleven months. The above report is only for the first ten months. You still have a short time to get your offerings in—if your church shows a blank space, or a star indicates that there have only been individual offerings sent in. If any error has been made, please notify the Treasurer. If you know the church to which any of the list of "scattered" givers belong, please drop me a card, in order that I may give that church credit.

To date ten churches have given above the \$200.00 mark, and all but two have increased their offerings over a year ago. Ten have joined the ranks of between \$100.00 and \$200.00 gifts, and all but one have increased their offerings over last year.

L. V. King, Treasurer,
Brethren's Home and Benevolent Board.

Items of General Interest

(Continued from Page 2)

a good program and banquet in the church basement on Tuesday evening, May 23rd.

College Corner, Indiana. Word from Brother C. A. Bame, College Corner pastor, brings us the following announcement of "Coming Events" in the College Corner church: June 11—Children's Day, with the youth helping with the morning service, and the children at the evening hour. June 18—Father's Day, with Kenneth Stout as the speaker. June 25—Guest Day, with each member of the church expected to bring a guest. A community dinner is in prospect. July 2—Independence Day service, with a program in the making. The Communion was observed on Sunday evening, June 4th.

Roann, Indiana. Quoting from Brother J. F. Baldwin's bulletin: "The reception of new members recently included twenty-one by baptism and one by letter, making a total of forty-five by baptism and three by letter since September 25, 1949.

The donated labor on the Roann parsonage, over a period of three weeks, has totaled four hundred and twenty-four and one-half hours.

The Mother-Daughter Banquet was held on Friday evening, May 12th, at the School House. Mrs. Paul Halladay was the speaker, using for the subject of her address, "Does your Soul House Have a 'Soul' and a 'last'?"

Warsaw, Indiana. We learn that eighty-eight were present at the Mother-Daughter Banquet. Pictures were taken of the event.

Elkhart, Indiana. We learn that at a recent meeting of the Elkhart Official Board, the Seminary Scholarship was awarded to Lyle Lichtenberger, pre-seminary student at Ashland. He is a member of the Elkhart Church.

We also note that Lewis Smith, graduate of the Class of 1950 of Ashland College, also a member of the Elkhart Church, has been accepted as a medical student at Indiana University.

Milledgeville, Illinois. Brother White announces that six of the Milledgeville church were graduates honored in the eighth grade commencement which was held on May 31st.

A new departure in Mother's Day programs is shown by the fact that the Milledgeville Primary Department of the Sunday School had charge of the regular Mother's Day service on the morning of May 14th.

Waterloo, Iowa. Brother Spencer Gentle, pastor, says that two were baptized and received into the church recently.

The Month of June has been set aside as "Tithe Month" in the Waterloo Church.

Stockton, California. We learn, with thankfulness, that Brother C. E. Johnson was able to escape injury in an automobile accident which occurred on Monday, May 22nd. The accident, according to the newspaper, was in no way the fault of Brother Johnson.

Grow sweeter and more possessed of "Charity that never faileth," as you grow older in years.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 25, 1950

WHO MAKES UP YOUR MIND?

Scripture: Prov. 16:32; 20:1; 21:17; 23:29-35; Dan. 1:8;
Rom. 14:21

For The Leader

TONIGHT WE HAVE AN EXCELLENT LESSON in the strength of character as it relates to every day temptation to drink. A noted speaker recently said that nearly one-half of our high school seniors have taken alcoholic drinks by the time they graduate. He also stated that one-third of our young people are right now regular drinkers of wine, beer and liquor. So, we young people of today, being closer to other young people than adults are, know that he is telling the truth. We know of the secret bottles at the High School parties and the drinking in automobiles on late evening rides. Yes, we know of the invitations that come to us to drink. It does all look so nice, and so innocent, that we are tempted to yield. And there is our problem. Should we yield, or shouldn't we? And what will be the results?

DISCUSSION

1. YOU MUST DECIDE. Bear in mind that when young people drink, they do it of their own accord. Oh yes, it might be possible for two or three others to tie us up and force liquor into our throat, but we would spit it out, if we didn't want to drink it. We make up our mind; no one can force us to drink. So remember, that when you drink, you actually make the decision to do it, yourselves. If you forget all the good training you've had, then you must face the results. So, before you drink, take a look ahead, and remember you cannot drink and remain a decent, respectable citizen, much less a Christian! Don't let them tell you any different. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." There you have it. The "smart" kids today drink, but the "smart" kids today are the insane patients, the drunkards, the prostitutes, the bums of 10 to 20 years from now. You, yourself, must decide what you are going to do about it.

2. THE INNOCENT DRINK. Remember the story of Daniel? All the king wanted Daniel and his companions to do was to drink the intoxicating liquors, with the soft foods of the king's table. But Daniel, being hundreds of miles away from home, and in a strange land, still remembered the Godly teaching he had received at home. This kept him from taking the first drinks of forbidden liquor. As a result, God blessed him and made him powerful, keeping him healthy. Many people will tell you there is nothing wrong with an occasional glass of beer, and maybe you won't notice anything different inside, after the first one. But we venture to guess that you'll have a sickly feeling in your soul, if you do. But keep up your "innocent" drinking, and you will soon be classified

with the "moderate" drinker, and then, as it grows, you will be an "uncontrollable" drinker, which is just a low step above a "habitual" drunkard. Remember, the drunkard never intended to become what he is.

3. LOOK BEFORE YOU LEAP! That is the thought expressed in our passage from Proverbs 23. Here is a warning against the woes of drinking. Do you really think that you can drink and escape all the woes listed in these verses? If you do, you are the first person. Remember, God's Word is true, and when it pronounces judgment for sin, that judgment will come. It never misses. Woe, sorrow, contentions, babblings, wounds without cause, and redness of eyes. All these come because people drink. It forms a habit, and just as surely as you are chained to a post, you are chained to the drinking habit. In the story of Scrooge, Marley tells of the chain which binds him in the hereafter. He says that he forged that chain link by link while he lived, and now is bound to it. We are forging our chains, and if it includes the drink habit, it will be a mighty weighty one all through life. We cannot escape the fruits of our acts.

4. POOR CONSOLATION. Young people, it will be poor consolation to know that when you are a drunkard, that the person who urged you to take your first drink, is also a drunkard. That won't help your condition at all. While it is true that others will have to suffer for your acts and drinking, yet the responsibility will rest squarely on yourself. That's why it is important as to who makes up your mind on this question. That close friend who wants you to drink may think you're really swell if you drink on your date. But he or she will know you have weakened your character and life. Don't do it.

5. A PILLAR OR DUST? You are being worshipped and followed. Perhaps not worshipped in the same sense as we worship God, but none the less, people are following us as their example. What we do, they are doing. They think we are "just about tops," and so they watch to see what we do. So, are we pillars of Christian strength and example, or are we crumbling dust? We are not to do anything which will cause our brother to stumble. You may argue that you can take a glass of beer and not get any after effects. You may even drink beer and then come and sing in the choir in the church; that is, if you've got that much nerve. Yes, you may be able to "hold your liquor." Smart one, aren't you! Your day of judgment will come. But too, suppose some other young person who thinks you're just about the best example of Christian living, sees you drink. They have been debating whether or not it is all right or not to drink. So, they see you drink. At that moment you have started them, by your very act, down the road to a drunkard's hell. For every time they buy a drink, they will have in their mind the fact that you drank. Maybe some day, you kick them off the sidewalk into the gutter and mumble your thoughts about the drunkards. The part which God remembers then is what you don't seem to know; and that is, that you gave that person the first kick into the gutter, the day he saw you take a drink. Would you want to face God with that on your record? Better not drink at all; better enlist others in a crusade against drinking among your high school young people. Make up your own mind as God wants you to do.

Prayer Meeting Studies By C. Y. Gilmer



WALKING BY FAITH

God never would send you the darkness,
If He felt you could bear the light;
But you would not cling to His guiding hand
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer someone behind you,
Whose courage is sinking low.
And—well—if your lips do quiver,
God will love you better so.—Sel.

THE RENEWING OF STRENGTH

Scripture: Isaiah 40:28-31

GOD'S WAY for His people is the only way (Isa. 30:21). To the all-wise, all-powerful, all-seeing, all-hearing God we can come for strength according to promise. God does not faint, that is, He is never discouraged. He does not get weary nor tired. There is no searching of His understanding, that is, He is never at His wit's end (Job 12:13).

God is not discouraged (Isa. 42:4). The failure of Israel was due to a discouraged heart (Num. 21:4; 32:7, 9). Discouragement is a synonym for unbelief. Faltering faith spells failure. The turning point in David's downward course was faith shining out in his darkest hour (1 Sam. 30:6). We are commanded to pray so that we may not become discouraged (Luke 18:1).

Jesus knew how tired and weary we get (Mark 6:31). Therefore He is always ready to refresh us (Heb. 4:15, 16). He gives power to the weak (2 Cor. 12:9). He will hear the cry of the poor and weak before He will hear the cry of the rich and the strong (Luke 6:20).

Waiting on God is the way to power. Samson learned this by a forced waiting (Judges 16:20-22). Have we allowed the things of this life to deprive us of the blessing that comes from waiting? Repeatedly the Spirit of God has driven home to us in His Word the importance of WAITING (Psa. 52:9; Hos. 12:6; Psa. 25:5; 37:7; Lam. 3:25, 26; Isa. 30:18; 49:23).

To wait on God does not mean to possess an idle mind. It means to be silent (Psa. 46:10), expectant (Psa. 62:5; 104:27), with an outstretched hand willing to receive what ever God is ready to give (Prov. 8:34). Be silent in prayer to see if God has anything to say! Simple trust enables us to wait patiently in faith. Watching is the proper form of waiting. Praise Him as you watch (Psa. 34:1).

The "waiter" received a four-fold blessing: renewed strength; a mounting up with wings as eagles (Col. 3:1, 2); a running without getting weary (Gal. 6:9); a walking without fainting in the everyday round of duty.

Lot vexed his soul in the valley of Sodom (2 Peter 2:7, 8). Abraham dwelt in the heights of Hebron. Before God could use Moses He isolated him to the back side of the desert for forty years. Paul spent three years of prayer and meditation in Arabia. Christian waiting purchases strength, wings, liberty, and power.

Closing Prayer Hymn: "Higher Ground"



Comments on the Lesson by the Editor

Lesson for June 28, 1950

WIDENING MISSIONARY HORIZONS

Lesson: Jonah 3:3-6; 4:1-11

NO CHURCH CAN CLAIM to be a real Church patterned after the plan of Christ, that fails to realize the vital and essential program of missionary endeavor. If we will carefully study the words of Jesus, as found in what we are pleased to call "The Great Commission" (Matthew 28:19, 20), together with His parting words on the day of His ascension (Acts 1:8), we can surely come to but one conclusion—that He meant that His disciples should have a constantly widening horizon in the field of the extension of Christianity. His program definitely calls for a "witnessing" that finds its beginnings in the "home neighborhood" and from that focal point to radiate in every direction just as far as it is possible to reach, without, of course, spreading out so thinly that really nothing can be accomplished that is worth while.

Let us think this problem through carefully. What is the depth and breadth of the horizon which we can scan? Well, it all depends on just where we are standing. The view afforded is limited to the height upon which we find ourselves. It stands to reason that one can see farther from an elevated position than he can from the level.

Take Jonah, for instance. He was looking at the task God placed upon him from the lower level—namely, he felt that God had no right to extend His hand of pity and forgiveness to a heathen nation. Was He not the Jehovah of the Jews only? Jonah was not fleeing from God as much as he was fleeing from his own selfishness. He just could not see the need.

Now isn't that just about the way that far too many view the work of the church today? It is perfectly all right to spend time, energy and money on local work—work that can be seen with the eyes and touched with the hands. But, as for the heathen—what is that to us? We don't know them; we have never seen them; we know nothing of their ways—in fact we have not been on a

sufficiently high spiritual elevation to permit us to see very far beyond our own doorstep. Maybe we haven't even gotten beyond "Jerusalem" and over into neighboring "Samaria." "All Judea" means little to us; and as for "the uttermost part of the earth"—well, that just don't appeal to us at all. The horizon has not even begun to widen.

Then when we look at the example of Jonah again, we find that even though he, at last, did go to an "uttermost," as far as he was concerned, and even though he preached with great "gusto"—crying aloud the message which God had given him—he had no "fire-of-self" in his message, and, if we read correctly, we find that he was really hoping that it would have no effect.

I once heard a man say, concerning a certain missionary effort, "Well, I'll give a little this time, but I have no fear that I will be asked to give to it again—for it never will be a success." What a way to give! But that is the way Jonah gave. Having preached his message, he sat down on a hill to "watch it fail." We fear that Jonah never caught the vision of Widening Missionary Horizons.

But did the message fail? The words found in Jonah 3:10 give us the answer to this question: "And God saw their (the Ninevites') works, that they turned from their evil ways; and God repented of the evil that he had said he would do unto them; and he did it not." God's message never fails when it is delivered according to His command. God does not fail—it is humanity that fails. Horizons must widen; missionary efforts must multiply. That is God's way—His Plan. No church can afford to have other ideas or plans in the advancement of His cause. The real extent of the Church's horizon is and must be "The Whole Wide World."

Opinion On Child-training

H. A. Gossard

This and the poem following was suggested on my observing a father correct or, should I say fail to correct his son, ten, by finding his boyish capers in contrast to acts of men of note and individuality, saying, "I would not act like that!" Of course he would not; but he probably acted worse at ten or older . . . That father is not your father, though your father might have been guilty of similar attitudes which he does not now recall, unless it be that of the second finger springing from the thumb . . . but whether it be your father, your child's father, or any child's father, I suggest, before "I" "You" or "He" chide Youth too unmercifully, that it might prove profitable to "look in the Mirror instead of through the Lens."

I have learned through observance and experience that restricting a child's initiative to suit the adult expectation is not always the best in result for the child and the parent. It is proper and expected that the parent assist (not insist) in directing the youthful intellect; but to thoughtlessly curb the will, without sufficient reason, tends to create stubbornness instead of submissiveness in

the child, and a disposition bordering on savagery in the parent. The old-fashioned trait of clubbing the child into subjection fails nine times out of ten, and drives out of the child and the parent the only effective elements of persuasion: HUMAN LOVE AND COMMONSENSE. When these are absent or ignored in child-training, any good result can be but hoped for without a fundamental reason! I firmly believe the human race would be far in advance of what it is intellectually, morally and physically if the will had been directed with a reasonable degree of tolerance, and the youthful initiative invisioned with the intent to allow innocent originality to function, even to the possible degree of developing a prodigy. Too much valuable time has been wasted following slip-slop methods that have hindered instead of having advanced the race. It is universally conceded that children are not exactly alike in disposition; and for that reason poise, calmness and careful consideration must be, on the part of parents, the dominant qualifications in arriving at conclusions relative to the correct procedure in making necessary adjustments.

The average child in these and other lands

Is not quite free, in freedom's truest sense;

Though it might not be bound by feet and hands,

Too oft against its nature it relents.

Though I suggest tolerance in correcting the average child,

I do not mean that it should be allowed

Its way in whims its untrained thots suggest;

Nor should it lead, nor be led by the crowd,

Except it first be taught which way is best.

—Look in the Mirror, Not through the Lens—

Let's say you're 40 and your son is 10;

That you've been sizing him up with men . . .

Go back in your mind 30 years, and then

Mirror yourself at that age with men . . .

Thirty years back is not far, but then

You'll see what you were at the age of 10.

Let's not chide a lad so much at 10,

Nor demand of him what we would of men;

For, chide if we will till we're red with rage,

YOUTH still will be MODERN in its AGE!—

That's why YOUTH sometimes slip the yoke

Imposed too oft by older folk.

—Lanark, Illinois.

Many suffer and become sour, but divine love suffers long and is kind in its sufferings.

The saints' Holy Bible has remained on the battlefields of life to preach the funerals of those who oppose it.

Abraham, the great man of faith, willingly offered the very best that he had to the very BEST that he knew.

We allow the stones at our feet—the cares, worries and troubles of the day—to rob us of Holy visions.

It is a spiritual tragedy to be a Christian and not have spiritual healthy growth. The frequent reason is the sparing use of the Word of God.

Spiritual Meditations

Rev. Dyoll Belote

THE CHOICE HEROIC

"For scarcely for a righteous man will one die: yet per-adventure for a good man some would even dare to die. But, God commendeth his love to us, in that while we were yet sinners, Christ died for us." Rom. 5:7, 8.

DURING A GREAT WAR it became necessary to send a small group of men upon a dangerous mission. The general lined up his men and explained the mission to them, and then asked for volunteers, explaining that he would turn his back to them while they made their choice. When he faced his men again the line was intact. When he expressed disappointment that not one of his men had been brave enough to volunteer for the task, a corporal interrupted him, with the explanation, "We all stepped forward, sire."

On February 3, 1943, the steamship *Dorchester* was sunk in the mid-Atlantic, as she carried a ship-load of American soldiers. When the ship was declared mortally wounded, the men were ordered to take to the life-boats and to don life-preservers. At the last it was found that the ship was short four life-belts. Four chaplains had been assigned to the boat, two Protestant, one Catholic and one Jewish. In the first distribution of life-belts the chaplains had each been provided with a belt. When it became evident that there was the shortage—just the number to insure the safety of the chaplains—the four, Rabbi, Priest, and preachers, looked at each other, and with a nod of the head each unbuckled his belt and walking quickly to the four men who were waiting quietly at one side to meet their certain fate, the chaplains attached the belts to the waiting men and pushed them toward the life boat. Then they took their place on the center of the deck, and with arms encircling each other they were seen to sink into the vortex of the down suction as the ship sank to its watery grave.

Life presents many necessities for choice. And on the choices men make rest their eternal destiny. Most men's greatness has come from wise choices, choosing the good, the true, and the beautiful, the clean, the pure and the worth-while things. True greatness lies in choosing these things; and the choice may sometimes require the laying down of life.

—Linwood, Maryland.

Christianize the radio or it will unchristianize the home.

"God resisteth the proud and giveth grace to the humble."

Praying for courage, strength and faith in these times, deserves a strong Amen.

- - BURNING TRUTH - -

By Charles Emory Byers

"Nothing almost but misery sees miracles." From *King Lear*.—Shakespeare.



Miracles are discovered by suffering and necessity. They are always at our elbow but we are blind to them until we are forced by hard circumstances to recognize them. Ease and plenty see no miracles and they are the losers. Also they see little else because their wishes and desires are ministered to with little effort on their part.

Thus the scion of the wealthy, the playboy, the pampered young lady see no miracles. Every comfort, no matter how complex or what the cost, is merely a common place to them. Thus they are in no position to see miracles.

The burning truth that scarcely anything but misery sees miracles was discovered by a good old man who was put in stocks because he ministered to the humiliated *King Lear*. His too-tight bonds gave much pain to his pinched hands and feet. He tries to forget his misery by reading over and over a tender note written by Cordelia, *King Lear's* daughter. When this fails he whistles softly through the dark hours.

The cold and comfortless night drags on and at long last he sees the welcome, faint light in the east. In his misery he watches the morning slowly unfold—the stars disappear and then the first welcome beams of the kindly sun. Those beams infused new and life-giving warmth and fresh hope after the long dark hours of the night. They soothed his swollen wrists and ankles. He rejoiced in his new-found comfort. This was the first sunrise to which he really attached any great importance.

He noted with surprise its recuperating influence on every side, and he recognized how precious a thing it was. Under these circumstances it is no great wonder that he recognized that only misery sees miracles. He in his necessity discovered a new truth.

This is a typical experience. The great *Lear* himself knew not the miracle that resides in a thunder storm until he shivered half naked in one. Hugh Miller, the geologist, discovered the miracle of fossils as he labored with his sledge in the stone quarries of Scotland. A man does not appreciate the miracle of getting well until after he is sick.

The simplest things in our surroundings are miracles, but in our ease and thoughtlessness we do not see them. These miracles are our blessings. It is well to count them.

Good listening assists good reading, and good reading makes better listening.

If there is ever a good home it must be composed of good members. If there is ever a good church it must be composed of good members.

The Ashland College Men's Gospel Team Reports

To All Members of the Brethren Church

Dear Folks:

As we close books and wind things up for another college year, we of the Men's Gospel Team would like for you to know what our organization has done during the past year off and on the campus of your college and seminary.

During the 1949-50 college year, members of the Men's Gospel Team traveled more than 7,000 miles in carrying the Gospel into five different states and to six different denominations. These busy students of your college and seminary, making the most of every opportunity, visited twenty-four separate churches and conducted a total of eighty-one services. At many of these services, invitations were given for acceptance of Christ, for rededication, or for dedication to full-time Christian service. The results show twenty-one conversions, two rededications, and four dedications to full-time service.

In addition to this work, the Men's Gospel Team also aided the Garber Memorial Brethren Church during their revival services last winter. Fifty dollars was voted out of the treasury of the organization to help this mission church to defray the expenses of their meetings. Also, members of the team participated in the services whenever the opportunity presented itself.

The influence of the Gospel Team has also been felt on campus. Just prior to Thanksgiving, our organization, in collaboration with the Girls' Gospel Team, presented the chapel service at the Park Street Church. Then the week before Christmas, carols were played from the belfry of Founders Hall for the enjoyment of the college students. Incidentally, we have recently purchased loudspeakers which we plan to use soon on campus. The Gospel will be presented by music and possibly by spoken word. Also, through the work of our organization, the chapel bell is ringing out the invitation to worship at each chapel period. And finally, at Easter the Men's Gospel Team showed in chapel the film, "Journey Into Faith."

We feel that our organization has had a very successful year both on and off campus. This was true in a great measure because you folks made it so. Wherever the teams went, they returned with reports that they had been treated like kings. Permit us to express our very sincere thanks to you for your gracious hospitality.

However, without taking any glory from you folks for your wonderful generosity to us, may I say that to the young men who worked so faithfully bringing services into your churches, we must tip our hats. For them it often meant sacrifice. [Many were forced to give up vacations with loved ones over the Thanksgiving and Easter periods. Others were forced to rise early and travel late in order to get to their destinations in time to hold services. Yet, they always went with a smile and a prayer on their lips that God would in some way use their efforts to His glory.]

On June 1, at the annual Awards Banquet, seventeen of these young men, sixteen of whom are Brethren, received recognition for their work during this year. The recognition they received was small compared to the service they have rendered, because your Brethren students have proved themselves truly to be the "salt of the earth."

Sincerely,

Grant Carothers
President Men's Gospel Team.

Spectacular indeed! A human life ablaze with holy fire.



What's Doing
in the Churches



LATHROP, CALIFORNIA

We are indebted to Brother Virgil Ingraham for calling our attention to a fine article in the May issue of "Country Gentlemen" concerning Brother George Anderson, a lay preacher, who since 1947 has been ministering to the needs of our Lathrop, California, Brethren Church. Titled, "Best Place on Earth," and written by Harold C. Wire, the article tells of the rise of this man and his family in the farming industry in the state of California.

In the article reference is made to his work with the Lathrop Brethren Church. While the remainder of this article is intensely interesting, we find our own interest centering in the following:

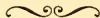
"Doing for others has become a large part of the Anderson life . . . He should have been a minister. As far as practical and spiritual purposes go, he is one now. In 1937 he joined the newly formed Christian Business Man's Committee, which was first organized in Chicago, but has become national in its scope. The aim of its members is to carry 'Sunday religion' into their daily business lives, and to give help to small or rural churches.

"The local Committee in nearby Stockton, where he belongs, is composed of Merchants, farmers, tradesmen, doctors, lawyers and two captains of the city police force. If a church group in the area needs anything from advice to a fill-in pastor, someone in the Committee can do the job. Since he has been a lifelong Bible student and has learned some grass-roots Gospel besides, he was asked to conduct services, temporarily, for the First Brethren Church in Lathrop, in 1947.

"Lathrop is sixty miles round-trip from his home. For more than two years he has made the trip twice each Sunday, teaching a class of boys and girls from ten to eleven o'clock in the morning, holding church service from eleven to twelve; then home for dinner and rest, and back

again to conduct the night meeting from seven-thirty to nine . . . The church, somehow, never has asked for another minister.

"How long will it keep up? 'As long,' he says, 'as people think I am leading them in the right way. When they don't they can tell me to leave. That's our American freedom, isn't it?'"



LOST CREEK, KENTUCKY

The Evangelist readers have not heard from us for quite a while. It does not mean that we have been inactive, but just the contrary—really very busy.

The spiritual state of the work seems good. Souls have been won and baptized into Christ Jesus, and others built up in the most holy faith. Attendance has been good in most places, and five Daily Vacation Bible Schools have been held. The attendance at school was good this year, with every scholar, (save a very few) saved. Every child coming to Riverside studies the Bible, and most of them come non-Christians, and ere they leave receive Christ as their Savior. The old maxim, "You can lead a horse to water, but you can't make it drink," holds true also with the Bible teaching. Once in a while we find a young person who does not respond to the Word, but there are very few.

This past year we have had fourteen people associated together in the teaching and operating part of the work. These folks have come here, not for money, but to work for the Lord, and they make a happy, splendid group to work with.

Of course the big achievement in a material way was the rebuilding of the Wheeler Home. It was not only rebuilt, but is much larger, and a much better building than the other one was. This is due much to architectural work of Brother Ray Yount of Dayton, Ohio. This brother liberally gave of his time in the planning of the building, and it was certainly mighty well done. It was so well done, and the building so attractive to the boys, that one of them, school being out last week, came back this week to stay over night, saying, "I was getting homesick to get back to Riverside." It is now complete, save for a bit of painting. It stands as a monument to the faithfulness of the Lord and His servants, the Mission Board, and everyone who contributed to its erection.

Then there have been some other remarkable helps brought to pass, the new pipe line put in the girls' dormitory; a fine mechanical potato peeler; and a mighty fine gift from the Ohio District Women's Missionary Society of a Bendix washing machine. This will help so much, and all concerned are so thankful for it. We have just got into operation, and it is a wonder in its operation, and will save the women folks a lot of work. So many, many thanks to all concerned for this help, and yes, I almost overlooked it, a splendid addition to the bath room facilities for the girls' dormitory furnished by the Ashland Jr. and Sr. W. M. S. This last was also a very pressing need, and is so much appreciated. We say THANK YOU to all who had any part in these remarkable improvements.

We have also had a very remarkable experience up at Rowdy this year. Rowdy is in another county which voted wet some year ago. Between Rowdy and the county line, a distance of about five miles, there are four drinking joints. In the little village of Rowdy there are none, but a man bought a property there intending to open one in that village. Some of the people there approached us to help them stop it, suggesting a petition for the same. We wrote one up, and our happy surprise was to see how courageous they were to sign it. Knowing the intimidation that liquor sellers use here in the mountains, it was most encouraging to see how the best people there stood on the matter. We took the matter to the state department of alcoholic control, and they informed us that the booze seller would not get his permit to sell it in Rowdy. The man then engaged an attorney, got up a sort of petition in which he got almost anyone to sign it who would—minors, etc., and has appealed it to a higher state court. But to date he has no booze sign out, and we believe he will not have it either. While the matter was up, we had a special service there, showing pictures on the ill effects of booze drinking.

While the time of petition signing was on we had another special service there and took our girls' school quartet along. One of these girls had been reared there in that community. As we started home that night she said, "Certainly that church there has done a lot of good for the community."

The school year closed the 18th of May with very good closing events, the outstanding one, of course, being the graduating class of ten this year. The class address was given by Rev. Floyd Sibert of Pleasant Hill, Ohio. It was a fitting climax to the week's events, being a very splendid evangelistic message. The house was crowded, some not being able to find seats.

Well, the year has had its victories, and the outlook presents its problems. Some of the problems are beyond human solution. Only our God can help in solving them through prayer. So may we ask you to join us in prayer for the following:

1. A deeper spirituality—a closer walk with our Lord.
2. Workers for next year. This is a major problem. There will be needed a lower grade teacher, and three high school teachers, and a matron for the boys' dormitory—preferably an older woman. We long for more Brethren folks in the work. May the Lord touch such hearts and bring them into it.
3. There is now a very serious need for a gymnasium-administration building. The need of this building cannot be overestimated.
4. A live, consecrated young Brethren man to preach at and open a new work at Lexington, Kentucky. He could help somewhat in the preaching at Lost Creek. There is now an opportunity for a Brethren Church in the capital of the Blue Grass region.

May we say that the work of the years has produced some following in these parts, with four sets of buildings in which to work. Will our Brethren Church respond with workers to man these places? Let us pray to that end!

G. E. Drushal.

The Brethren Evangelist



PHOTOGRAPH BY HAROLD M. LAMBERT

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However, the week was not lost. There were two short trips, personal conferences with students, pastors and prospective missionaries.

After attending the lovely wedding of Miss Bonita Bowman and Richard Ronk at the Dayton Church, Saturday afternoon, we worshipped Sunday the 28th with a very good audience at New Lebanon, where Reverend Clayton Berkshire is pastor, now in his ninth year.

The missionary message was presented and well received by this mission-minded church. It seems that this church is making a good record for itself in every way.

The same day, at the evening hour, it was a joy to assist in the service of ordination for our young brother, J. D. Hamel.

Prayer Warriors—We need at least 1000 prayer warriors. Will you enlist and be willing to pray each day for our missionaries at home and abroad? It would even be a thrill to have just a card from all who would like to enlist in a prayer warriors' band.

Those who have never heard must hear the *Good News*. Be a Prayer Warrior now.

E. M. R.

The

Field Secretary

Travels

My last missionary number carried the report of the very fine revival meeting at Cameron, W. Va., which ended May 7th, so a part of my activities have already been written.

To be expected, when I arrived home, after an absence of three Sundays, my desk was well loaded with business of many kinds and much correspondence.

My schedule called for a trip beginning the next Saturday, May 13th, to Fort Scott, Kansas, where I was asked to preach beginning on Sunday and closing a week later on Sunday. A reservation on the train from Chicago to Kansas City was secured. All plans were made but the railroad strike interfered and I was advised by rail officials not to attempt the trip. To drive that distance for just one week, for one person, is entirely too much expense. I most certainly hope this appointment may be scheduled for a later date when there will be no interference.

WANTED— TAKE NOTE!

Young ministers want to purchase copies of "God's Means of Grace"—by Dr. C. F. Yoder. Any person having such book and wishing to sell it, please write a card to the Missionary Board, 524 College Ave., Ashland, Ohio. Do not delay—please.

E. M. R.



Christianity Is More Than The Appeal Of The Hour

by E. J. Black

"Gold found in California!" The good news was heralded from Illinois to Florida, from Main to Missouri. Men frantically sold their farms, businesses and homes to join the ever growing procession of adventurers traveling westward to fortune—and death. Among the thousands was one Sid Morford who disposed of all his thorbred cattle, horses and sheep, mortgaged the farm, bade good-bye and left with the next wagon train to the "land of dreams." Three years later after making and losing two fortunes, he returned home broken in health, maimed in his spirit, penniless and bitter in his soul toward man and God.

"What a foolish man!" you say. And you are right, he was. But his foolishness is not as great as the man whose eyes are blinded by the glamorized, deceitfulness of sin and forgets his vows to God, his life of consecration, his family, his friends and plunges headlong into a life of wickedness.

Yes, Christianity is more than the appeal of the hour. It is common knowledge that 95% of all we see appeals to the flesh. The signboards on our highways, the lurid suggestive pictures in our magazines, the style of clothes, appetizing menus, etc., all promise to fulfill the desires of the flesh but no more. Riches, fame, popularity too are means of gratifying the temporal longings of finite man. But God has so created us that if it were possible to possess all these in abundance, there would still be a hunger and thirst that could only be satisfied through partaking of the living Bread and Water of life. Well, you say, "What is that life? What is it that is greater than our present needs?"

Christianity is a life of freedom; we are set free from the curse of the self-life. Our prisons are filled with men who would g'adly exchange their prison cell for life in the free world, even if it meant poverty and want the rest of their natural days. There is a bondage into which men fall the day they are born. So real is this bondage that no means of escape is possible, apart from accepting the shed blood of Christ. Then, "He whom the Son set free is free indeed." Again, "how shall we escape if we neglect so great salvation?" We must remember this true life is not an unnatural one. Many talk of a consecrated life as if it meant that it was wrong to laugh, be bright, engage in manly sports play the piano, read any book but the Bible, or follow certain pursuits for which we have a natural aptitude. I believe that God in His Word will not contradict the nature which He has given, and that which is wrong in us is not our natural aptitude, but the self-life around which these aptitudes revolve. The one who enters into this life of freedom is still a good companion, a manly athlete, still enters into all that home and friendship may mean, but now—everything is hallowed, elevated, enobled, because now his will is ever revolving around the will of God.

Christianity provides for help in time of temptation.

You will be tempted to the end of your life, and the nearer you live to Christ the more you will be tempted. It was after Jesus had seen the open heaven that He was led into the wilderness to be tempted of the devil, and the man who stands under the open heaven and sees the heavenly vision, is the man whom the devil will tempt to the uttermost. This is all within the permissible will of God, but thank God with the temptation He makes a way of escape, because "we are not tempted above that which we can bear." God will permit it because temptation does for us what the storms do for the oaks—it roots us; and what the fire does for the painting on the porcelain—it makes us permanent. You will never know how great is the grip that Christ has on you, or the grip you have on him so well, as when the devil uses all his diabolical power to attract you from Him, then you feel the pull of Christ's right hand. Then the Spirit whispers, "Lo, I am with you even to the end of the world. No, I will never leave thee or forsake thee."

Christianity is greater than the appeal of the hour because you are conscious of a new and living power. Not the power of a despot or dictator whose every whim and fancy must be met with instant obedience. Not that, nor the power to reach the highest round of the social ladder which oftentimes is accomplished by sacrificing both religion and morals. But this power is what Jesus meant when He said, "And ye shall receive power after that the Holy Ghost has come upon you." The power Peter and John had when Peter said to the cripple on the Temple steps, "Silver and gold have I none, but such as I have, giye I thee, in the name of Jesus of Nazareth rise up and walk." The power Paul had when he testified that, "I can do all things through Christ that strengtheneth me." James had this power in mind when he wrote, "The prayer of a righteous man availeth much." Power to love, power to live for God, power to forgive, yes, power to fling yourself into the arms of death with the courageousness of Jesus on the cross, assured that, "though you walk through the valley of the shadow of death He is with you." In this new life it is perfectly wonderful how that new power sweeps over the soul of a man, making him a foe to be feared by Satan, a power to be reckoned with by man, a bejeweled, magnetic instrument, blest of God, powerful for the forces of righteousness.

Summer time is a time of rest and relaxation. The seashore, the mountains and lakes all invite the toil weary ones to cast aside worry and care and rest for a while. Too soon the vacation is over, then back to the old grind of things again. Jesus said, "Come unto me all ye that are weary and heavy laden and I will give you rest." Yes, a Christian experience is one of rest, both for soul and body. An artist painted a picture, and named it "Perfect Rest." It depicted a living cataract, and over it the bough of a tree on which a nest was securely fixed, and a bird

(Continued on bottom of next page)

The Stewardship Of Impartiality

Very early in its career the Christian Church fell under the necessity of making one of its most momentous decisions. It had to decide whether or not it was to become no more than a Jewish sect, or to launch out as a worldwide movement which would offer its faith to all men.

Let it be said to the credit of those first Christians that they decided to be magnificent, though it cost them an extremely painful decision.

It is of the utmost importance, however, that we shall remember that the same decision is thrust upon the Church in every generation. The modern Church is certainly face to face with the problem of exclusiveness. Shall it become a religion for all mankind, or for a single class or race of mankind?

There is something to be said for the "state churches" of Europe at this point. Such Christian organizations do make room, at least theoretically, for all citizens of the state. The ministry they extend may be subject to some criticism, but the theory is certainly Christian. The "class churches" of the western world may not be as correct in their position, even though they boast of their democracy.

If the Church of Christ is ever to redeem society it must redeem all classes of society.

If Christians must remain separated in their

churches then the Church is not yet an adequate or complete representation of the Kingdom of God on earth.

Every argument the modern Christian hears against spiritual inclusiveness was brought up in that first century for the purpose of shutting out our forbears.

If we are inclined to look upon people of other colors and other lands as being inferior, let us remember that every Jew looked upon every Gentile as being inferior. The Jewish Christians of the early Church had to surrender their superiority complex before they could admit Gentiles into the fellowship. The modern Church has not come as far until it too surrenders its claim to superiority, based on race or color.

It called for a special revelation from God, which summoned Peter to the great decision. But Peter's acceptance of the idea was not sufficient. The majority of the Jerusalem Church, including its leadership, had to approve the policy.

Every Christian of today is obligated by a stewardship of impartiality. The religious privileges of the spiritually disinherited are within the keeping of each one of us. How are we voting in our church, and among our people? How is my vote being cast?—Stewardship Comments, United Stewardship Council.

(Continued from Page 3)

was brooding over her young. The picture of a bird at rest in the midst of the foam and rushing of the cataract is the truest conception of the rest experienced by the Christian. There is a life in the will of God, so quiet, so at peace with Him, so at rest in His joy, so perfectly content that God knows best, that the Christian learns to commit his way daily into the hand of the Almighty, never doubting that "all things are working together for his good" because he has "committed his way unto the Lord, and he shall bring it to pass."

Many folks are of the opinion that this life is only a giving up of the things we like best. I do not deny that there is a giving up in it, but not without the hope of taking in also, you see something better, and in reaching for that you drop the worse. Will you imagine with me that you are looking at a quiet lake. As you look you see that which is highest in reality is lowest in the reflection. The higher the trees, the lower their shadow. Isn't that a picture of this world? What is highest in this world is lowest in the other, and what is highest in that

world is lowest in this. Gold is the god for so many here. Over there the streets are paved with it. In Glory it is the love of God that binds the hearts of His saints together for all eternity. Here hell inspired hatred separates nations, friends and families. No, God never asks His people to give up a cherished something, unless He is going to give you something better, oh, so much better.

Christianity is more than the appeal of the hour because it is a life of giving out. Giving out of what, you say. Time? Talent? Most certainly so. Tithe? Positively yes. "But whoso hath this world's goods and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Freely ye have received, freely give." A lake without an outlet becomes a dead sea, truly it is much more blessed to give than receive.

Let any man, any woman, take this life of faith in Christ and truly live it, and Christ will be exalted; the saints edified; himself purified; heaven enriched and the coming of the Lord hastened.

—Pastor Bryan, Ohio.

The Consciousness Of God

For One's Self

by Arthur Baer



Perhaps the most outstanding example in the Old Testament of one who was conscious of God was Job who gave us that sublime affirmation, "I know that my Redeemer liveth." In the New Testament it was Paul's, "I know whom I have believed." Certainly these men and others have had a definite consciousness of God and yet it seems that no one has adequately circumscribed with words what that consciousness may have meant.

Webster says that consciousness is the immediate knowledge or perception of the presence of an object, state, or sensation. Thus our consciousness of God must be our knowledge of him. This consciousness or knowledge is based on the way he touches our lives.

Consciousness, knowledge, or certainty about God is the most important thing in our lives, it is more important than knowledge in any other field. The issues at stake are greater. God is a Spirit and those who worship him must worship in spirit and in truth. Man too is a spiritual being, he is made in the image of God who is a spirit. Therefore consciousness of God, or our knowledge of him must take place on the spiritual level. Every confession of faith in Christ is based on a consciousness of God, however limited it may be. We gamble on uncertainties, but we invest in securities that are sound and stable. God wants us—He wants our time, talents, possessions—our all. He is not likely to get much of them unless our religion is a certainty, and we have a consciousness of His presence.

Are you conscious of God? Or are you still in the wilderness wondering whether it is possible to be conscious of God and in touch with him; instead of knowing that all the difficulties lie in yourself and are of your own making, and when you are ready, God is ready to manifest Himself to you? The consciousness of God is not a static condition, you may be aware of him today merely as an insistent influence which intrudes upon your heart; but tomorrow you may know him as an ever living, empowering presence. As that experience grows he will more and more be able to depend upon you to carry out his will, especially in the difficult situations of life. Being conscious of God will lift you above the defeats which have kept you down, those moods, temper and wilfulness which only an ever present God can destroy. Are you content, like Eli, to let other people enjoy the con-

sciousness, the touch of God in your stead and then be surprised when for your slackness the word which they bring has more of judgment than of peace?

Dwight L. Moody was wont to say, "If I can only get people to see the beauty of my Lord as I see it, they will love Him as I love Him." He realized what we must all realize—that the greatest sin of humanity is not deliberate rebellion against divine, revealed truth; it is that dulness of comprehension, that lack of awareness which causes us to walk blindly amidst unspeakable beauty, and to dwell unhearing amidst heavenly music.

The two disciples on the way to Emmaus heard this rebuke of their unawareness when our Lord said to them: "O fools, and slow of heart to believe all that the prophets have spoken." They had heard it before from His sorrow torn soul when He cried: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee . . . ye would not." Not lack of opportunity but lack of awareness. If you have but one prayer to make to God it should be, "Make me aware, make me conscious." And we have the assurance that he will answer prayer.

A missionary gave to an unconverted Hindu a copy of the Acts of the Apostles. He read it carefully, and returned it again to the missionary asking the question, "Have you found what they had?" It is a good question for all of us. When Thomas Edison would estimate the power resident in electricity, he said, "Were I to unloose all the forces at my command provided in and through electricity, I could consume the world." Were it possible for the Holy Spirit to be released through yielded lives of men and women conscious of His presence, undoubtedly the world would speedily be evangelized.

We often marvel at the gigantic work accomplished by those whom God has called, yet their lives apart from a personal consciousness of God would have been mediocre and drab. It is the Grace of God poured into yielded hearts with a knowledge or consciousness of God that makes the difference.

The writer of the book of Hebrews makes this observation about Moses the leader and lawgiver of Israel: "For he endured, as seeing Him who is invisible." Moses

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Cameron--Quiet Dell Circuit

The Cameron-Quiet Dell circuit has claimed but little space for the report of its work, perhaps a report at this time is not amiss.

The work has been moving along in both churches in a manner which perhaps does not justify fulsome praise yet does indicate a healthy condition. The manner in which these two churches co-operate in the programs of either church gladdens the heart.

Last fall Rev. W. S. Crick was leader at Quiet Dell in two weeks of Evangelism. As a former pastor his friends are many and new ones were made as he served energetically both in visitation and preaching. As a result of these efforts eleven were baptised while two others came forward for reconsecration.

The spirit of Evangelism was contagious and in Cameron there were ten received into the church, nine by baptism and one by former baptism. All of this occurring in the closing weeks of 1949.

With the beginning of the new year plans were carefully prepared for the greatest event thus far in the life of the Cameron church, the dedication of the new building. The long looked-for day came and passed and it was all that we had hoped and planned. An adequate report of the dedication has appeared in these pages by the hand of the dedication day speaker, Rev. E. M. Riddle, thus it is not necessary to duplicate it. Yet we would be ungrateful if we did not express our appreciation to the speakers of the day. Rev. Percy C. Miller of Berlin, Penna., Vice President of the Penna. District Mission Board and District Moderator, was the morning speaker. Rev. E. M. Riddle, Secretary of the National Mission Board was the afternoon speaker and brought the dedicatory address. The program of dedication came to a close with the evening service, the speaker, Rev. George H. Jones of Johnstown, a former pastor of the writer and pastor at the time he was called to the ministry. We appreciate the splendid service rendered in such accep-

table fashion by each of these ministers. They were greatly appreciated by those assembled for the dedication.

Immediately following the Sunday of Dedication an Evangelistic campaign was launched with Rev. E. M. Riddle leading. His intriguing subjects and challenging messages evoked the highest praise from his hearers. The Holy Spirit was manifest in our midst and Christians were more firmly established in the faith and conviction was brought to the hearts of the unsaved. As a result there were eleven baptised on Sunday evening, May 21st, ten adults and one young girl of a Brethren home. This was the first service in our beautiful new baptistry. Among the adults were four young couples. Two of these couples were added through baptism while the other two united their home in the church with the baptism of the husband. It was a sight to make one's heart leap for joy in a church which has had so few men.

Previously, before the end of the year another family had been added to the church, the wife and daughter by baptism and the husband by a former baptism. In the past six months 31 have been added to these two churches by baptism, one by a former baptism and four reconsecrations. For this we praise the Lord.

Since dedication the church yard has been graded and landscaped. Suitable types of evergreens donated by members and friends have been arranged adding grace and beauty to the outward appearances. This grading was done while the pastor slipped away for a few days' rest. The laymen have responded nobly to the needs of the church.

At present we are looking forward to our Daily Vacation Bible school to be in charge of a Crusader Team from Ashland. From this and other efforts and plans for the future we expect much.

Pray for us that we shall be diligent and fruitful in the Master's service.

Arthur R. Baer.

Pastors, Treasurers and Secretaries—

ATTENTION

The Financial year for the Missionary Board closes June 30th. Therefore, all offerings and gifts intended for the Conference Year 1949-1950, should reach us by above date. Many churches have not yet sent the Easter Offering. *Do not delay—please.*

E. M. R., Gen. Sec.



MISSIONARY GIVING HAS A REFLEX INFLUENCE UPON THE CHURCH

by Smith F. Rose

We ought to think somewhat about the meaning of "missionary giving." In recent years the conditions of living have been such that all of us have had to spend more time than we like thinking about providing the necessities of life. This has caused us to get a rather warped idea of the use of money. We have used it freely without much thought as to where much of it was going as long as we had sufficient to meet our bills. This has been the spending angle which is considerably different than giving. In spending we get something definite in return right at the time. In giving we get a cumulative return.

In 2 Corinthians 9:6-7 we read a part of Paul's instructions in Christian giving and these will apply definitely to that which is for missionary endeavor. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." In this scripture we learn of the true joy that comes to the one who gives bountifully and sacrificially for the Lord's work. Somehow this is even more true in the work of missions, for our gifts go where we are unable to go and in themselves bear the gospel witness in our stead, as we support the work in other parts of the world. Giving in this manner is going to call forth some definite prayer for the work which we support with our gifts. Thus our own spiritual life is quickened and our interest in souls round about us is awakened and the program of missions prospers at home and abroad.

In the scripture above we find also the clear reason why some churches have never realized or felt the blessed influence of giving to bring the gospel to others. It is because they have given sparingly. This means that their hearts were not behind their gifts and, since they gave sparingly, they were not behind the cause of missions as they should be. Thus their blessings have been almost unnoticeable. Truly, "the gift without the giver is bare." It is in this respect that we need to re-examine our missionary giving to see if it is what it should be. We can rest assured of one thing—If our churches are not blessed in their missionary giving, it is because they have stopped with the mere gift of dollars and cents. While it is true that most of our gifts must use this medium of transmission to the place of service, since we cannot go ourselves, yet when every gift is made, some thought should be given as to what we are giving for and we should pray for God's acceptance and blessing upon it. Then our regular prayers will go up to the throne of Grace in behalf of missions and missionaries and our gifts will increase as God lays upon our hearts, the true missionary spirit. This in turn will bring renewed devotional life to our churches and will deepen the spirit of Christian love and fellowship and our local work will go better. Observe a

church that gives liberally to missions and you will find a church that is growing, for it has received a missionary spirit of its own.

All too long churches have suffered spiritually and materially because they had too much of a spirit of "Me First." As a result, the work of missions got very little support and the interest was naturally at a very low ebb. Such an ingrown condition is not a place of blessing but rather a place of death. No real Christian congregation can long exist as a useful instrument in the hands of the Master, if they do not liberally support the cause of missions.

Yes, missionary giving definitely has a reflex influence upon the churches. To give liberally is to insure the growth and the future life of the congregation and to fail to do so is bound inevitably to bring its failure. Church work apart from missions and missionary giving is a farce and totally unchristian, for the true spirit of Christ in such matters is to remember that gracious gifts of God's salvation and continued blessing and then remember His words to the twelve disciples as He sent them forth saying "Freely ye have received, freely give." Let us try the missionary method of reviving the work of our churches by giving liberally and sacrificially to the missionary work of our church.

We are faced not only with the shortage of missionary funds, but have been plagued for years by the shortage of missionary workers, both to pastor local mission points and to go to other fields. Perhaps, that is an indication that our missionary giving has not yet been as free and as wholehearted as it should be. If it were, then we would see more of our young people dedicating their lives to the greatest work in the world i. e., the full-time service of their Lord and Master wherever His call may lead.

Frankly, it appears to me that we have been getting at this problem in a backwards fashion. We have tried to stir up interest and recruits in our churches in a dozen different ways, when what we need to do is to go all-out for the saving of souls in the mission fields and at home. This challenge will not long be ignored by the promising young people of our churches. If they can see in the lives and actions and giving of their local churches that the work of Christ really does come first and that there is nothing in the whole world of more value than the salvation of a precious soul, then they will awake to the call in greater numbers than we can imagine to enter the work of the Master.

Yes, we need to begin. The first move is up to us. While we may have been supporting the work of missions in the past, we have not done all we could. We have never really given till it really hurt. It has become so customary to have everything we want that we have never deprived ourselves of anything that we might see the cause

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Argentine Excerpts

In a very interesting letter recently from Superintendent Zeche, Rosario, Argentina, he mentioned some items which will be of interest to every missionary minded person. He reported that a very fine young man of their church has been called of the Lord to the ministry. He has had this in mind for nearly a year but it was necessary for him to wait a year while he worked with his father to save some money for his education. He is very loyal, consecrated and thoroughly determined to serve the Lord Jesus in His Cause. He is altogether a promising young man. He has entered Buenos Aires Theological Seminary.

Eduardo Fiorenza is another young man, seventeen years of age, equally decided and capable as a preacher and worker in the Sunday school and among the youth. He is very consecrated and loyal and also wishes to study, God-willing. (If you know of any church or Sunday school that might wish to help him we would be very grateful indeed.)

Miss Azucena Martin has one more year to go to the Bible Institute in Rosario. The Berlin Sunday School has been contributing toward her expenses in the past and expect to continue this year.

Zeche says further, "We are very happy with the work these young people are doing for our youth and Argentina." Also, according to Superintendent Zeche's letter, he spoke of their new program having adopted the plan to receive special offerings in their churches every two months in order to help needy fields with their building program. The following dates were given for special offerings:

April—Easter Offering (for new places)

June—Gerli Building fund

August—Cordoba lot fund

October—Camp work

December—Christmas student-aid fund

February—Villa Constitucion building fund

Another most interesting note from Brother Zeche is the fact that his daughter, Esther Adelina, is thinking seriously of coming to Ashland College this fall. If so, she expects to arrive here in due time for general conference. We have secured a statement from the college president to be

sent to the American Consulate that she will be entered here as a student in the event she comes. It is her plan to prepare herself to serve as a missionary in our own mission field in South America.

Miss Kugler reports that Villa Constitucion is growing very rapidly. It had 8,000 population when she visited the states and now is numbered at 15,000. Some factories are already working and others yet in construction. Also she said, "It is certainly necessary that we have a nice church in this prosperous place."

ARGENTINE ITEMS

The Argentine Brethren Churches are now raising a missionary offering every two months for the extension of the work in Argentina. A report of these offerings will be published in the next issue of our church paper.

The addition of several new members in Villa Constitucion brings the number of members there up to twenty and enables the congregation to organize as a church entitled to send delegates to the general conference.

One more baptism was recently celebrated also in Cordoba, bringing the membership there up to forty-five. Forty participated in a recent communion service.

Norman Romanenghi is now the editor of our church paper "Testigo Fiel"—"The Faithful Witness."

Our Sunday School in Quilmes reports a steady increase in membership and two candidates for baptism.

Sister Byler has been ill for several months, but the many prayers for her are being answered and she is now steadily improving.

The special meetings held in our different missions during Easter week were all very fruitful in blessings. In some there are new candidates for baptism.

—C. F. Yoder, Cordoba, Argentina.



THE SPRINGS OF SPIRITUAL LIFE

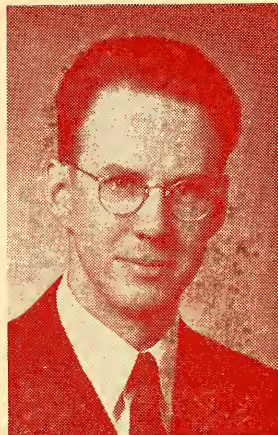
by W. S. Benshoff

"As the hart panteth after the water brooks, so panteth my soul for thee, O God." The picture here is that of the great deer of the forest, after a hard run, or an extremely hot day, seeking with all its being, the refreshing waters of the mountain stream. Why does the hart crave the water brooks? Because it knows that his thirst will be quenched and he will be refreshed and shall find strength and rest. Any one who has walked along a trout stream has, by careful watching, seen the trout almost motionless in the flowing current as it flows from a spring or small stream above. There, for long periods of time, the trout will remain, taking through its gills the refreshing, pure waters as they flow over him. Why? That it might receive the oxygen and minute food particles contained therein, for his own nourishment and strength.

We could go on through all the phases of nature; and picture the constant search and longing for the pure refreshing waters so essential to life. Only in man, God's highest creation, do you find the trend in the opposite direction. Man is endowed with the spiritual image of God. But through sin, the soul became depraved, selfish, lustful and sinful. Whereas all nature yearns for the pure and the generating powers of pure water, man reverses the trend and seeks the cesspools of filth. We can easily picture mankind today as seeking only the satisfaction of evil in his life. From this beginning we could go through all the annals of drunkenness, broken homes, murders, adultery, etc.; the results of man's yearning for the cesspools of sin.

We ask ourselves, why all this must be. Man was not created with that purpose in mind. Man was created in the spiritual image of God, and given a human body, that man might see the beauties of God, and glorify Him for His goodness and love. We well know the story of man's disobedience, and the destiny of death for his spiritual self. But God did not stop there. Man did not lose the yearning to worship, to seek fellowship, or to be active. Man worships, he seeks fellowship, and he keeps active. Which would all be well and good if it were all in the right direction. But we can easily see in which direction man has turned. He worships himself, money, pleasure, lust. He seeks the fellowship of other sinful people in hidden dives and in open shame. He keeps active in things which are contrary to God's purpose in his life. All of which leads away from God. Here is no seeking the water brooks of spiritual drink. Here is only the stagnation and filthy odors of a soul in sin.

Unknown to the people thus situated are the streams of living water which flow through life, near to them. In these, they could find strength and purity and eternal life if they would just long for them, as the deer longs



for the water brooks. We, as Christians, to a particular degree which we ourselves determine, drink from these streams of living water. We have a definite responsibility to go to the cesspool drinkers and tell them, of the streams of living water which flow from the springs of God. If they refuse to come, then that is their responsibility, but if they come, we have gained a soul for eternity.

Whence cometh these streams of spiritual water? They come from the springs of spiritual life. And are they ever refreshing and strengthening? Follow a mountain stream upwards. From a babbling brook at the foot of the mountain, upwards, little streams break off and we could follow each one to its source. Picking any one, or continuing on the main stream, we shall find it too becomes a mere trickle. What do you find when you get to the very source? A little spring flowing, or oozing, a mere stream of droplets from a secluded ravine high in the virgin forests. But these little streams as they flow and merge, become the mighty brooks, that furnish living water and power to the animals and people.

Our streams of spiritual water come from the many springs high in the throne of God. God knows just what we need to refresh, purify and strengthen our spiritual lives. So, at the very source, He supplies that needed refreshment, purification and strength. Then, as we, on our pilgrim journey, stoop and drink at the spiritual stream of living water, we are revived, purified and strengthened.

What are these springs of spiritual life? First, there is the spring of salvation. As we drink of this stream, we learn of God's love and Christ's love. We learn of the sacrifice of Christ upon the cross, the shedding of His precious blood as a covering for our sin. We learn that in having faith in Him as the Son of the living God, and accepting Him as our Saviour, and as we are obedient unto Him in all things, baptism, the daily walk, purity of life and soul, etc., that we can receive salvation, and maintain the hope of eternal life to follow this one. Next is the spring of Christian faith. How often have the af-

fairs of life overpowered us, only to have them all rolled back because we prayed and found help in our faith in God. That is longing for the spring waters of God, and finding them. Another spring which feeds the stream at which we drink, is truth. That is, eternal truth as we find it in God's Holy Word. What soul, hungry, thirsty and tired, has not found strength by the reading of the Bible. We are to feed and drink as we let its refreshing truths flow over us. Thus we read and learn of God's plan for our lives.

Still another spring of spiritual life is that of purity. Salvation brings to us the yearning and the desire to be more like God. We learn to seek His face and fellowship. We desire to serve Him. But we find ourselves in a situation which could be compromising. That is, the desire to be pure and please God on the one hand, and the temptation and the urge to do evil and sin, on the other hand. Which side shall win? Each of us determine that for ourselves. If we drink enough at the streams of spiritual life, in Bible study, prayer and church fellowship, we shall be able to purify our lives, and drive back the evil temptations.

Problems arise in our drinking. The hardest thing seems to be is to get people to want to drink of the waters from God. The deer knows when he's thirsty and he yearns to drink. He goes to the waters and drinks. But people seem to be different. We seem to be content with stale water, or just content to go thirsty. Or perhaps we try other drinks. Just recently a person drank a bottle of one of the popular soft drinks designed to satisfy the thirst. Right afterwards, he drank a cool glass of pure water. He said, "Ah, there's nothing satisfies the thirst like good, clean water." Perhaps you have been satisfied with a sermon, a prayer, and Bible chapter you heard,

said or read months ago. Perhaps you are trying to slack your thirst on "doctored" religious truths. Remember, nothing satisfies like good clean water. Keep yourself refreshed spiritually by drinking every day and hour at the stream fed from the spiritual springs of God.

Another problem is that of contamination. How often it has sickened us to be driving along, and to see otherwise beautiful streams that have become polluted with any one of a thousand things. No more is it appetizing, in fact to drink it would certainly bring death. We sometimes pollute the streams of spiritual water as they flow into our lives by the evil thoughts we have in our hearts. Yes, the hatreds, the unforgiveness, the malice, etc., all spoil the waters. Even though the springs are pure, pollution will render the water unfit.

But we do believe that the strongest thing to keep in mind is that we must, as the deer, develop within ourselves a keen thirst for the springs of God. There is the old saying that "You can lead a horse to water, but you can't make him drink." Which is true of Christians, too. We can provide good sermons, church services, Bible studies, etc., but there must be a longing in our hearts to know more about God and to serve Him better.

Always we shall be drinking to live. Man can live without food, for many days, but he cannot go for long without water. Always there must be water. Think of the number of times you use water in a day. Then, remember if the physical is so demanding, does not the spiritual also demand? Let us drink of the living waters which flow from the eternal Spring, even Christ. In thus doing, we shall be living in heavenly fellowship until we shall drink direct from the river of Life that the Revelator tells us flows forever from the throne of God.

Pastor—Meyersdale, Pa.

(Continued from Page 5)

had a personal consciousness of God as the basis of his unshaken faith, the faith that sustains and strengthens.

A little boy was flying a kite. The wind took it so high that it was out of sight. A man, passing by, asked him how he knew that it was there, and the boy quickly answered, "Why I feel it by the pull on the string." And the Christian man and woman knows God by faith, and that faith keeps them doing God's work which seems futile to those who do not know Him.

We remember that Jesus said to the woman at the well. "We know what we worship." Yes, we are conscious of God and know who He is. We know that God is the supreme fact of life. He is the great Father. He loves us and wants us to come home to Him.

We know what prayer is. Prayer is laying hold of the Infinite. We know that all the power of the Infinite is but a prayer away.

We know what immortality is. We are certain of it as a present possession. We know that death cannot end life, for we live forever. "This mortal must put on immortality."

We know what faith is. It is dwelling in the secret place of the Most High. Faith is nestling down in the everlasting arms.

We know what religion is. It is fellowship with the

Eternal. It is knowing Him whom to know aright is life everlasting.

We know what worship is. No wonder the woman said, "Sir, give me this water, that I thirst not, neither come here to draw."

How is it with your faith? Are you conscious of the abiding presence of God? Are you linked up with him? Is He visible to your spiritual eyes? If so, you know what we mean by "The Consciousness of God." Then when this life is over you will realize the fulfillment of your highest hopes, "for he that endureth to the end, the same shall be saved."

—Pastor—Cameron, W. Va.

Missionary Giving

(Continued from Page 7)

of missions go forward. In Luke 61:38 a great standard is placed before us "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom, For with the same measure that ye mete withal it shall be measured to you again." Has not this been fulfilled in the missionary experience of your own church? Has not God's blessing been in proportion to your missionary giving? Let us consider this carefully and prayerfully and with God's guidance we will go forward at home and abroad.

—Pastor, Oak Hill, W. Va.

A Story of the Yemenites

From A Sign In The Heavens

Not all of the Jewish immigrants into the New State of Israel are coming from the D. P. Camps of Europe as many people believe. There are segments of the Hebrew race in remote corners of the globe who still cling to the old faith and traditions though they have been cut off from any contact with others of their race for centuries. They, too have heard of the creation of Israel and they, too, are swelling the streams of immigrants to the new and promised land.

In the southwestern section of the Arabian peninsula is the kingdom of Yemen, a country of highlands and deep ravines. Some hundred miles deep into the wilderness of Yemen one can trace the most backward and wild Arab tribes. There, in small dirty villages, among heaps of dry camel dung, disease, dust, robbers and urchins, you may find Yemenites, members of one of the oldest Jewish tribes.

Yemenites with their long curled side-locks have formed a part of Palestine's life for hundreds of years, having emigrated to the Holy Land in small bands. They keep their peculiar habits, live to themselves, and follow the

teachings of the Torah with great zeal. The most widely known exploits of the Yemenite Jews in Palestine in recent years has been in connection with the terrorized activities of the Irgun which was made up mainly of Yemenite Jews. In the country of their birth, these people were accustomed to violent and retaliatory measures. For here it was an everyday occurrence to see bodies hanging from the city walls and heads on spikes.

The exact origin of the tribe is unknown. Some believe them to be one of the original ten; yet according to others, they are Arabs converted to the Jewish faith. Since their earliest history in Yemen these people have been the slaves of the Sultans. They were forbidden to own property, to speak to a Moslem, or to walk in public places. They were the local scapegoats and all that was evil in their communities was attributed to them.

Their faith they know by heart, transferred by word of mouth from father to son. Some still know the Hebrew alphabet. As a superstitious, simple people they believed in a day when the Messiah would come and the good angel would transport them on his great wings to that country promised to them. So when the first group of Yemenites were taken from their wretched camp in a plane to Israel they showed no surprise.

Many were asked how it happened that they knew about the creation of Israel, and they spoke of news coming with a hurricane and others of signs in the heavens. As the news spread they began to leave their howls and with their women and children started the exodus toward Palestine. In the eight weeks it took them to get from Yemen to the Aden protectorate, hundreds were left alongside the road—too ill or exhausted to go further. Those who reached the camp at Aden were near starvation. Here, in a camp full of vermin and flies, under a burning sun, they waited patiently for their turn to travel the last lap of their journey to Israel.

The first group consisted of 135 of these weak, emaciated people. After eight hours of flight they arrived on Israel soil. The people of Israel are quite accustomed to seeing Jewish immigrants from all parts of the world—from Europe, Russia, from Morocco, South Africa and even from China; each group bringing with them some of the customs and habits of their native land. But here, in comparison to those around them, the Yemenites behaved like primitive people. Never having seen white people before, they only smiled shyly and spoke together in their queer dialect. Instinctively they walked closely together and became frightened at strange noises such as the ringing of a telephone, or a motor cycle or siren.

At the reception center in Israel they were cleaned up, given physical examinations and an issue of clothing which astonished them because it was the exact reverse of the custom of dress in their native Yemen. Their state of health also was very poor. When examined it was found that nearly sixty percent of these immigrants suffered from malaria, skin diseases and trachoma.

(Continued on page 13)



A Yemenite man with sidecurls

NEWS

From the Christian World



According to Dr. Anton J. Carlson, scientist and eminent authority of Chicago University, "Alcoholic employees now cost industry over one billion dollars per year." But neither Dr. Carlson nor anybody else has yet estimated the millions lost to industry through drinking—caused absenteeism and accidents on the job.

Money paid in wages by the liquor trade is an economic menace for two reasons: it diverts thousands of able bodied persons from productive labor in the manufacture and retailing of useful and necessary products; second, the wages liquor pays blinds labor's sense of the trade's harmful nature.

The United States will expend six billion dollars to rehabilitate all of Western Europe so that its people may again be self sustaining. While we are doing what we will, at a more rapid rate spend nine billion dollars to degrade, demoralize, pauperize and criminalize our own people. As a part of the same saturnalia we will cripple and kill untold thousands on the highways.

FROM THE RESEARCH DEPARTMENT

"The liquor traffic through 432,033 saloons and retail outlets, last year captured \$6.50 for every dollar contributed to church and religious work in the U. S. A."

"The liquor trade is a wasteful taxpayer. It collects some \$3,200,000,000 for Federal, State, and Local Governments, but in return takes \$8,800,000,000 out of the pockets of the people and costs at least \$2,000,000,000 additional in liquor-bred loss and waste."

"Liquor not only figures in 8,000 fatal highway accidents each year, but undoubtedly tens of thousands of the 1,100,000 non-fatal accidents reported in 1948."

"Did you know that the FBI reports show that the annual number of officially recorded arrests for drunkenness in cities of the U. S. A, have increased 199.87% per 100,000 population from 1932 to 1947?"

"Arrests for drunken driving have jumped from one to every 55 persons in 1944 to one for every 38 persons in 1948?"—The Ohio Messenger.

There are too many people in too many cars in too much of a hurry going in too many directions to nowhere for nothing.—Selected.

Reverend P. Marion Simms, Jr.—the Associate General Secretary of International Society of Christian Endeavor has resigned to take time for study in preparation for a teaching position this fall. For many years he has been a prominent figure in C. E. circles in the U. S. and Canada. He has made a notable contribution to youth work. He is a candidate for the Ph.D. degree at Yale Divinity School.

Related to this announcement is the fact that the International C. E. convention will meet July 9-15, 1951, in

Grand Rapids, Michigan. Plans are already in the making for this event next year.

The Japan Bible Society reports that 1.7 million copies of the Scriptures have been distributed in the first year of its three-year plan. In 1950 it expects to print 3.5 million copies to be distributed by 100 colporteurs.—Prophetic Monthly.

The Christian population of Israel has increased 12,000 to 15,000 since the end of 1948, making a total of between 44,000 and 48,000, according to Israeli Central Bureau of Government Statistics. Thirteen non-Roman denominations officially minister to these Christians under the Israeli Proc of Independence.—Prophetic Monthly.

A recent survey shows 57 anti-Semitic organizations carrying on in the U. S. The highest concentration is in the mid-west which has 24 groups. Some of these groups fly the banner of orthodox Christianity and turn out the most subtle of the propaganda. There are 49 regular anti-Semitic publications.—Prophetic Monthly.

Copy from E. U. B. Church Bulletin—Ashland.

Note: The following is taken from "The Call To Worship" of our Akron First Church. We think it contains food for thought.)

If you believe in God, accept the Bible, look up to Jesus, are glad that most people you deal with are honest, think that the Ten Commandments and the Golden Rule are worth living by, and hope to have life everlasting, you are indebted to the Church. For without the Church you would never have heard of these things.

There are a group of people recently referred to as "the sprinklers." They come to Church three times in their lives: once be sprinkled with water, once to be sprinkled with rice, and once to be sprinkled with earth. On two of these times they must be carried in.

But unless someone else attended the Church, did its work, paid its bills, kept it alive, it would not be there for their use on these occasions of baptism, marriage and burial. No offense is intended in these words. But we hope they will be taken seriously by all who are not giving the Church the support of their regular attendance and financial contributions.

NEW SECRETARY FOR MISSION OFFICE

Miss Lois Ann Coleman becomes the office secretary for the Missionary Board beginning June 15th. She succeeds Mrs. Lowell Gardner who has held this position acceptably almost two years, but must now move to Dover, Ohio, where her husband is employed.

Miss Coleman is a member of the graduating class at Ashland College, receiving the Bachelor of Science degree in Education this week. She has been very active on the campus during her four years. She has served as President of the Gospel Team two years, and a member of the Y. W. C. A. for four years. She served as Secretary of the Student Council one year, and was a member of the A Cappella Choir one year. She also has been the General Secretary for the National S. M. M. of the Brethren Church for three years, besides being active in the services of the Park Street Brethren Church.

Miss Coleman's home is Milledgeville, Illinois, where she is a member of the Brethren Church.

E. M. R.



INSTRUCTIONS ON BANDAGES

The announcement of two months ago concerning shipping of bandages to Miss Liskey in Nigeria was copied exactly as she sent the information. This later news comes through Mrs. Rischel of Pittsburgh, which we present at once so that no damage may come to any shipment.

INSTRUCTIONS

1. Inquire of postmaster the weight limit to Garkida, Via Jos and Damaturu. Just to inquire for Nigeria is not sufficient.
 2. Wrap packages in water-proof material—oil-paper or freezer paper (same as used to wrap cold storage packages). This will protect goods during rainy season.
 3. If address is made in ink, cover with scotch tape for protection.
 4. Address: Miss Veda C. Liskey
Garkida, via Jos and Damaturu
Nigeria, British West Africa
o/o Church of the Brethren Mission
-

(Continued from page 11)

In time these Yemenite Jews will become an integral part of new Israel. In the short time these newcomers have been here they have proven themselves to be hard-working, anxious to better themselves and build up the barren land. Here in Israel, and especially in the kibbutzim where the Yemenites have been resettled, a new sort of collective-egoism has developed where a community of hundreds of people eagerly help each other to be as fit and happy and progressive as possible, for the sake of the whole settlement and the whole State,

which is everybody's future in Israel, for they have no other country they can call their own.

Yet, in it all there is something lacking. The Yemenites as well as all other immigrants to Palestine are coming without the knowledge of the Messiah—Saviour. Religion is not the motivating force which draws them toward the Land, but through our Mission we pray that these lost and unsaved peoples will find Christ as their Saviour here in the Land of their Fathers. For a changing Palestine—a Changeless Christ!—The Palestine Pictorial News.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for July 2, 1950

"HERE LET ME BURN OUT FOR GOD"

HENRY MARTYN

Scripture: Rom. 12:1; Col. 2:23, 24; Phil. 1:20, 21; 3:14

(Topic Editor's Note: July Topics deal with the lives and testimonies of five great Christian leaders. Each week have a 10 minute biography given. These can be found in most any book about Church History. Ask your pastor for help. Because of the time consumed in giving the biography, we are shortening our topic for this month.)

For The Leader

THERE IS SOMETHING to be said in favor of an individual who gets the full meaning of Romans 12:1. To present your body a living sacrifice to God is offering yourself to Him for full and complete service. To work with passion and zeal, regarding not your own interests, but only that you might serve God with all you are, is the zenith of service. Literally to "burn out for God," is the thought of complete sacrifice. Many a person is glad enough to die for another's welfare. We are not asked to do that for Christ, but we are asked to do something which is even harder. That is, to live for Christ. When Christ completely possesses your soul and heart, then you will know what it means to give yourself completely to Him in service.

DISCUSSION

1. DOING IT HEARTILY UNTO GOD. Often times we are amazed when we see the work that some people get done for Christ. They never seem to mind any sacrifice of time nor money when the Lord needs something done. Enthusiasm is their key word. But we note too that they just do not do the things they do to receive the attention of men. They are God-pleasers. And that is what we must do. How often have we sought to do some bit of Christian service, only to find that we were doing it and watching to see how others were approving of our efforts. Maybe God did not think much of it. We should be real certain that, first of all, God approves. If God approves, man's approval or rejection means nothing. Best, too, to have God approve it, for God is the One Who will reward us for our works. Man's praise and reward will perish, but God's praise and reward will live eternally with us. So, do all with the thought of pleasing God.

2. "FOR ME TO LIVE IS CHRIST." Ask your minister, or any missionary, why he or she took up the work they are in. There are some who are ministers because they like to hold important positions, and like to show off their authority, but thank God, they are in the minor-

ity. Most ministers will answer you that they felt a call of the Lord, and wanted to glorify Him through word and deed. Christ returned to heaven and gave His disciples the charge of the Christian ministry. They were Christ's representatives on earth. Thus they were to do His will, and to live for Him. Today, it is the same as then. Live for self, and die in shame; live for Christ, and live in glory. Self will mean nothing, for Christ is the One objective in our work. We must tune our efforts to His will, and thus glorify Him.

The Children Got It From Father's Supply

A tragedy occurred one Saturday night when an automobile in which two young people were riding suddenly crashed. The young man was killed and the girl, seventeen years old, a popular high school student, was seriously injured. They were taken to the hospital and the parents were called. The girl's mother had been unable to sleep that night for she thought she had seen a bottle in the young man's pocket as the couple left the house.

At the hospital the parents learned that both young people had been intoxicated at the time of the crash. The father went into a rage and exclaimed, "If I can find the person who sold these children that whiskey, I'll kill him!"

As they returned home the father felt that he must have a drink to steady his nerves. Going to the place where he usually kept his liquor, he found, instead, a note in the handwriting of his daughter—"Dad, we hope you won't mind our taking your whiskey along with us tonight."

It was the father's own whiskey that had killed the young man and critically injured his daughter.—American Tract Society.

A Thousand Successful Men

In a survey made of 1,000 men to learn how they got their start to success, men who were not mere money-makers, but those who have made the world better by their achievements, it was learned that: Three hundred started as farmer's sons; two hundred as messenger boys; two hundred were manufacturers' apprentices; fifty began at the bottom of railroad work, and that ONLY fifty had wealthy parents.

A lazy boy did not discover the telephone; nor how to control steam so it might work for man; no loafer discovered the power of gasoline, nor how to harness Niagara Falls. No—they were boys who knew the value of hard work, and through it achieved success.

It is not the mule's kick but its pull that makes it useful.

Prayer Meeting Studies

By C. Y. Gilmer



Comments on the Lesson by the Editor

THE MOST AMAZING TRIAL

Scripture: Rev. 20:11-15

"The purging fires must soon begin,
And judgment end the curse of sin."

GOD'S JUDGMENT HOUR will come. He will turn into contempt the wrath of His enemies (Psa. 2:1-5). In the final judgment there will be no revoking or suspending of sentence (Isa. 10:3).

When men sat in judgment on the Saviour they committed 43 illegalities. But when Jesus shall sit in judgment upon men there will be no errors (Acts 17:31). As Judge, Christ will not be in a quandary about conflicting testimonies nor tricky imaginations of witnesses (John 16:30; 21:17). Christ will not be false to His trust but will be a righteous Judge (Gen. 18:25). This Judge has all power and will make His verdicts stand (Matt. 28:18).

The Christian has been saved from the Great White Throne Judgment (John 5:24). His sins have already been judged in the Person of his Substitute (Isa. 53:5; Rom. 4:7; 2 Cor. 5:21). One is either definitely saved or lost at this present time (John 3:18, 36). Those who are in Christ will have been resurrected a thousand years before the Great White Throne Judgment (Rev. 20:4b, 5).

It is the Christ rejectors who will be judged. In this judgment every sinner will understand the justice of his punishment. In the day of final display the whole company of the lost, Satan and all his angels, together with those who have rejected Christ, will unite in acknowledging the blessedness of the redeemed, and their victory through the blood of the Lamb (Phil. 2:10, 11).

The unsaved shall be judged according to their works (Rev. 20:12, 13). Christians will one day have to give an accounting of their stewardship (Rom. 14:10; 1 Cor. 3:12-15). There will be degrees of punishment in Hell (Gal. 6:7). Every sin has its revenge on the sinner (Num. 32:23). God knows all about our sins (Heb. 4:13). The reaction of the high and mighty to their exposed sins is described in Rev. 6:15-17. They were too proud and haughty to have their names written in the book of life (John 19:15; Luke 19:14). How different is the refuge of the penitent (Isa. 25:4)! In Jesus they are safe evermore (Heb. 6:18, 19). We have an adversary who is worse than evil men (Eph. 6:12). But we have deliverance in God (Psa. 18:12). Let the harassed make their plea to God for refuge (Psa. 57:1).

Let none tarry outside the ark of safety (Psa. 39:7). "The trouble with good intentions is that death gets in ahead of them."

Closing hymn: "Are You Ready?"

Lesson for July 2, 1950

JACOB, A MAN OF STRIKING CONTRASTS

Lesson: Genesis 35:1-7, 9-12

TODAY WE BEGIN a new quarter's lessons, with a new emphasis. Whereas we have been studying attitudes, we now turn to the study of character. It has been said that "One's reputation is what men think of the individual, while character is what God knows is within the individual."

The lives of those that we will study during the coming three months are those of individuals that God saw, not through their popularity, but through their innermost beings as to what they could really become.

Jacob, the first of our personalities to draw our attention, is one who, on first notice, does not leave a very favorable impression. He appears, at least on the surface, to be a conniver, one who seemingly gave his assent to wrong actions without very much thought as to the consequences, just so long as what he was doing gave him his own desired ends. The most glaring example of this is to be found in his robbing his brother of his birthright, and the following deception of his father Isaac. This trait of his character seemed to be accentuated in later life when he played tricks on his Uncle Laban.

But God sees more than that which appears on the surface. He did not see what Jacob WAS, but what he was capable of BECOMING. Hence we find God overruling the tendencies in Jacob to become what his name implied, "Supplanter" or "Heel Catcher," and He gave him a new name more fitting to his real inner self—"Israel—a Prince."

Jacob learned several things that we should seek also to learn. First, he learned that he must conform to God's plan if he would be successful. Second, that he must put away his own selfish desires or personal gain. Third, he found he could not be vacillating in his loyalty to the true God.

I we would make use of this lesson for our own lives, we need to examine ourselves to see if we are worthy of the name "Christian" which God has given us through our covenant with His Son, Our Saviour.

The reason ideas die quickly in some heads is because they can't stand solitary confinement.

Don't ever retail your sorrows; doing so will cause them to grow.

One cannot have victory without a battle, character without conflict, perfect love without suffering.

When The Minister Comes To Tea

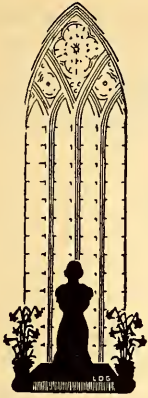
Oh! they've swept the parlor carpet, and they've dusted every chair,
And they've got the tidies hangin' just exactly on the square;
And the what-not's fixed up lovely, and the mats have all been beat,
And the pantry's brimmin' over with the bully things ter eat;
Sis has got her Sunday dress on, and she's frizin' up her bangs;
Ma's got on her best alpacky, and she's askin' how it hangs;
Pa has shaved as slick as can be, and I'm rigged up in G,—
And it's all because we're goin' ter have the minister to tea.

Oh! the table's fixed gaudy with the gilt-edged chiny set,
And we'll use the silver tea-pot and the company spoons, you bet;
And we're goin' ter have some fruit-cake and some thimbleberry jam,
And "riz" biscuits," and some doughnuts, and some chicken, and some ham.
Ma, she'll polergiez like fury and say everything is bad,
And "Sich awful luck with cookin'," she is sure she never had;
But, er course, she's only bluffin', for it's as prime as it can be,
And she's only talkin' that way cause the minister's fer tea.

Everybody'll be a-smilin' and as good as ever was,
Pa won't growl about the vittles, like he generally does,
And he'll ask me would I like another piece of pie; but, sho!
That, er course, is only manners, and I'm' s'posed ter answer "No."
Sis'll talk about the Church work and about the Sunday school,
Ma'll tell how she liked the sermon that was on the Golden rule,
And if I upset my tumbler they won't say a word ter me,—
Yes, a boy can eat in comfort with the minister ter tea!

Say! a minister, you'd reckon, never'd say what wasn't true;
But that isn't so with ours, and I can jest prove it, too;
'Cause when Sis plays on the organ so it makes yer want to die,
Why, he sets an' says it's lovely; and that, teems ter me 's a lie;
But I like him all the samey, and I only wish he'd stay
At our house for good and always, and eat with us every day;
Only think of havin' goodies every evening'! Jimminee!
And I'd never get a scoldin' with the minister ter tea!

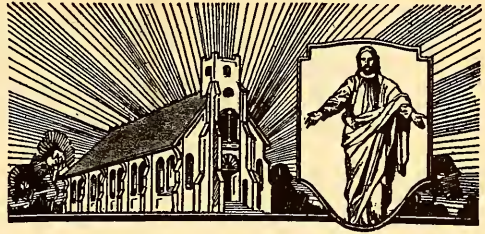
—From Cape Cod Ballads by Joe Lincoln Brethren Manual—1909.



THE

Brethren

Evangelist



The Preacher's Prayer

By Rev. J. M. Bemis

*O God! Help me proclaim Thy Truth
To all who seek, old age or youth.
For me, I pray, the prophet's eye,
A voice like Aaron's ancient cry
Against the wrongs of every age;
Grant me the wisdom of the sage;
God, grant me grace in all my days
To counsel well Thy wondrous ways,
That I may sense Thy Spirit near
And walk with Thee, so that no fear
Shall dim Thy truth nor stay Thy voice,
'Til all shall hear Thee and rejoice!*



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Rev. Freeman Ankrum, Church History

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Items of General Interest

Washington, D. C. We quote from the latest Washington bulletin: "Once again our Building Fund Offering is off to a good start. Last Sunday our offering amounted to \$1,048.70. We need only \$202.00 to make our goal." They'll make it! They always have!

The Daily Vacation Bible School is being held in our Washington Church from July 5th to 14th.

Mt. Olive, Virginia. Word comes from Brother John F. Locke, pastor of the Mt. Olive-Bethlehem Circuit, that the Daily Vacation Bible School of the Mt. Olive Church began on Tuesday, June 6th, under the leadership of Mrs. B. V. Racey and a number of local workers. The teaching staff of the school was augmented by four "Crusader Girls" from the Brethren Youth of the Brotherhood. They are Charlene Tracy, Delores Thomas, Ruth Benshoff and Julia King, information concerning whom is to be found in the article on "Brethren Youth at Work" which appears on page 9 of this issue. Brother Locke says that from Mt. Olive these girls will go to Mathias and Cameron, West Virginia, with Mrs. Racey providing the transportation. The closing program of the Mt. Olive school was held on Sunday evening, June 18th at the seven o'clock hour.

Bethlehem, Virginia. Brother Locke, who also pastors this church, says that the Bethlehem Church has been getting ready to entertain the Southeastern District Conference which convened on June 20th. He also says that the motion picture, "Prejudice" was shown in the church recently.

St. James, Maryland. Brother Freeman Ankrum says,

in his June 11th bulletin, "The Father and Son Banquet at the church Last Friday night was a success from beginning to end. There were forty-eight present for the fine meal and the inspirational program, which had been planned by Donald Lowery. Rev. Russel Oyer of Hagers-town was the guest speaker. The new tables were used for the first time."

Brush Valley, Penna. A card under the date of June 12th, came to the editor from Brother E. J. Beekley, Warsaw, Indiana, pastor, who was holding a meeting and conducting a Vacation Bible School for the Brush Valley Brethren, which said, "Having a good time here, with lots of work. The Daily Vacation Bible School has an enrollment of ninety-two. Our best church attendance yet—180. During the first week fifteen have come forward. It's hard work, but it is worth the effort."

Cameron, West Virginia. In sending in four new subscriptions to the Evangelist, for four new members of the Cameron Church, Brother A. R. Baer, pastor, attaches the following note: "Things are moving along nicely and with new interest since the dedication of our new church. We have a lovely little church and the people of the Brotherhood have been so wonderful in making it possible."

Meyersdale, Penna., Main Street Brethren. Brother W. S. Benshoff makes this significant note on the margin of his June 4th bulletin, "Sunday evening church attendance was just three less than the Sunday morning service." Don't let any one tell you that a successful evening service cannot be held.

The following was included in the above bulletin, and we pass it on for you to think about: "Little Roger came home from Sunday School with a 'Mite Box' which the teacher had given him. 'Why do they call it a 'mite box,' Mother?' he asked. 'Because,' chirped his little brother, before his mother could answer, 'you might put something in it, and you might not.' How true!

The promised write-up concerning the Meyersdale Main Street Church will appear in the next issue of the Evangelist. All the material is now in the editor's hands.

Pittsburgh, Penna. The Pittsburgh Church was host to the Pennsylvania Laymen's Rally on Tuesday, June 13th, with meetings being held both afternoon and evening. The theme of the Rally was, "The Laymen as a Working Organization." We trust that we may have a full report of this meeting for our readers soon.

Akron, Ohio, Firestone Park. The Firestone Park Church has made great progress since it was organized. The answer to the question, "Why?" is to be found in the article, "Men and the Church," to be found on page 7 of this issue. Read it!

The Daily Vacation Bible School was conducted from June 12th to 21st, with the closing program given on Wednesday evening, June 21st. A faculty of five leaders, supplemented by a teaching staff of eleven, had charge. The closing program was given on Wednesday evening, June 21st.

Brother J. G. Dodds, Akron pastor, was guest preacher at Smithville, Ohio, his former pastorate, on Sunday, June 11th. The Akron pulpit was filled by Rev. E. H. Reed in Brother Dodd's absence.

(Continued on bottom of next page)



TOLD IN CONFIDENCE

John said,
 "If you'll promise me you'll not say a word,
 I'll tell you exactly what I heard
 'Bout Jim."

Tom said,
 "I'll never tell a word you said."
 But he went at once, and he told Ned
 'Bout Jim.

And Ned?—
 He never asked Tom where he'd got the clue,
 Or bothered to find out if it were true
 'Bout Jim.

Said Ned,
 "I tell you I got it straight
 From the source." And Bill? He just couldn't wait
 To tell 'bout Jim.

But each had added his little bit,
 And was sure that the story would make a hit—
 And, of course, it didn't matter one whit
 What it did to Jim.

But when they found that it wasn't true,
 Not a one of them did a thing to undo
 The harm that they had let accrue
 'Bout Jim.

The above mixture of truth and fancy bears a lot of material for us all to think over. As they say when they are announcing about a play or characters over the radio, "Any similarity in names or places is purely co-incidental." But how much of the trend found there is to be also found in human frailty?

James, in writing his general epistle must have had contact with some one that liked to tell "tall tales" and to make a "mountain out of a mole hill." He puts it very nicely when he says, "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. My brethren, these things ought not to be."

The one that does as the "John" of our original story, never means to be a "tale-bearer" or one to cause trouble to another. He just talks without ever stopping to find out whether what he is telling is true, or if it is mere rumor, or whether the one from whom he heard it is re-

liable. More "church trouble" comes from insufficient "bridling of the tongue" than from any other source.

There is a great deal of profound advice found in the following sentences: "Think thrice—speak once, or better still, speak not at all. Examine all that is told thee; repeat only that is good, put all away that is evil. Then thou canst face both God and thy neighbor with clear conscience and a straight eye."

Think it over!

Items of General Interest

(Continued from Page 2)

Ashland, Ohio. Yes, the carpet is on the floor and the redecoration program is practically finished at this writing. Many were the expressions of satisfaction as we assembled in the church for the morning service on Sunday, June 11th. It really has been a genuine transformation. The new indirect lights are soon to be installed, which will make for a new soft lighting not hitherto enjoyed.

The Adult Sunday School classes have already begun their union of summer classes, all meeting in the auditorium, with a guest teacher bringing the lesson, a different teacher each Sunday. This gives the regular teachers an opportunity to "rest" a bit. This plan continues until the General Conference time.

A very fine Children's Day program was rendered on Sunday morning, June 11th. The church was well filled. Brother Rowsey conducted the beautiful consecration of seven children and their parents at the beginning of the program.

Dayton, Ohio. The Dayton Laymen's Organization recently had a "fish fry" at Triangle Park.

Another of those "Family Nights" was held on Wednesday evening, June 14th—Supper and Bible Study, and a fine program furnished by the Lo-Bre-Lea Class.

Fair Haven, Ohio. Brother J. D. Hamel, Fair Haven pastor, tells us that the Sisterhood of Mary and Martha gave a fine special program (their Public Service) on Sunday evening, June 4th. Included in the program was a play, "Aunt Fannie's Miracle."

Gratis, Ohio. Brother W. S. Crick announced that the Father and Son Banquet was scheduled for Sunday evening, June 18th. It was held in the church basement at the 6:30 hour. The guest speaker of the evening was Assistant Superintendent of Schools, Robert E. Lucas. The time was quite appropriate as it was Father's Day. The Woman's Missionary Society ladies served the banquet.

Elkhart, Indiana. Brother L. V. King, Elkhart pastor, again reports the reception of four more members into church fellowship.

On Friday evening, June 16th, the Elkhart Church had the privilege of having Rev. Oliver R. Haslam of Osaka,

(Continued on page 11)

"Come Ye Apart and Rest Awhile"

The Value of a Vacation

Rev. L. V. King

THE THEME ASSIGNED to me for this article takes several things for granted. First, that people take vacations; second, that they need a vacation; and third, that a vacation has value.

A vacation may be a period of two to four weeks which we take off from our regular daily work. Or it may be the week-end which people have during the summer months. Or it may even be just a few days over a holiday. We might also include the spare time we have each day after the toil of the day is ended.

I am sure that most people need a vacation period during the year. This regardless of the type of work in which we are engaged. Those employed in the factory, store or shop have been accustomed to a period of rest from their regular work. For many years farmers did not take vacations. They did not feel that they had the time, or could leave their crops and stock for any length of time. That has been changed somewhat in more recent years. I believe that all men need a period of relaxation from the daily toil of life. Otherwise our work becomes a drudgery and burden.

Unless physically unable, men ought to work, regardless of age. But the older one becomes, the less strenuous his work ought to be. The hours, too, ought to be shortened. His vacations ought to be longer and more often. Work never hurt any one. Too long hours, lack of sleep, improper food, engaging in too many outside activities after work hours and failing to take periods of rest or vacation, ALL TELL AND WEAR ON THE HUMAN BODY.

But even vacations can become harmful to a person. It depends very much upon the type—how and where it is spent. Yet vacations can become of tremendous value to the individual. May I give some suggestions as to how a vacation may prove a blessing?

First. A vacation to be of value ought to bring rest to the body. Many people take a vacation of from two to three weeks and then return home more tired than they were before they left home. I have heard so many people say, "Well, I have to rest from my vacation." Such a vacation may prove a hindrance rather than a blessing.

The body not only needs one day of rest out of seven, but it needs a period of rest during the year.

Second. A vacation to be of value ought to bring rest of mind. This ought especially be true among those who teach, keep books and records, work in offices, etc. This type of person should have a vacation where he can get away from his regular work—the work which has occupied his mind in his profession. Many people have the idea that a vacation is a period in which one can indulge,

and so they spend their time in dining, dancing and drinking. A "hang-over" vacation is no vacation at all. This fails to bring rest to either body or mind, and certainly is no rest to the soul.

Third. A vacation to be of rich value, ought to bring rest to the soul. By this I do not mean that the person should neglect his spiritual, devotional life. Some people when they get away from home and church, think it is time to stay away from all services and just have a good time in the things of the world. They say, "I can go to church when I am at home. I am on my vacation now." This is certainly a sad mistake.

It is true that the Christian life has an element of warfare in it. We are asked to fight the good fight of faith. That means we are to constantly be on our guard. We have our church duties to perform, a Sunday School class to teach, a board meeting to attend, and so on. All these demand constant attention IF we are faithful to our tasks.

Now a vacation to be of value, ought to take us away from these obligations for a period. Yet it should never be a time when we let down the bars of resistance against sin. In fact, we usually have greater temptations during our vacation period than we do at home. Of course it depends upon what kind of a vacation we have and where it is spent.

A vacation to rest the soul ought to be a period when we can commune with God alone. Where we can get away from the hustle and noise of the world and commune with the Eternal. This many people forget and then, when they return home at the close of the vacation, they discover that they did not receive what they needed. The Bible does speak about rest for the soul, but that rest does not

AN UNUSUAL VACATION

"I've had a vacation," said Timothy Brown;
 "A fine one, although I have not left the town..
 I merely vacated my worries and fears
 And at once became younger by fully five years.
 I vacated my ruts and began to enjoy
 My regular, humdrum but useful employ,
 I changed my whole outlook and vision of life,
 And made it a pastime instead of a strife.
 I've had a vacation not vacant, a bore,
 But fuller and freer than ever before;
 The best of vacations for fat purse or lean,
 A change of the seeing instead of the seen."

involve self-indulgence, nor neglecting to be on our guard against sin.

Fourth. A vacation, to be of value, ought to take us away from the regular routine. For example, a person that fishes regularly ought to find his relaxation in some other type of enjoyment. A person who plays golf, but but seldom has time to play, might, with profit, play several rounds of golf. What I mean to say is that on our vacation we ought to do things we do not ordinarily do. Rest comes not in inactivity, but in change. Our minds should be taken off the regular daily routine for a period. We should be able to completely forget our job for a while.

Now may I state some places where vacations may be spent with profit.

First. Some enjoy spending their vacations with relatives—parents with children, and children with parents. Such a vacation can become a great blessing. There are several dangers we should guard against, however. Let me mention one. If our relatives live some miles away, we usually drive hard for several days just to spend several more days with the loved ones, and then drive back just as hard in returning home. It is then that we discover that we did not have any rest at all.

Second. Some enjoy spending their vacation somewhere in the woods, along a lake side or far away from people. A place where they can dress in comfort; sleep when and as long as they want to, and read and sun themselves at leisure. This type of vacation ought to be especially help-

ful to the person that has to constantly deal with the public. Perhaps Jesus had this in mind when He said to the tired disciples, "Come ye yourselves apart into a desert place and rest awhile."

Third. Some spend their week-end vacations at their summer cottage along the lake. When they arrive they find that it has been somewhat neglected, so they spend their time in remodeling, painting, etc. Even Sunday becomes a work day for them. They return to their regular work Monday and discover that their little period of change did not bring relaxation. They forget that they transgressed one of God's spiritual, as well as natural, laws.

Fourth. Some spend their vacations at Conferences and religious gatherings. Usually a denominational conference in which one is expected to attend every session as a delegate, and to sit on board and in committee meetings that do not bring rest. Here we make a mistake in planning our conferences. We fill the time so full that they become a burden instead of a blessing. Bible conferences, where we have no part in the program, only to listen, can become of very rich value to us.

So, a vacation can be a real blessing, or it can become a curse. It depends on the kind of a vacation and the place in which it is spent. If it has not rested you physically, and mentally, and built you up spiritually, it has not been a success. It is good to take a vacation once in a while, but do not let the vacation take you. "Come ye apart and rest awhile."

—Elkhart, Indiana.

Faith Is The Answer

Miss Margaret Lowery, National C. E. President

(The following message was delivered by Miss Lowery at the Sunrise Service on Easter morning at St. James, Maryland.)

The Text: Hebrews 12:1 and 2

If Easter be not true,
Then all the lilies low must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom
For Christ were still within the tomb—
If Easter be not true.

If Easter be not true,
Then faith must mount on broken wing;
Then hope no more immortal spring;
Then hope must lose her mighty urge;
Life prove a phantom, death a dirge—
If Easter be not true.

If Easter be not true,
'Twere foolishness the cross to bear;
He died in vain Who suffered there;
What matter though we laugh or cry,

Be good or evil, live or die,
If Easter be not true?

If Easter be not true—
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with Him may rise!
Worthwhile the struggle, sure the prize,
Since Easter, aye, is true!—Henry H. Barstow.

TODAY WE ARE in a significant Easter season. All the world points to Jesus and His resurrection. This resurrection confounds the world. It has meaning for life and faith, for this is the day we celebrate the birthday of our faith.

Easter reminds humanity that Christ rose again from the dead. He lives! The risen Lord is no dead figure head of ancient history, but an ever-present reality. Because He lives we too shall live. Our lives, therefore, should be testimonies to the power of the risen Christ.

One of the greatest truths of the Christian faith is that Jesus Christ arose from the grave and lives. For a short time God confined the revelation of Himself to a human body, at a given time, in a given place. He became Jesus of Nazareth in a time which has become

known as the first Christian century. But this manifestation was for emphasis to make clear to physical beings the fact of God. Jesus showed the love of God, His power over sin, His longing to draw all men unto Himself.

If Christ had remained in the tomb, the basis for Christian faith would have collapsed and the good news of redemption would not be a reality. The cross would be meaningless without the resurrection.

The resurrection of Christ from the dead is an attested fact. The four Gospels all tell of the empty tomb; the book of Acts is full of testimony of His resurrection; and the Epistles are full of resurrection assurances. The book of Revelation records the conviction that He who was dead is alive forevermore.

Jesus is not lying in a sepulchre: He is alive! If we take time to listen and have faith to believe, He is saying to us, "Lo, I am with you alway, even unto the end of the world."

It is faith in Christian immortality that gives supreme emphasis to the worth of human personality. "Because I live, ye shall live also," says the ever-living Christ to all who love Him and follow Him in spirit and life.

St. Augustine once said, "Faith is to believe what we do not see; and the reward of this faith is to see what we believe." Faith is quite essential to life. We all live by it and act on it in our daily living.

The chief characteristic of the first century was its blazing conviction of Easter. Never in the world's history has any faith achieved so much for God. We can look back at the distant first century and see the strange new faith spreading like wildfire East, West, North and South. Thus, this new faith became influential enough to change the whole course of human history.

The greatest truths of life—love, honor, faith, purity and sacrifice, cannot be diagrammed, they must be experienced. The pages of history have been made brighter by the lives of those who have been transformed. All down the ages it has been men and women, who have thus been touched, that have lifted this world nearer to Christ. They caught the vision, and followed it on steadfastly to the end, foregoing the things that other men counted dear. Thus, it was Christian faith that convinced observers and won adherents without number to that long advancing host we call the Christian Church.

The faith that sustained the Church and made it survive wave after wave of persecution was a living faith. More intellectual adherents to a credal statement could not have survived what Christianity went through in its first centuries. Christian faith made people over. It provided the necessary impulsion and propulsion which carried the message of hope to a sin-sick and bitter world.

The first missionaries were able to make the most utterly incredible event, the return of a man from death, seem the surest and simplest article of all human creeds. Because of their faith in the Risen Savior they could give themselves whole-heartedly to the fight against entrenched evil anywhere. Knowing themselves immortal and Immortality-accompanied, they went out preaching, living, shining, in a reflected radiance that advanced the cause of their resurrected Savior.

There is no surer way of bringing the risen Christ

near to us than to go back to the Sacred Records of our faith and recall what the first witnesses of His return experienced. In a dew-wet early morning we can watch with grief-bowed Mary Magdalene at the portal of the empty tomb. She was blinded by the tears of watching, a beautiful but apparently wasted sacrifice. Among the birds and flowers of that garden Mary met a man who had returned from the cross of torture to which He had given Himself. His revelation to her is the triumph of faith—she followed Him—she believed Him—she forsook not. Faith, Faith, Faith unfolded before her eyes the Resurrection joy. She shared this joy.

Another witness of the Resurrection is as real and near to us as if he lived with us today. We need to remember Peter, the unstable, who became a bulwark of the new faith. Profound reassurance to all modern doubt can be reread in the Scriptures of how he went forth blazing with the new conviction of the Easter faith until he suffered the death of a martyr. From Peter men caught the imprint of the indelible face even before he said, "Our Master lives! He is with us. Follow!"

The Easter faith was able to send out one of the greatest missionaries of all times. Of all the first witnesses of the Resurrection no one has had such power to transmit his faith to others as did one of the apostles that had never seen Jesus in the flesh. The most incredible of all of Christ's resurrection appearances is never doubted. The story of Paul's conversion comes to us from Paul himself, who was able to say, "Look and see what the Resurrection of Christ did for me." This Paul blazoned forth the glorious news of the Easter faith with all of its quickening power. He went spreading glory, planting churches, and putting the Easter faith into the souls of Gentiles and Jews.

We can never reestablish Easter in triumph in this sin-sick world until we reestablish Easter within our hearts. Only as we try to achieve the remaking of Easter within our personal lives will we be able to bring hope to a blind and bleeding world. We need to look back at Peter and Paul, men remade by divine companionship. If we have patience we can become emboldened by an all-absorbing conviction as they were.

In spite of the many interesting years, we can still go back with Mary Magdalene and consider the mystery of Jesus' crucifixion. We can share with Mary the Master's command, to reassure His doubting disciples today.

The Easter faith that you and I are carrying forward constantly renews itself. It is built upon the recognition of Jesus. Whenever we feel our faith turning dull and cold, we need to go back and reread the earliest accounts of Peter. Christ could not let him go, so He was mysteriously persistent with Peter. In the same way Christ transcends the years and keeps coming back to you and me. As we go shouting our Easter Faith, let us remember with Peter, the words of the Master—"Feed My sheep."

We can keep alive our faith if we try to incorporate into ourselves the effect of Paul's conversion. The glory of his success was built on his humility and his willingness to adventure for Christ as he preached and proclaimed a joyous message. He stands forth as the ever-living proof that it has never been needful to see and to

speak to Jesus in order to give Him to the world as a resurrected Savior.

We are part of the great, glad host that can be singing and shouting "Christ is Risen! He lives!" The highest responsibility we have is to spread the Easter Faith. We do not proceed to build His kingdom alone. He is ever by our side, summoning us to "follow" and ever reminding us that He lives and will give life everlasting to those who follow.

When Christ arose from the dead He cast aside all limitations of time and space, and is the ever-living, ever-present Christ. This is the Christ who is with us today; the Christ who is the Head of His Church; the Christ who calls us to be His witnesses and disciples. This is the

Christ who goes before us, showing us the way. He would have us to live and serve. This is the Christ whom we worship. He is Master; He is Ruler; He is Supreme, His revelation to all is the triumph of Faith. It is the resurrection message, the Easter Victory—He lives. We need to rekindle our faith, and say, with the poet:

"My risen Lord, I feel Thy strong protection;
I see Thee stand among the graves today;
'I am the Way, the Life, the Resurrection,'
I hear Thee say.
And all the burdens I have carried sadly
Grow light as blossoms on an April day;
My cross becomes a staff, I journey gladly
On this Easter day."

Men and The Church

By Rev. J. G. Dodds

IN THE TOPIC assigned to me by the Editor may be found the answer to practically every church problem. Is the church inactive, careless, indifferent, dying? Is the church losing its interest in things spiritual? Has the church ceased to lead souls to Christ and into the Church? Look to the men and you will find the answer. Is the church growing? Is the membership increasing regularly? What about Sunday morning, Sunday evening, and Mid-week Prayer services? Look to the men for the answer.

The Firestone Park Brethren Church of Akron, Ohio, is justly proud of the work in the church that the men have done and are doing. The men lead and conduct the Mid-week Bible Study and Prayer service; they are ready at any time to conduct a regular service of the church, in the event that the pastor should be called away suddenly. The Laymen's organization promotes projects for church advancement, and activity projects that will help in the accomplishment of the over-all church program. The success that may have been attained by the church may be, in large part, attributed to the men of the church.

Three of our laymen have written paragraphs which will give an insight into their interest, thinking and labors. Allow me to quote from them.

Howard Joy, church vice-moderator, wrote: "From the Garden of Eden to the present time men have failed to carry out the duties delegated to them by God in the beginning. Observation compels us to believe (it ought not to be so) that a very small percentage of men are capable (because of lack of talent development) of carrying out the will of God, as revealed in Eph. 5:24-27, in the spirit of love and devotion. Too often, men take as a shield to hide behind, the very popular saying that the women should go ahead with the teaching of the children because they can do so much better job than the men can, since they have more influence in winning people to Christ. If this were true, why have so many godly women failed to win their husbands to Christ? There are few godly men that have failed in winning their wives.

"When men in the church zealously seek to bruise the head of the serpent, and then to love their families as 'Christ also loved the Church and gave Himself for it,' then their hearts will be such that they will see that all their family will be present in all church services, including the prayer meeting. Thus will be met the church needs, and the Word of God preached in all its power and beauty.

"A church having such men on its membership roll cannot help but to grow and glow and go. In such churches souls are saved, Christian lives are moulded, and Christian zeal is manifest on every hand."

Our Sunday School Superintendent, K. D. Blosser, wrote: "Men of the church should be a regulating valve. That is they should keep things on an even flow, to the end that God's will shall be done. By all means, they should work together in harmony. When trifles, that threaten peace and harmony arise, the men should be men enough to remain aloof from them and to uphold the program of the Church—keep things on an even flow. Jesus chose twelve men to preach the Gospel and to start His Church. What other example should men of today want! Study their methods and their teachings.

"The Church is the Body of Christ. Christian men are a part of that Body. Hence it is a duty of the men to look after the church: its needs, its members, its community, its responsibilities—always keeping in mind the will of God. Men ought to accept any responsibility that is given to them, and pray for God to give them strength and guidance to do His will. Men should look on the church as Christ's Body; and for His Body to function properly, every man should do more than just to follow the letter of the tasks that may have been assigned to him.

"We are all working together to one end: that Jesus Christ died not in vain. Every man ought to be a soul winner for Jesus Christ. 'But as we were allowed of God, to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.' 1 Thess. 2:4."

And Royce Gates, sponsor for the Boys Brotherhood, wrote: "When we think of men and the church, we think of Christian men—strong physically, mentally, and spiritually. A Christian man is a symbol of strength. And thinking of Christian MEN, we think of united strength. When we think of the men of the Church we should think of a group of men made in the image of God, crowned with glory and honor, diligently laboring and leading in the church of which they are a part.

"It is my deep conviction that if man puts his Father God first, he will use this power, glory and honor so as to glorify God in his church; then he will go forward in building the Church. He shall be a great soul winner, ever having the thought in mind: 'Thy will be done on earth (in my life) as it is done in heaven.'

"Christ said to Peter, 'Upon this Rock I will build my Church.' I like to think of Peter as a rock. He had courage, strength and conviction to say, 'Thou art the Christ, the Son of the living God.' He said this even though all the rest of the world should be given a contrary testimony. It is having Rocks in the church today that makes the Church to have power and to grow.

"The men of the world have their eyes on the men of the church. Let us be of good courage and remember a house built upon a rock has a strong foundation and will not fall.

"When I think of 'Men and the Church' I become conscious of the fact that I want the church on whose Roll are men who are Rocks and Towers of Christian strength, courage, zeal and power. Then I know that those added to the church will 'grow in the grace and knowledge of our Lord and Saviour Jesus Christ.'"

Any church whose men have such convictions as these, and who live their convictions, is undefeatable and will go from victory unto unto Victory.

—Akron, Ohio.

The 135th Report of The American Bible Society

A distribution of 8,822,880 copies of the Scriptures during 1949 was reported at the 134th annual meeting of the American Bible Society, which was held at the Bible House in New York City on Thursday, May 11.

The distribution in this country amounted to 4,727,626 copies, and, according to Dr. Gilbert Darlington, treasurer of the Society, was one of the largest in the Society's history. The books were circulated in 85 different languages in the United States.

China led off in the high point of circulation abroad, where 965,480 copies were distributed of the Society's foreign circulation of 3,212,348 copies. "The Scriptures in China last year," said Dr. Darlington, "were circulated with surprising freedom, according to reports received in New York from the Society's office in Shanghai. The demand continues to be high. With the receipt of a hundred tons of paper imported during the year, Scriptures were printed as fast as facilities and funds would permit. Be-

cause of the possibility of closing off the areas that early in the year had fallen to the Communists," Dr. Darlington continued, "large quantities of the books were flown to the interior. Others were sent by boat to Chungking. A further precautionary step was taken in exporting matrices and printed copies of all books published in Shanghai to places outside and near to China. If printing must stop at Shanghai, it can be done elsewhere."

Continuing its World Emergency program, which covers aid to Bible Societies and countries devastated by the war, the Society furnished to Japan, Germany and Korea, printing and binding materials from which an estimated three million volumes of the Scriptures were printed. These figures are not included in the total circulation of the Bible Society's work.

Dr. Darlington called attention to one of the popular publications of the Society—the single volume containing the Sermon on the Mount, which the Society prints in five languages—English, Spanish, French, Portuguese and Japanese. Nearly a million copies of the book were distributed last year, an increase of 300% over 1948.

The Bible Society continued its century-old service to the nation's men in uniform. During the year, upon definite requests from chaplains, it supplied free of charge a total of 356,264 volumes at an expense of over \$65,000, the largest peacetime expenditure for this purpose.

Although two large shipments of Scriptures in Russian have been forwarded to Russia since the close of the war, it was not possible to make further deliveries in 1949. The Bible Society stands ready to supply the churches and the people of Russia with as many Russian Scriptures as they can use. The Society is also prepared to donate paper, printing and binding machinery, plates and funds to help revive Scripture publication in Russia, not only in Russian but in any of the other twenty-five or more languages that are spoken in the U. S. R. R. The increase of literacy in the Soviet Union and the complete lack of Scripture production there for so many years have created a shortage of books that is unparalleled in the history of the Russian Church.

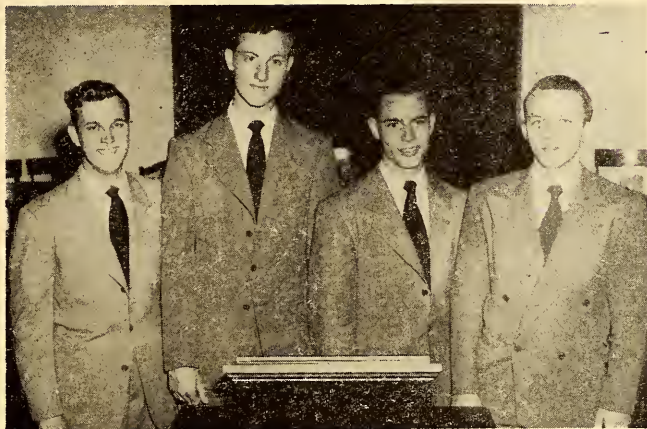
Five new Scripture volumes were brought out by the Bible Society during the year—first publication of Marshall Islands and English diglot volume; a Gospel in Nukuru, for use on one of the Pacific Islands; Navaho and English diglot volume, in which the new orthography required by the Government was used, for the Indians in this country; A Malagasy Testament and Psalms for Madagascar and the Book of Acts for the Mazateco Indians in Mexico.

The worldwide shortage of Scriptures, reported last year continues, Dr. Darlington concluded. The Society has never been faced with such a demand as it faces today in the countries where it works outside of the United States. The advance of literacy, the general rise in living conditions including education, and the struggle for freedom among people still free, accounts for much of this.

Let us live as though Christ were crucified yesterday; risen today; and coming tomorrow.

Poor judgment is shown when a man criticizes another who is spiritually his superior.

Our Brethren Youth At Work



Reading left to right: Robert Keplinger, Harold Barnett, Phil Lersch and Lyle Lichtenberger.

All together the boys make up a fine quartet capable of singing together or separately with duets and solos. They have had considerable experience singing as a quartet under the sponsorship of the Ashland Seminary.

THE FOUR BOYS pictured above are already on the move under the direction of the National Brethren Youth Organization, and will travel in seven states in the interest of the Brethren Church, its Auxiliaries and Ashland College.

Known as the "Ambassador Quartet," each member is a student at Ashland College. They have very definite programs in hand and will be of vital value to the churches which they visit. They will complete their tour of the churches and be back on the Ashland Campus in time for the General Conference of the Brethren Churches in August, and will have a very definite part in the Brethren Youth Conference which is held in conjunction with the General Conference of the Church.

NOW TAKE TWO MINUTES MORE AND READ THIS ABOUT BRETHREN YOUTH

Brother Charles Munson, National Youth Director, says: "You are busy, but so is Brethren Youth, so take TWO MINUTES and discover what is happening. Here it is!"

TEN Brethren Young People will conduct services in thirty Brethren Churches. They are:

Delores Thomas—Johnstown, Pennsylvania;
Charlene Tracy, Twelve Mile, Indiana;
Ruth Benshoff—Grove City, Pennsylvania;
Julia King—Goshen, Indiana.

(The above are "Crusaders")

Lyle Lichtenberger—Elkhart, Indiana;
Robert Keplinger—Dayton, Ohio;

Harold Barnett—Lost Creek, Kentucky;
Phil Lersch—Ashland, Ohio;
Horace Huse—Manteca, California;
Robert Holsinger—Oakville, Indiana.

(The above are "Ambassadors")

It is interesting to note that the six above young men are ministerial students; that eight of the entire group are students at Ashland College; and that they will visit seven states during the summer.

THE AMBASSADOR QUARTET—Keplinger, Lichtenberger, Barnett and Lersch—will carry material from the College, Seminary, Mission Board, Brethren Youth, National Sunday School Board, Benevolent Board and The Brethren Publishing Company. Included in their program will be colored slides, posters, and maps of the work of the denomination.

THE CRUSADER TEAM—Charlene Tracy, Delores Thomas, Ruth Benshoff and Julia King—will teach and conduct Vacation Bible Schools in Virginia, West Virginia and Indiana.

PASTOR'S HELPERS TEAM—Robert Holsinger and Horace Huse—will go to California and there assist in the churches with visitation and general promotion work.

GENERAL CONFERENCE FOR YOUTH IN AUGUST. Rev. Hoover, world missionary traveler, is to be our speaker. He will bring slides and moving pictures of his work in Europe, the Orient and the Philippines. Sporting events are planned; Good singing and singspirations will be in order; there will be lots of time for fellowship and

fun; and there will be regular chapel services and programs of Christian value.

BRETHREN YOUTH PAYS THE BILLS WITH THE MONEY YOU GIVE.

NOT SORRY YOU GAVE, ARE YOU?
OR, ARE YOU SORRY YOU DIDN'T GIVE?
STILL TIME TO GIVE!

THE SUNDAY SCHOOL CAMPS ARE FOR YOU, TOO. Contact your pastor or Youth Director in your church for details and information concerning the Camp in your district. It is an experience you will never forget.

GO TO CAMP THIS SUMMER!

Ashland College "Ten-Year Plan"

By Art Petit, Director of Public Relations

The Ashland Ten-Year Plan includes an overall picture of the campus as the Board of Trustees would like to see it within the next decade. Ray Yount, member of the Board of Trustees, and a member of the Hillcrest Brethren Church of Dayton, Ohio, submitted a plan to the Board at their April meeting. The Board accepted the plan, with the reservation that they could change it as opportunity and expediency made such changes necessary.

Anyone who has visited the campus will have no trouble in visualizing the present buildings. Allen Hall, Founders Hall and the Library Building face north and are in a row from west to east in the order named. The first and most immediate objective is the Chapel which, according to present plans, will be placed in the grass plot northwest of Allen Hall. It will undoubtedly be somewhat nearer College Avenue. Since the Chapel is frequently the building by which colleges are judged, this building will be easily visible from the streets which border the campus.

Directly back of the Chapel, plans call for a student union building where clubs may meet, where the student council may have its offices and where the "Eagles Nest" may find a permanent home.

The plan submitted by Mr. Yount called for a new Girls' Dormitory to be located in left field of the baseball diamond. This would be near the home of Dr. and Mrs. Shively, and would be placed in a position of the south side of a quadrangle when the present plan is completed. Along what is now the third base line of the ball diamond, eventually a science building and an industrial arts building are hoped for. Of course, the baseball field will have to be relocated. This will not be too difficult. A swing of one-quarter turn will place the home base in the corner of the field nearest Allen Hall. A Boys' Dormitory is also in the picture, but that is very far in the future according to the plan.

Undoubtedly these plans will be changed many times before they are completed. They look forward to a greater Ashland College and will allow Ashland to spread its influence in an even greater degree if the plans are completed, even approximately as now laid out.

The past year has seen many changes in the campus, but the next decade will undoubtedly see many more.

Travel Flashes

Dr. Charles A. Bame

"Rambling Around", Mentally

IT IS A WONDERFUL Spring morning, this second day of June. Cool breezes, "occasional showers," singing birds, buzzing bees, frolicking lambs, colts, calves and little pigs on the farm, cackling hens in the hen-house, crowing, fighting roosters strutting around showing their masculinity, wonderful foliage on the trees, beautiful Dogwood blossoms, which we take for granted, but pretty as anything the Rhododendrons of the south, or the Orange blossoms of the West, can boast, we of the central states should stiffen our spines and get a new look and a whiff of the beauty and wonders with which God has beautified the landscape.

"By the Way"

Only this morning in my mail I was asked if I had observed Rural Life Sunday in my church service and my answer was, yes, every Sunday. Then, I was quizzed as to whether I had received help from the materials offered by some outside institution as to soil conservation and my answer was substantially, of course, I did; but as to making that the subject of a sermon or taking the time of a worship service, I said that I believed we have too many Sundays with a carnal annotation and prevent, by their appeals, the true worship of the God who gave all, and who if presented in His true light is the original conservationist. For example, if, in the feeding of the five thousand, worshippers do not get inspiration from the gathering of the twelve basketfuls of "left-overs," it would be hard to drill it in by telling how to follow the contour of the hills to conserve the soil. Indeed I must cross the muddy Wabash each time I go to church and almost every time I go to call on a parishioner; and I do lament the rushing of the richest parts of Indiana soil to the deltas of the Mississippi; but I must still contend for the one hour a week many of us have, as a period really to worship without making insistent calls for carnal things. It's too bad that we can so easily be "channeled" into carnality and away from true worship of the Giver of all good—soil and seed and rain and sun.

"Channeling the Holy Spirit"

Sure! By one of the highest rank in this new sort of doing things for the "dear people" we have been asked to "channel the Holy Spirit" to the people. It is amazing too, to me, that modern preachers so easily "fall" for these new words which are as unscriptural as anything scholastic man has invented. Let me say (in direct contradiction) that the Holy Spirit is not channeled by any preacher. Jesus said: "I will send Him unto you," and I'd rather have Jesus send Him to me than have any preacher try to "channel" Him. John 16:7. Joel said (2:28), "I will pour out my spirit" and when on the day of Pentecost the wonderful thing happened, Peter said: "this is that" (Acts 2:16) spoken by the prophet Joel. Blessed is the hearer whose preachers knows how rightly to in-

terpret the things of God because he knows the Word. We may "channel" water into a pipe or stream; we might channel a pig into a pen with proper fencing on each side and to the rear of him, or lead a sheep to pasture with some salt or drive a cow to a different field with a horse swifter than she; but God forgive me if I ever hint to any poor soul seeking God or seeking to discover a deeper spiritual experience in Christ, that I can "channel" the things of God to anyone.

"Rambling Some More?"

Now, maybe I can get back to thinking

"What is so rare as a day in June."

Then, if ever, come perfect days

Then heaven tries if earth be in tune

And over it softly her warm ear lays."

—Lowell, in "The Vision of Sir Launfal."

Or as Nora Perry says it in, "In June";

"So sweet, so sweet the roses in their blowing,

So sweet the daffodils, so fair to see;

So blithe and gay the humming-birds a-going

From flower to flower, a-hunting with the bee."

Or in even lighter vein, N. P. Willis in "The Month of June:

"It is the month of June

The month of leaves and roses,

When pleasant sights salute the eyes,

And pleasant scents the noses."

The End?"

And so, the end of some more "Flashes" save to say that we do need to be happy and thankful that God has so wonderfully blessed us in this "land of the free," once the home of the brave, but now filled with "softies" and fun-loving scalawags who hide in high places and try to filch the last dollar from the good-meaning folk who try to give God the glory and keep the traditions of our forebears who died for the things traitors now throw to the winds for a "World Experiment" that has no place in the revelations of God in His Word. There is to be a world government; but not under more and more experiments in death dealing, fear kindling departures, from the tried and true methods that made us the mightiest nation in the briefest period of any known government the world has ever known.

Hear the Prophets of Old

The Psalms, Isaiah, Jeremiah, Daniel, Amos, Micah, Joel, Habakkuk, Malachi, and others, had a vision of a better time and a holier people than any political party can ever hope to bring—Aye! that any modernist who tries to "channel" things that God only can pour out. Hear each of them cry out for righteousness, peace, tranquility; and promise that it shall happen under the mighty rule of the One born a King; lived as the king anyone could wish to serve; crucified as a king, and is to "come a second time" without sin unto salvation" (Heb. 9:28), to all who confess, follow, obey and serve Him. "Even so come, Lord Jesus." Rev. 22:20. This is the last verse of your Bible but one; and the very last prayer. Amen.

—Wabash, Ind.

Items of General Interest

(Continued from Page 3)

Japan and Seattle, Washington, as special speaker. His message had for its theme, "From Buddha to Christ in Japan."

Nappanee, Indiana. Our Nappanee Church is cooperating with the "Nappanee For Christ" Campaign which began on Sunday, June 4th, with the services being held at the Nappanee Community Park auditorium.

We note that the Laymen have been spending some time in making the parking space at the church more available for the accommodation of automobiles. Therefore they took some of their time at the regular meeting session to do some of this work recently. Their business meeting and the serving of refreshments followed.

The morning service of June 11th was sponsored by the Sisterhood Girls. Their work was furthered materially by the receiving of the loose offering of the morning.

Loree, Indiana. Brother Robert Higgins was the speaker at the Memorial Services at the Rankin Cemetery on Sunday afternoon, May 28th.

The Spring Communion at Loree was observed on Sunday evening, June 18th. Brother Higgins reports an attendance of one hundred and ninety-four at the morning worship services on June 11th. At the evening hour the closing program of the Daily Vacation Bible School was combined with the Children's Day program, which made for a very interesting evening.

Oakville, Indiana. We note that Brother Henry Bates, Ashland Seminary professor and former resident pastor of the Oakville Church, who has continued to serve the church since his coming to Ashland, by commuting each week end, has been asked to move back to the field for the summer months. The congregation will furnish essential furniture for the parsonage for the use of Brother and Sister Bates and family. They will return to their Ashland home as the fall semester of the college opens.

Lanark, Illinois. Brother McCartneysmith says that nine were recently baptized and received into membership in the Lanark church.

Milledgeville, Illinois. Brother White's bulletin of June 11 tells us that their Vacation Bible School showed an enrollment of one hundred and three for the first week. The school closed with special exercises on Sunday evening, June 18th.

The Annual Sunday School Picnic of the Milledgeville School will be held at Pines on Wednesday, June 28th.

Waterloo, Iowa. Brother Spencer Gentle, pastor, says that the average attendance at their Vacation Bible School for the first week was fifty. The closing exercises of the school were held on Friday evening, June 16th.

Stockton, Calif. The Berean Camp begins on Monday, June 26th. The Camp, according to Brother Charles Johnson, is much improved over last year.

A Sunday School Birthday party was held on Friday evening, June 2nd. A pot-luck supper was enjoyed and the Birthday offering which was received was to be given toward the Wheeler Home in Kentucky.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for July 9, 1950

HE BEING DEAD YET SPEAKETH—
PHILLIPS BROOKS

Scripture: I Corinthians 2:1-5

For The Leader

THE OBJECTIVE of Paul's ministry was that men everywhere should know the power of the gospel to save their souls. He lived and breathed that every hour of the day and night. We will never know this side of glory, the many Roman soldiers, fellow prisoners, and others, that Paul won to Christ while in bonds, or free. But His testimony goes on and on. Well might it be said of each of us that when our work is finished, that our life lives on in future generations.

DISCUSSION

1. HUMBLE EFFORTS. More souls have been won to Christ through humble efforts, than all the polished, perfect sermons thrown together. Paul confesses that he trembled many times, that he was often fearful, lacking excellency of speech and wisdom. But he did say that in spite of it all, he declared the testimony of God. Great names in Christian history did not always come from the finished products of the schools of learning. Greatness comes not in the length of the degrees after your name. Greatness comes in the good we do, with humbleness of heart, for Christ and others. The fellow who digs out the ground and lays the foundation is every bit as important as the fellow who paints the window frames and hangs the church bell in the steeple. One man's work is hidden. Another man's work shows. Greatness comes in doing what the Lord wants us to do, whether it be hidden work, or showy work.

2. STAND IN THE SPIRIT OF GOD. Paul's whole life, as has been the lives of Christian preachers and missionaries, was a demonstration of the Spirit's power. The Spirit of God possessed Paul. Thus Paul could be used to do much work for God. Whenever you are willing to let God's Spirit work in your life, then, in humbleness, you will perform miracles and wonders for Him. The days of great revivals and great men in Christ's church are not impossible. But it seems that the days of Spirit-possessed men is past. Perhaps within the hearers of these words is some young man or some young woman that will say, "Lord, possess me and use me; fill me with Thy Spirit, for I want to serve Thee wherever Thou dost lead." Maybe it will be years before your work will be recognized; perhaps never in your lifetime; perhaps never in the eyes of men. Yet let that not discourage you, for God remembers. The many missionaries whose names are praised today, did not hear that praise while they lived, yet they served faithfully unto the end. Truly, being dead, their works speak out in churches, mission points, and

the lives of many adults today who were influenced for Christ by them. So, get the proper perspective and you will find complete joy and success in your Christian work.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
228 Main St., Meyersdale, Pa.

BERLIN, PENNSYLVANIA

On June 8th the Berlin Brethren Young people had a skating party at Sunset Grove. There were about twenty in attendance. Everyone present had a very nice time.

We are very grateful to our sponsor, Geneva Altfather, who has helped us in our Christian Endeavor work. May the Lord richly bless her in everything she does.

Dolores Mosgrave, Secretary.

WHEN I KNEEL DOWN TO PRAY

Why is it, Lord, I cannot say
The things within my heart?
Why is it, when I kneel to pray—
To draw myself apart—
The words won't come; my voice is weak;
I don't know what to say?
There is no word upon my tongue
When I kneel down to pray!

Is it because I fail to see
Those things that Thou dost see in me;
Because my heart has not been bowed,
That I can't say the things aloud—
That I'm afraid of Thee?
Why should I be? Am I not free
To do whate'er I would?
O teach me, Lord, what I should say
When I kneel down to pray!

O, can it be that I've forgot
The things I've done that I should not?
Or, is it I've just closed my eyes
To some great fault that in me lies;
That I only see the sins of others,
And point them out within my brothers?
O Lord, return me to Thy way,
As I kneel down to pray!

I love Thee, Lord! I want to be
The best that Thou hast placed in me;
My sin confessed, I lift my face
And find myself within Thy grace.
I have no fear; my way is clear;
I find Thy presence now so dear.
With sudden rush the words now come,
I find my lips no longer dumb—
No longer have I nought to say
When I kneel down to pray!

—"C."

Prayer Meeting Studies By C. Y. Gilmer



SHALL WE KNOW OUR FRIENDS IN HEAVEN?

Shall we know our friends in Heaven,
Recognize our loved ones there
When the millions of the ransomed
Congregate in mansions fair?
With surroundings all celestial,
And with changes, oh, so great,
Will I recognize my dear ones
In that fair and better state?

Then another question follows,
In my heart I ponder o'er:
May we talk of earthly trials
Over on the other shore?
For the way we came seemed rugged—
Trials hard to understand,
Were the bitter disappointments
Just the thing our Father planned?

Oh the sweet anticipation
Of a holy interview,
When the loved ones now departed
Tell how God had brought them through!
We shall meet in glad reunion,
Trace our footprints in the sand,
And in all our deepest trials
See a Father's tender hand.

All the sorrows of a household,
Often deemed to be but fate,
We shall know the why and wherefore
When we reach the pearly gate.
When the Lord shall shout and summon
All His loved ones through the air,
When we gather in the morning
We SHALL KNOW each other there.

—S. McD., Chicago.

NO STRANGERS IN HEAVEN

WE ARE NOT FORGOTTEN by those who have left us for awhile. The saints and prophets of all ages are tremendously interested in us (Heb. 12:1). They are awaiting the victory of us who are now running the Christian race, because it will complete their own (Heb. 11:40). There is a close union between the Church above and the Church below (Heb. 12:23).

When David's child died he expected some day to go to him (2 Sam. 12:22, 23). Personality extends beyond the grave (Luke 23:43). The saints in Heaven do know each other (1 Cor. 13:12). They likely know each other better than they ever did on earth (1 Sam. 16:7). Without an introduction Peter, James and John recognized the prophets, Moses and Elijah, men who had lived long be-

fore their time (Matt. 17:1-4). Saul recognized Samuel upon his return to earth (1 Sam. 28:14). Here we learn that no seances can help us, and that spiritual mediums are Satan's emissaries (1 Sam. 15a). Beware of spiritualism (1 John 4:1-3; 2 Thess. 2:9, 12).

Mary recognized Jesus after His resurrection (John 20:16). The women recognized Him (Matt. 28:9). The disciples at Emmaus knew Him (Luke 24:31). The disciples saw Him (John 20:24, 25). Thomas beheld Him (John 20:26-29). He appeared unto a multitude (1 Cor. 15:6). The dying Stephen saw Him (Acts 7:55, 56). The rich man in Hell recognized Lazarus and Abraham when he saw them in Heaven (Luke 16:23). A conversation ensued (vss. 24-31). Lazarus was comforted and Dives was tormented. It is the soul that sees, hears and speaks. The organs of sense in the human body have no sense when the soul is gone. God is Spirit, and yet He can see and hear (2 Chron. 16:9), and speak (Ex. 20:1).

The souls of the patriarchs were "gathered" to their people regardless of where their bodies were buried (Gen. 25:8; 35:29). We shall meet them in the kingdom of Heaven (Matt. 8:11). Our names are written in Heaven, implying identity (Luke 10:20). "Comfort one another" with the words found in 1 Thes. 4:13-18.

Lesson Hymn: "Face to Face."



Comments on the Lesson by the Editor

Lesson for July 9, 1950

MOSES, WHO LED HIS PEOPLE TO GOD

Lesson: Exodus 19:16-25; 35:4-5, 21

AS WE APPROACH this lesson we are made to wonder whether the title given it is exactly what the lesson is meant to convey. We may be led to feel that it might better have been stated, "God, who through Moses, led the people to Himself."

While any great movement must possess a leader who can be seen with the eye and contacted with the hands, yet behind that leader there must be more than a mere physical presence. There must be a purpose that will bear up under every circumstance. There must be that which will bring an over-ruling passion to complete the plan and reach the ultimate goal or objective. Here is where God fits into the picture.

Let us examine the life of Moses and see wherein lay his strength and what were his weaknesses. In so doing we may be able to fit the lesson to our own personal needs.

First, let us note wherein Moses was weak. He had, as we must realize, when we read the story of his life, a tendency to fear that he could not do the things God asked him to do.

When God meets Moses at the burning bush, it was not bravery that caused him to turn aside to see why the

bush was not consumed. It was mere curiosity. And when the commission actually came to him at God's call, telling him to lead God's people, the Children of Israel, out of bondage, he says, "Who am I that I should bring forth the children of Israel out of Egypt?" Further on, in his discussion with God, he says, "I am not eloquent . . . I am slow of speech and slow of tongue." Fearful that he could not do what God had plainly told him he could do.

But opposed to this is the strength of character that sometimes caused him to go even too far. While he felt that he was not able to meet the problem God had set for him, yet when the time came for him to go before Pharaoh to demand the release of the children of Israel, he stood before this great ruler without one bit of fear and spoke the full counsel of God. Nothing fearful about him now.

We are told that those who shake and quake the most on the eve of battle are often the bravest of them all. And so with Moses. When he needed to show his courage he was able to do so. He became a leader because he knew the cause which he represented was right. He was a living example of that truism which says, "One with God is a majority."

Moses was to lead these children of Israel from a servitude of bondage in Egypt into a different kind of servitude, that of serving a Living God. In order that this service of God might be properly established, God, through Moses, sets up a place and a means of worship. Therefore He commissions Moses, as His chosen leader, to build the Tabernacle, and to provide adequate furnishings which would be significant of the worship which He had ordained. Thus it is that Moses becomes the medium through which God was to work the beginnings of the transformation of a slave people into a "people for His name."

Just why Moses was seemingly unable to make these people realize that they were a people of God's own possession, connected with Him in this peculiar relationship, and able, through cooperation with Him, to redeem the land which had been promised to them through Abraham, will remain a mystery. Yet, when we notice the people who are around us today, who have even more of an opportunity than the Israelites of old, together with a greater knowledge of God and His workings, and who fail to follow Him, it is not so passing strange that the Israelites, who were made of the same clay as we are, should fail to live up to their opportunities. There are always those who fail to follow, no matter how great the leader.

But we must come to the conclusion in the end, that Moses was a great leader. The evidence all points to this, for God had confidence in him or He would not have chosen him to do the task. And God was with him at all times. God wanted him for a "voice" and that is what he now became. God only asks what He knows man is capable of doing. He only asks you to do what He knows you can do.

The most of the Sunday School orders have been received and mailed. But there yet remains several schools which have not sent in their regular orders. If you are not sure about yours, will you check at once? The time is short that remains for us to get your material to you for the first Sunday in the new quarter.



What's Doing in the Churches



A WEEK WITH CAPITAL BRETHREN

The Washington Brethren gave me the privilege of preaching in their new building from April twenty-fourth through the thirtieth. My first impression of the building and location was that of surprise. The pictures published in this paper at the time of the dedication do not give one an adequate idea. Of course no picture can. Then, too, the landscaping has changed the external view tremendously. The sodding of the slope makes the approach lovely. The interior is very beautiful, but it is already crowded by the Sunday School. The only other time I ever had the opportunity of preaching to the Washington Brethren was one Sunday in their temporary meeting place at Friendship House. The feeling of having a place that can be called their own is inspiring to this faithful group of Brethren.

A number of people had been received into membership in the weeks prior to the meeting, so the church could hardly be said to be needing a "Revival." They were in the midst of one and it was my privilege to share in their fellowship for this short time. It is my earnest hope that a spirit of Revival may continue and that many souls may be saved.

The week afforded an opportunity to renew friendships with many and get acquainted with new friends. The hospitality was delightful and the meals excellent both at the parsonage and with the Brethren of the congregation. It was a real pleasure to fellowship with Brother Fairbanks again. His well selected library could not be sufficiently browsed in so short a time, but it was stimulating to be with him, and in it. The smallest daughter called me, "Mr. Riddle," most of the time, since he had just been there. Such is the innocence of childhood, and therein lies some of its charm! My sincere thanks to the Fairbanks Family for such a nice friendly home.

I feel that in the parsonage family the Washington church is very fortunate. Brother Fairbanks is young, able, sincere, and a real student of the Word. The whole family loves the work and is very much wrapped up in it, desiring its success and progress. The pastor's ministry seemed to be one of diligence, humility and consecration. I have heard him preach a great deal in recent years and I have found that he comes to the pulpit with something to say. He is not one who "bats words around."

The Brethren looked with favor upon my series of color pictures of Palestine scenes, since after we dismissed the meeting each evening we had the pictures as an extra. They stayed. Many of the people had to drive all the way across the city, and, for me, such a trip in traffic is for-

midable. The audiences varied of course, from night to night, but there were a number of people who attended all the services. Included among these was Brother Walter Koontz of the Mt. Olive Congregation now residing in the city, a man that I have every reason to admire and respect greatly.

Washington was lovely in the springtime . . . the azaleas and pink and white dogwoods and other flowering shrubs make many residential areas a vista of delight. Like the Psalmist praying for the peace of Jerusalem, I will close with the prayer that peace may be theirs who dwell there, especially with those friends who meet for worship at Branch Avenue and Que Street, S. E.

John F. Locke.

OAK HILL, W. VA.

To the readers of the Brethren Evangelist:

I suppose the people of the brotherhood wonder what has become of the Oak Hill Church. Well, we are still here and trying to carry on the work. Rev. Smith F. Rose has been our pastor for the past five years and has been called for another year.

Last October we had Brother W. E. Ronk with us for a two weeks meeting. He did a good work with us. We have received five members by baptism during the year. This united four families in the fellowship of our church. Recently there were three others received by transfer of membership from another denomination.

This last winter Rev. Rose preached a series of very plain sermons on Christian living. These messages considered the duties of all the Church and Sunday School officers and members. No department of the church was missed and the individual members were called to rededicate their lives to Christ. He began to give invitations for the members publicly to reconsecrate their lives. A few came and then there were over forty who came forward at one time. Now practically all of the members have publicly renewed their vows to Christ.

On Easter Sunday morning we had a very impressive dedicatory service for little children. There were six children dedicated to the Lord. One young couple brought their two children and the father rededicated his life to the Lord and the mother confessed Christ as her personal Saviour.

We have had quite a bit of sickness in our church, mostly among the older people. Four of our older men of the church, three of them officers, have been seriously ill. The writer is one of the four. I feel that the prayers of the Church and Christian people of other churches had much to do with our recovery. I received visits from people of five different denominations. You have to get sick sometimes to know how many good people there are.

We are right in the heart of the coal fields of West Virginia. Quite a number of our church people work in the mines. If you do not believe there are good people around the mines, we invite you to come and visit us and see. Several of our evangelists, such as John Locke and Willis E. Ronk, have visited in the coal camps and could tell you that there are many Christians in these places.

Our spring communion was the largest one in a num-

ber of years. We felt that we would have more attend the service and so had prepared for more, but even so hardly had room for those who came. Generally there is a song service during the feet-washing period, but this year we had a testimony service and many took part and it was enjoyed by all.

Our young people are more active in the work of the church. The Sunday School superintendent is a young man and is doing a good work. The superintendent of our Junior Department is a young lady who is carrying this task very well. Our Sunday School has been growing steadily.

We have a fine choir and a number of our singers do very well as soloists. This makes for a good music program.

There are two of our young women at Ashland College preparing for Christian work. One is Margaret Neighbors who graduates this spring from the college and plans to enter the seminary this fall. The other is Helen Fox who will be a sophomore next year. Helen is my granddaughter.

We have just completed our Daily Vacation Bible School with 42 children enrolled. They presented a public program on Sunday evening, June 4th, and this was followed by a display of their handiwork in the basement of the church.

Our morning services were broadcast each Sunday in May over our local radio station. This is a regular part of our church program, as we broadcast with four other churches, making our turn come every five months. This is a fine opportunity to get out the Brethren message over a radius of 40 miles. The power of our local station is being stepped up so that we will be able soon to reach out over 80 miles with our broadcasts.

Our church is not only in good spiritual condition, but the finances are coming in well. We have plans for further improvements in the future.

We desire the prayers of the church at large that we might do more for the Lord. James A. Duncan.

TRUE BEAUTY

Mrs. Elmer Ebbinghouse

She had no lovely features,

So she said, "I'll have to see

What I can do about it,

To make people care for me."

"I know just what I'll do," she said,

"I'll think of the sick and lonely;

I'll be so kind, that the world will forget

That I was ever homely."

"I'll have a cheery greeting

For all I chance to meet;

I'll look around for every chance

To scatter sunshine sweet."

"Then folks will forget I'm homely—

Because they'll find 'tis true,

That I have solved the problem

With heart's beauty shining through."

—North Manchester, Indiana.

Brethren Young People's Camp For 1950

From CALIFORNIA To WEST VIRGINIA
From JUNE 25 To AUGUST 13



Bible Study



Worship



Christian Fellowship



Recreation

Swimming

Fun



CAMP BEREIA,—California—June 26 to July 7

CAMP SHIPSHEWANA,—June 25 to July 30.

(Ohio and Indiana Camps Combined)

Juniors—July 25-July 2; July 2-9

Intermediates—July 9-16

Seniors—July 16-23

Young People—July 23-30

ILLINOIS CAMP,—Savannah, Illinois—July 9 to 15

CAMP JUNIATA,—Pennsylvania—July 2 to 14

Young People—July 2-8

Juniors—July 8-14

CAMP WYANDOTTE,—Kansas—July 31 to August 7

SOUTHEASTERN DISTRICT CAMP,—July 30 to August 5

CHEYENNE CAMP—(Dates Not Available)

Plan Now To Attend At Least One Camp This Year



THE

Brethren

Evangelist



*The Main Street Brethren Church and Parsonage
Meyersdale, Pennsylvania*



Read the Story beginning on page 8

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

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Items of General Interest

Washington, D. C. The latest bulletin from our Washington Church says that there were a large number of visitors at the church on the previous Sunday. Visitors make prospects for regular attendance.

Brother Fairbanks says that of this date the Cash Day for Building Fund is only \$110.00 short of their goal.

Three more confessions have been made and these are awaiting baptism.

The Vacation Bible School at Washington is to be held from July 5 to 14. It will close with the Sunday School picnic on July 15.

Following the Sunday evening service of June 25th, at which Brother Charles Munson, National Youth Director, was the speaker, a big watermelon feed was scheduled. We wonder how much melon the Youth Director got away with!

St. James, Maryland. Brother Freeman Ankrum reports that Rev. Glenn "Doc" Shank, Ashland Seminary student and the pastor of the Glenford, Ohio, Brethren Church, was guest speaker at the St. James Church on Sunday morning, June 11th.

He also says that their Vacation Bible School closed with an average attendance of eighty-one plus.

Oak Hill, West Virginia. Brother Smith F. Rose, Oak Hill pastor, sends us a copy of their Vacation Bible School closing program. The program was well planned and divided by departments, and at the close of the service the certificates were presented the students. There were forty-two children and nine teachers and workers identified

with the school. A hand work display in the basement attracted a great deal of attention following the program.

Brother Rose and family, recently made the Publishing offices a pleasant call. He reports the work at Oak Hill as going along very nicely.

Pittsburgh, Penna. Brother Alvin Grumbling, pastor, reports a party held recently for the nine persons who were received into the church by confession and baptism. All became better acquainted and a good time was had by all. About thirty-five were in attendance.

The date of the Pittsburgh Sunday School picnic has been set as of July 8th. The place will be Highland Park.

Berlin, Penna. There are vacations and vacations, but it seems that Brother Percy C. Miller, Berlin pastor, feels that it is a vacation to hold a revival. Therefore he took at least a part of his vacation—June 12 to 21—to hold a meeting at our Terra Alta, West Virginia Church.

In Brother Miller's absence from the Berlin Church on Sunday, June 18th, Brother Robert Hoffman, Ashland College Seminary student, and pastor of the North Georgetown, Ohio, Brethren Church, brought the morning message. The evening service was in charge of the Sisterhood girls who held their Public Service.

Brother Art Petit, Director of Public Relations of Ashland College, was a recent visitor in Berlin, contacting the High School graduates and students in the interests of the college.

The Pennsylvania Camp Rally that was held recently in the Berlin Church found one hundred and thirty-nine present, an attendance even beyond the expectations of those in charge.

Johnstown, Penna., Second. Brother Leatherman says that he recently cared for a baptismal service at the Rays-town, Penna., Brethren Church.

The Johnstown Second, Choir enjoyed a social hour after their rehearsal recently. It is good for the choir to do this also.

We do not know whether it was intentional or not, but it was at least significant of the Cash Day drive for the redecoration program of the Second Church, for the bulletin which Brother Leatherman sent us carried on the date line, this wording—Bulletin for Sunday, June 8, 1950.

A Correction. In the issue of June 10, the statement was made that Brother J. D. Hamel was a member of this year's graduating class of the College. This is incorrect. He graduated from the Arts College at Ashland in 1949. He has now completed one year of his Seminary work and will graduate from his theological studies in June of 1951 with a degree of M.R.E. He has been pastor of the Fair Haven, Ohio, Brethren Church for the past three years. At his graduation in 1951 he will be ready to assume a full time resident pastorate.

North Georgetown, Ohio. Brother Robert Hoffman and his wife are settled for the summer on the field of North Georgetown, the congregation there having furnished them an apartment in order that they might give full time service during the time between school terms. Brother Hoffman is a seminary student at Ashland and lives in Ashland during the school year.

(Continued 2nd column, next page)



"TITHING"

"An Argument in Twenty-seven Points

WE RECENTLY CAME ACROSS this very fine series of points pertaining to the matter of "Tithing." We want to pass it on to our readers, for we still are very sure that if the entire denomination would catch the vision of the manner in which the Lord wants His people to GIVE to Him and His work, that we would not need to have special offerings for any of the work of the entire denomination and that there would truly "be meat and to spare" in the Father's House.

Read the entire twenty-seven points without stopping, then stop and think over each one. It will do you good.

1—It is Scriptural—approved of God in the Old Testament and supported by Christ's words in the New.

2—It is a good start in the individual's life of giving.

3—It is spiritual, for personal faith is called into play.

4—It is businesslike, for there is definiteness, progressiveness and system.

5—It is a crushing blow against selfishness.

6—It causes the giver to take the initiative in Christian giving rather than holding back one's response until the money appeal is made.

7—It gives definite peace to the heart.

8—It commands all alike in quality giving.

9—It frees the Church from the disgrace of deficits.

10—It enables the Church to frequently plan for an enlarging work.

11—It safeguards the spirituality of the Church by eliminating drives for money.

12—It establishes the individual as a financial steward—accountable to God.

13—It gives confidence in the practice of prayer.

14—It awakens thought, as nothing else, regarding time and service for God.

15—It elevates worship to the high plane of rounded-out sincerity.

16—It makes giving a principle and no longer a spasmodic expression.

17—It is likely to result, as it has with many others, in our giving being more than a tenth of all our receipts.

18—It means less of the comforts and pleasures of life—that money can purchase, but the power to enjoy those that are left is expanded.

19—It creates in our lives a commanding position over others, in the matter of giving—we can use the most effective weapon of example.

20—It makes us twofold before God—our hand held out to give as well as to receive.

21—It destroys the domination of circumstances.

22—It transforms life's retrospecting into a joy rather than a dread—we see the line of evidence that permanently records us as givers, through faith and plan.

23—It prevents the Church from falling into the hands of the few—those who put up the money.

24—It assures a response to more appeals for the worthy objects of the Church, together with outside calls, than before we tithed.

25—It offers to our boys and girls of today the sure promise of escaping from the mature character's greatest blight—selfishness.

26—It leads, with a magnetic leadership, beyond the mark of money-giving—into the realm of worship and Christian service, for it has been found that most tithers are among the largest proportion of regular worshippers and earnest workers.

27—It is indisputable proof of Almighty God being made first by the almighty dollar.

Additional Publication Offering

Bethlehem, Virginia, Brethren Church\$10.00

Items of General Interest

(Continued from Page 2)

Brother Charles Munson was guest speaker at North Georgetown in the absence of Brother Hoffman on June 18th.

The North Georgetown Vacation Bible School was successfully held from June 19 to 30.

Ashland, Ohio. Dr. W. D. Furry was guest speaker at the morning service on Sunday, June 25th. Brother H. H. Rowsey, Ashland pastor, being the Moderator of the Ohio District Conference which was in session over this morning hour, was absent from the Ashland Pulpit. The Ashland church joined the other churches of the city in the community evening services at Brookside park, beginning with the Sunday evening service.

The Builders Class of the Sunday School, of which the editor has been the teacher for the past nine years, held their annual strawberry and ice cream meeting at the church on Tuesday evening, June 20th. There were thirty-three present for the evening.

The Junior C. E. had charge of the opening devotional services on Sunday evening, June 18th. A Biblical sound motion picture on the life of Peter was shown the last half-hour.

Gratis, Ohio. We note that Brother Crick, pastor, is to have a fine vacation, being given a trip to California by

(Continued on page 14)

Brethren Church History

By Rev. Freeman Ankrum

STANDING PEACEFULLY, though perhaps not understanding what had happened, the faithful horse, "Old Nell," waited for help from circumstances such as she had never experienced. By her feet on a ridge road, in the Shenandoah Valley near Broadway, Virginia, quietly lay a blood covered body. The body was that of her Master of many months and days of close associations, John Kline. The time was June 15, 1864. The assassin's bullets had done their worst, but they could not erase the smile that was left upon the face of this great servant of God as his soul left the house of clay in which it had tenanted for nearly sixty-seven years.

As has been said upon many a like occasion, "Truly a Prince in Israel had fallen." Yes, fallen almost within sight of the home in which he had lived so periodically during his long life as a servant of the Church and his Master.

Some biographers state that he was born in Rockingham County, Virginia, but they are evidently in error. Information, from reliable sources, states that he was born in Dauphin County, Pennsylvania, June 17, 1797, and moved to Rockingham County, Virginia, about 1811. So nearly fifty-six years of his life were spent in the Valley of Virginia. On March 10, 1818 he was united in marriage to Anna Wampler, and united with the church in early life. The Linville Creek church, not far from Broadway, was his home church.

John Kline was denied a formal education, but was self educated to a great extent. He favored education and though his education was limited because of meager advantages, he encouraged it in others. He helped elect Directors for a new school, Cedar Grove Academy in Rockingham County, Virginia. Other Brethren took a large part in the founding of the school and the building was erected in 1856-57.

His ministry was active from 1835 until his untimely death there on the ridge road.

John Kline was a farmer with a successfully run farm. This brought in his living as his ministry was free. He was also a Physician and practiced his skill over a large territory. His practise was so large that he was unable to answer all calls. Many of the poor he treated free. He was firm in his conviction that the unfortunate in health needed his medical skill as well as his spiritual council and advice. In this he was in a great position to render the utmost service to his fellow men as a Minister-Physician.

He was able to read English and German. He possessed a limited knowledge of arithmetic, but with a foundation such as this he built a structure which shows to the world what heights a self-taught man can reach.

When he was called to the Ministry he immediately began a diary which is a rich record of the travels and works of this really great and humble man of God. Dur-

John Kline - - The Virginia Martyr

ing the remainder of his life he kept a faithful record of each day's work. Those baptized, in the main, are noted in his diary; funerals conducted, and he was called upon to conduct as many as fifty a year; even the number of miles he traveled were written for future generations to read. In fact, it is estimated from his diary that he must have traveled over 100,000 miles in his preaching tours, church visitation and in Conference attendance.

The Annual Conference minutes for the period of time of his active life record his name either upon the standing committee or taking some part otherwise in the work of the church. "Nell" carried him 30,000 miles. In closing his diary for 1859 he says, "I traveled 3,929 miles, mostly on Nell's back; good patient, patient Nell." In 1854 he traveled 6,463 miles "mostly on Nell's back." An entry in his diary January 1, 1838 gives a clear picture of the inner greatness of this man. He writes, "I now resolve to do all the good I can this year."

Elder Daniel Hayes, a contemporary, gives a description of John Kline—"As a minister he was impressive. He possessed an orotund voice, a ready delivery, a commanding presence. I saw him in the summer of 1848. He was then in his prime. He had come to my father's house to preach my grandfather's funeral. On the morning of the funeral services he took a walk in the grove nearby, and as he returned, with thoughts aglow from communing with nature and nature's God, my youthful eye surveyed his person and his manner, and that impression still remains. The personal bearing of Benjamin Franklin before Parliament is not more worthy of a place in history than that of Elder John Kline before an audience. The lucid manner in which he unfolded his subject, his calm and collected demeanor, his immense store of scripture knowledge, and his intimate acquaintance with human nature gave his gospel ministry an influence that was immediate and lasting."

On one of his long preaching tours, he was stricken with Typhoid fever. Word of his serious illness was carried to his Virginia home, but before it had more than been received, the rumor of his death arrived. This so upset the intellect of his faithful companion that her mind became unbalanced never to be normal again. Her husband took every possible care of her and never was heard to murmur, by any one, or to complain.

His attendance at the various conferences or "Annual Meetings," as they were called, took much of his time. The slow means of travel meant the spending of much time going and coming. However the time was not wasted and many a Brethren family which had moved on toward the setting sun to establish new homes in the wilderness, entertained to their advantage this traveling preacher. He was Moderator from 1861 to 1864. He was opposed to human slavery and to the secession movement. However his home was located where the armies of the North and South passed and repassed.

The Confederates considered him an enemy to their cause. Nevertheless his manhood and honesty caused those in authority to trust him. He was permitted to pass through the lines from time to time to the Annual Meetings. At one time he was arrested and thrown into the guard house at Harrisonburg, Virginia. Here those of a base nature threatened his life, but he was finally released and returned to his home near Broadway. He said at one time, "I am threatened; they can take my life; but I do not fear them; they can only kill my body." Truly he lived in a time which tried men's souls; when neighbor was set against neighbor, and the motives of those honest and loyal to their God were questioned.

In his memorandum book of 1862-63 Elder Kline records the names of those who paid the Military fine in Linville Creek congregation, giving the amount received and the amount paid by him in each case; where the amount did not equal \$500, he advanced the difference or borrowed the money to square the account. There was an exemption of non-resistants from Military duty, but the exemption or fine was \$500. It may be of interest to bring to this century the names of those in the days of so long ago who were in the news of the community. Elder Kline writes:

"December 30th, 1862.

"I paid to Mr. Woodward, the Receiver of fines, \$500 for each of the following persons:

Harvey Fifer	George W. Ritchie
Philip Baker	William Ford
Adam Ritchie	George A. White
Samuel R. Wine	George Rodecap
George Smith	Adam Andes
James Fitzwater	John B. Kline
William Spitzer	Isaac Kline
Henry W. Moyers	George Kline
Jacob Fitzwater	Samuel Kagey

On January 1, 1863 they have a fast and Thanksgiving Day at which time we have this record, "The Brethren meet at Linville Creek meeting house in thanksgiving for the Lord's kind overruling hand so affecting our Congress that we are exempted from Military duty by paying a fine."

Thus we see that the war year of 1862 closed with thanksgiving. How many of the accounts were paid in part or in full by the benevolent Minister-Physician may never be fully known until the books of the faultless record-keeper are opened.

In 1862 the Annual Meeting was held at the Erbaugh Church, Montgomery County, Ohio. John Kline had been arrested and was released from the guard house in Harrisonburg on April 18. On Thursday May 29th he started for the Annual Meeting. Not a very inspiring base on which to prepare for an Annual Meeting, and yet he rejoiced in his freedom. We who travel in days which to a great extent have eliminated distance will perhaps profit from his report of the difficulties of travel of 88 years ago. This can be given in part from his letter as he reports to the "Gospel Visitor," the trip of himself, John Wine and Abram Kline of Virginia, to this meeting in far-off Ohio. The letter, written July 2, 1862, is given in part. It is preserved in his own hand writing.

"Bowman's Mill, Rockingham Co., Va.,

July 2nd, 1862.

"My dear Brother: I embrace the opportunity to inform you, and, through the VISITOR, all the Brethren North and West that Brother John Wine and myself, as well as Brother Abram Kline, have arrived home safe, and in reasonable health as well as our brethren and families, thank the Lord.

"OUR JOURNEY:—On the 29th day of May, 1862, Brother John Wine and myself started West for the Annual Meeting in the midst of all the surrounding difficulties. On the evening of the 30th, after having traveled over rugged paths through part of the army of General Fremont, we came to the house of Brother Martin Cosner, who with the dear sister received us with joy and kindness. After having a pleasant interview and night's lodging, we started the morning of the 31st and came to our Brethren Thomas Clark, Sr., and Thomas Clark, Jr., on Alleghany Mountain, where we remained over Sunday, holding several meetings in the neighborhood.

"On the 2nd of June, after enjoying much fellowship of our brethren, as many as we saw, we started for Oakland Station in company with Brother Clark, who brought our horses back to his house to keep till our return.

"At 11:30 we took the cars, and arrived at 5:00 P. M. in Bellaire, Ohio, where we stayed all night at the Eagle Tavern. On the morning of the 3rd we took the cars and came to Dayton between three and four o'clock, not finding conveyance to go out into the country, we stayed all night with Brother and Sister Yost. In the morning of the 4th we visited several acquaintances in Dayton, after which we took the cars and came to Brookfield Station. We dined with friend Garst and then came to the place of meeting, where we found the Brethren and sisters making preparations of different kinds for the meeting . . .

"On the morning of the 13th Brother Zimmerman brought me to Osburg Station where Bro. John Wine and others, some on the cars and some by private conveyance, and here we started together for Forest Station, where, after the train arrived, we found that some of the brethren on board—some from Ohio and some from Pennsylvania, among whom was Brother John Umstead. So all together we went toward Pittsburgh, the brethren in Ohio stopping off by groups at their respective stations, where we arrived at two in the night. From Pittsburgh we continued by railway to Greensburg, Pa., where Brother Jonathan Lichty, John Wine, Abraham Kline and myself at daybreak, left the cars, ate our breakfast and in a hack came to Brother Abram Myer's, near Mt. Pleasant, then to Brother Martin Myer's in Milford church, where some of us stayed all night. Next morning being Sunday, we came to the meeting house where the brethren had a love feast. We had a fine meeting—several persons were baptized. Here we met our Brother Jacob Thomas from Preston County, Va. (West Virginia was not then a separate state, Author.) That night we stayed with Brother Jacob Miller, and next morning we came to Brother Daniel Miller's, near the Elk Lick meeting house, where we stayed until next morning, the 17th, when a love feast was held that day—three persons were baptized.

"We continued here yet the 18th to attend with Brother Thomas as a committee to settle some church business. After coming to an amicable adjustment of the difficulties, we came to Brother David Beechley's, who next morning brought us to Frostburg, Md., where we took the cars to Cumberland, thence to Oakland, where on the morning of the 20th we hired a spring wagon, went to Brother Clark's, got our horses and came that evening down over the Allegheny to Brother Michael and Thomas D. Lyon's where we stayed all night and spent the time pleasantly with the brethren and sisters.

"On the 21st we came to Enoch Higher's, visiting on the way our old blind Sister Higher, not having seen her for some time. We then came to Brother John Mongol's where we stayed all night, and on the morning of the 22nd we took up our journey and might have reached home that evening but a rain came up and we turned aside to Brother Michael Wine's in Brock's Gap. Next morning, the 3rd, we came across the mountain path, where we parted, Brother John Wine toward his home and I towards mine, where I arrived at about nine o'clock that day, thank the Lord.

"Times, my dear brethren, are truly dark with dangers, and uncertain. What will be the final result none can tell. Our brethren have much to pay, so that it will be a considerable burden on all—those that are able have paid from \$800 to \$1,500 for substitutes, and now to help those that are not able to pay the \$500 fine to get them free is hard. It may wean us off from the worldly treasure.

"So now, my dear brethren, I recommend all, both North and South, East and West, into the hands of God. May his mercy and grace be with us all, and may the Lord so overrule things that peace and amity might be restored. Farewell, brethren. Pray for us when you approach the throne of grace. My greeting to you all. Amen.

John Kline."

Tiresome and tedious travel, much time spent on the road bring not a word of complaint, just mention of the opportunities to render service to his isolated brethren.

No children were born into the Kline home. No one came to him in vain, thus the love which would have been showered upon those of his own flesh and blood was given to others.

When the Annual Meeting was closed that day in 1864 at the Hagerstown Church, Wayne County, Indiana, of which John Kline was Moderator, who can say that there was not a premonition hanging over the assemblage? The minutes state, "The meeting closed Wednesday noon, after the proceedings, and all who were present, were commended God in prayer. Much Christian love was manifested among the brethren, and it is hoped that the labors of this meeting will be acceptable and profitable to the church." The standing committee for the last Conference to be attended by the Martyr, was composed of, John Kline, John Wine, Virginia; Daniel P. Sayler, Maryland; Leonard Furry, David Gerlach, Pennsylvania; Henry Davy, James Quinter, Ohio; David Miller, John Bowman, Daniel Bowman, Indiana; Christian Long, Sam. Gerber, Illinois; Jacob Brower, Iowa and John Bower, Kansas. These men signed the minutes.

After Elder Kline's return from the Indiana Confer-

ence he pursued his regular course of life, preaching as usual, looking after the sick and attending to the numerous duties that required his attention. June 15th he left his home on a routine trip to take his faithful horse, "Nell" to the blacksmith shop to have her shod. On his way home the dastardly assassin did his bloody work, leaving his body there on the timbered ridge pierced by several bullets. Tradition is that the assassin was a local man. It may be that his conscience goaded him to the extent that self accused for the murder of this just man, he left the community and fled to the far West. Who can say that perhaps he had been treated by the kindly man whom he later shot down in cold blood?

The remains of Elder Kline were laid to rest in the Linville Creek Cemetery by loving hands. The tears of the multitude fell unashamedly at the grave of this one who had literally sacrificed his life for his fellowmen, and fell on Virginia's soil as the first Martyr of the Brethren Church in America. The sorrowing mourners realized that day that they had lost a kind and loving brother, a friend and wise counsellor. A marble slab, simple in its structure as he would no doubt have it, marks his last resting place. Friends erected in recent years at Camp Bethel, Virginia, near Roanoke, a marker to his memory. This is a mute testimony and challenge to the young people who come to the camp, that some apparent handicaps do not remain so when a life is fully and devotedly surrendered to God.

A friend and brother in the church, Joseph Miller, who died while on a visit to Ohio, showed that Elder Kline was a poet. He composed a poem of six verses upon the subject of "He Died at His Post," for his departed friend. Who knows but what the philosophy expressed in this poem was his own? One verse of this poem is given which seems to speak so eloquently and fittingly of the author who was to suffer a martyr's death.

"He asked not a stone to be sculptured with verse;
He asked not the fame should his merits rehearse;
But he asked as a boon when he gave up the ghost,
That his brethren might know that he died at his post."

—St. James, Maryland.

Elbert Hubbard once said, "If you are defamed, let time vindicate you—silence is a thousand times better than explanation. Explanations do not explain. Let your life be its own excuse for being—cease all explanations and all apologies, and just live your life. By minding your own business you give others an opportunity to mind theirs; and depend upon it, the great souls will appreciate you for this very thing. I am not sure that absolute, perfect justice comes to everybody in this world; but I do know that the best way to get justice is not to be too anxious about it. As love goes to those who do not lie in wait for it, so does the great reward gravitate to the patient man."

Holiness that does not make its possessor Christ-like is spurious.

God makes miracles out of His people rather than use His people to work miracles.

Ashland College News Letter

By Arthur Petit

ASHLAND COLLEGE GRADUATED its largest class on June 9th and among those graduating were a number of Brethren. William B. Keeling, recently a member of the First Brethren Church of Ashland and who has accepted the pastorate of the Masontown, Pennsylvania, Brethren Church, was awarded the degree of Master in Religious Education.

Among the twenty-nine who received the degree of Bachelor of Arts were the following, who may be known to Brethren congregations: Robert Crowe, Nappanee, Indiana; Richard Daugherty, Meyersdale, Pennsylvania; Nelson Gilbert, West Alexandria, Ohio; Robert Hoffman, Berlin, Pennsylvania; Horace Huse, Ripon, California; Barbara Keyes, Mexico, Indiana; John Lindower, Ashland, Ohio; Josephine Lowery, Hagerstown, Maryland; Margaret Neighbors, Oak Hill, West Virginia; Joseph Schultz, Berlin, Pennsylvania; Lewis Smith, Elkhart, Indiana; Robert Stoffer, Homeworth, Ohio.

Thirty-nine received the degree of Bachelor of Science in Education. Brethren included were: Carolyn Bixler, Ashland, Ohio; Lois Coleman, Milledgeville, Illinois; Jeannette DeLozier, Ashland, Ohio; James Eck, New Lebanon, Ohio; Dallas Gardner, Nappanee, Indiana; Lowell Gardner, Nappanee, Indiana; Margery Long, Orrville, Ohio; James Pfeiffer, Meyersdale, Pennsylvania; Ivan Ronk, Goshen, Indiana; Joanne Selby, Dayton, Ohio; Lewis E. Smith, Elkhart, Indiana.

Doris Hart of Washington, D. C., was one of the two who were awarded the degree of Bachelor of Music.

The eighteen who earned the degree of Bachelor of Science in Business Administration included: Harley J. Himes, Bryan, Ohio.

Robert Taft, senior Senator from Ohio, delivered the class address. Mr. Taft admonished the graduates to go out into life and make their own security rather than to depend upon someone else for such security. More than 1200 people attended the commencement which was held in McDowell Auditorium. Honorary degrees were granted to Mr. Taft and also to Mr. Walter Leckrone, editor of the Indianapolis, Indiana, "Times." Mr. Leckrone graduated from Ashland College in 1922.

With Commencement now a matter of record, emphasis is on the summer session. As this is being written, the enrollment is almost identical with last summer. Before the end of the first week, 302 students had enrolled with a few still to be heard from. Last year, the final total was 303. Validating of certificates, the cadet program and the accelerating of college programs has caused this to be one of the largest summer sessions in recent years.

Applications for fall are proceeding at a slow pace. Students are applying every day but not nearly as early as last year. A number of Brethren students have been accepted and still a larger number have indicated their

intentions of applying. However, there is still room for many more Brethren young people to enroll. One of the primary objectives of Ashland College is to provide a place where Brethren Youth can secure an education in a Christian atmosphere. The cooperation of every Brethren, youth and adult, is necessary if we are to really spread our influence to its greatest extent.

Spiritual Meditations

Rev. Dyoil Belote

EGOTISTIC BRAGGING

"And there was also a strife among them, which of them should be accounted the greatest." Luke 22:24.

A FEW YEARS AGO a young minister sat on our porch on a summer afternoon and discussed the work of the ministry. He had formed some fancy ideas of the power of his own abilities, and did not shun to assure me of the great things he expected to accomplish for the Church in the years to come. "I shall do more for the church in the next ten years than a lot of the fellows will accomplish in a lifetime." As far as my recollection goes he never held a pastorate after that day, and as a consequence he has never added anything to the total of the church's attainments for the Kingdom.

A great American preacher, of earlier days, had this to say that pertains to our subject: "The most highly dowered life that this world ever saw was that of Jesus Christ. And yet he demanded no recognition from men. He claimed no rank. He never said that His lowly place was too small, too narrow for the exercise of his great abilities. He washed men's feet with those hands which angels would have kissed. He took the place of a servant. He gave His very life to save the lost. He was the greatest among men, yet He was the servant of all."

The really great man does not boast of his abilities or accomplishments. His accomplishments mirror his abilities, and since each complements the other there is no need of advertising either.

Egotism and conceit are blood relatives. "He who gives himself airs of importance, exhibits the credentials of impotence," says one. Another declares: "Conceit is to nature, what paint is to beauty; it is not only needless, but it impairs what it would improve." "It is the admirer of himself, and not the admirer of virtue, that thinks himself superior to others."

The Bible warns against egotism when it counsels us, not to think more highly of ourselves than we ought to think, but to think soberly. And sober thinking will keep us humble and restrain us from bragging.

—Linwood, Maryland.

The Holy Spirit is quite ready to help you to cast yourself in the breach with powerful intercession.

The Main Street Brethren Church

In Pictures



The Church Sanctuary The Senior Choir



Front Row—l. to r. A. Louise McDaniel, Ruth Beal, Betty Beal, Mrs. Norval Gnagey, Arlene Swearman, Mrs. Earl M. Walker, and Mrs. Paul K. McMillan, Organist; John Smearman, Harry B. Staub, Harry LaRue, and Rev. W. S. Benshoff, Director.

Absent when picture was taken, due to work: A. L. McDaniel, William Beal, and Mrs. Ada Purbaugh.

SUNDAY, MARCH 12, 1934, was observed by the Brethren as a Day of Challenge. This challenge of unity as sensed in the audience messages of the speaker. I gage of Heaven, waiting for lives. It is our prayer that in the fulfillment of that challenge.

March 13th was sixty-ninth of Christians formed what "Brethren Church" in Meyersdale. since that group outgrew the building, and dedicated their new March 13th, this year, was a year and a half of special work.

Plans for this day were made the groundwork for the special year before—the Thirty-ninth Willis E. Ronk, pastor of the Indiana, and Moderator of the Brethren Church, was our speaker. his good wife and son Robert came to be with us on this occasion him for his cooperation in the ministry for his helpful, gospel messages on this day from 1927 to 1935. People of both the churches.

The attendances were good. Our most attendance since our coming as pastor to glad for the attendance challenge of April topped it on Easter, and almost matched the tition, held in the parsonage, was attended meeting and visiting with the Ronks. It is very worth while.

What has been accomplished in Meyer good friend, Brother Fred C. Vanator, you few facts. The inner spirit of the people their church edifice. In the past eighteen redecorated throughout; basement floors were recarpeted. With the exception of a contract and ceilings, all work was done by our local subjects, such as repainting the exterior wood up our local finances and have contributed.

If you are tired reading now, look at the exterior (see frontis of this issue) shows with the church. We are on Main Street, The interior picture (upper left—page 8) you step through the front vestibule doors. —page 8). Three of the members were a of overtime work, but most of the time of our Choir—they are present, morning and pastor, who leads the Choir, is mighty present.

The other picture is of our Junior Choir.

ch of Meyersdale, Pennsylvania

and Story

a day long to be remem-
Meyersdale, Pennsylvania.
niversary; it was a Day
ne in the form of oppor-
s of the day, and in the
s as if we stood at the
to reveal His will to our
night constantly be busy
age.

ears since a small group
ne known as "The Breth-
ch 13th was forty years
odest white frame build-
acious house of worship.
day of culmination of a
and blessing under God.

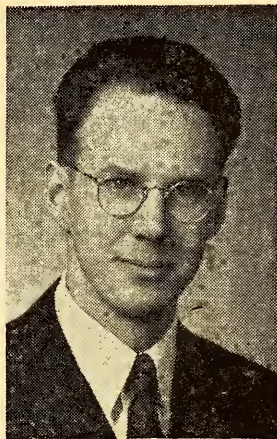
far ahead of time; in fact
celebration was laid one
Anniversary date. Rev.
ethren Church of Goshen,
General Conference of the
er. Rev. Ronk, along with
ft his busy pastorate and
at our request. We thank
past in this church, and
Rev. Ronk served this church as pastor
n and the community speak well of his

g and evening services saw the largest
field a year and a half ago. (We were
rsary Day, for we went right out and
on Mothers Day.) The afternoon recep-
a goodly number of people who enjoyed
e a full day for all, but a day that was

le? Modesty is our "pass-word," but our
ditor, insists we divulge, so here are a
e is reflected in their desire to beautify
onths our walls and ceilings have been
ted; and sanctuary floors refinished and
for redecoration of the main floor walls
people. But that is not all—more pro-
ork, etc., are shaping up. We have kept
to our denominational offerings.

ome of the pictures. The picture of the
ne set-up, with the parsonage combined
t half a block from the center of town.
ves you an idea of what it looks like as
ow look at that Choir picture (lower left
nt when the picture was taken, because
are there. One thing you can say for
enig, and for Choir practice, too. The
t of their loyalty and unity.

(Lower right—page 9). It is really our



The Pastor

Junior Christian Endeavor Group, and do they ever love to sing? They sang at our Sunrise service on Easter this year, and for the Mother's Day Church services. We have ten Sunday School Classes, with a brand new High School Class to be organized at promotion time this fall. This, in addition to Prayer Meeting, Class meetings, Sisterhood of Mary and Martha, Woman's Missionary Society, Signal Lights, morning and evening services—presents a picture of Meyersdale.

A fuller report on activity appeared in the Brethren Evangelist in the issue of January 14, 1950. There is much in the hearts of the people here to encourage a pastor. There are problems, as there are everywhere, but with the problems come blessings. We want to thank all of you who are remembering this church in your prayers.

We entertain the Sixtieth Annual Conference of the Pennsylvania District of Brethren Churches from July 17th to 20th. We invite you to look us over when traveling through Pennsylvania. We give our humble thanks to Almighty God for His provision, His care and direction in the work. Continue to pray for us.

W. S. Benschoff, pastor.

From the Anniversary Bulletin of the Meyersdale Church, under date of March 12, 1950, we glean a
(Continued on page 15)

The Junior Choir



Front Row—l to r. Stevie Streng, Jimmy Benschoff, Linda Streng, Janet Streng, Joanna Isenman, Ada Belle Hornig, Sadie Lenhart.

Back Row—Shelva Lenhart, Billie Burt, James Streng, Jack Johns, Kay Long, Anna Cook, Emelie Burt.

Absent when picture was taken: Herbie Hornig, Harold Burt.

The Pennsylvania District Conference

July 17 - 20

HOST CHURCH
MAIN STREET BRETHREN CHURCH
228-230 Main Street
MEYERSDALE, PENNSYLVANIA

Conference Theme: "The Church of the Uplifted Christ"

Conference Text: "And I, if I be lifted up from the earth
will draw all men unto me." John 12:32.

Music Director—Miss Louise McDaniel

All Sessions on Daylight Saving Time

CONFERENCE PROGRAM

Monday Evening—July 17

- 7:45 Song Service
Devotions Robert C. Lorenzen
Special Music
8:15 Sermon Rev. D. R. Wolfe, Vice Moderator

Tuesday Morning—July 18

- 8:30 Simultaneous Meetings
Ministerium
Woman's Missionary Society
Laymen's Organization
Boys' Brotherhood
Sisterhood of Mary and Martha
9:30 Devotions John Golby
9:45 Address of Welcome John Blocher
Response for Ministerial Delegates, Rev. A. R. Baer
Response for Lay Delegates Fred Brant
10:00 Moderator's Address Rev. Percy C. Miller
10:40 Special Music
Report of Credential Committee
Election of Committee on Committees
11:15 Bible Lecture "The Revelation and Its Implications" Rev. W. E. Ronk
12:00 Noon—Adjournment

Tuesday Afternoon

- 1:30 Song Service
1:40 General Missionary Board Report
Rev. E. M. Riddle
2:10 Publication Board Session.... Rev. F. C. Vanator
2:40 Ashland College Session.... Dr. Glenn L. Clayton
3:10 Adjournment

Tuesday Evening

- 7:30 Song Service
7:45 Devotions H. W. Darr

- 8:00 Announcements and Offering
Special Music
Sermon—"I will Raise Him Up at the Last Day"
Rev. W. B. Brant

Wednesday Morning—July 19

- 8:30 Simultaneous Meetings
(Groups listed under Tuesday Morning)
9:30 Song Service
Devotions A. M. Cober
Business Session
Minutes of the Secretary
Reports of Committees
Credential Committee
Committee on Committees
Ministerial Examining Board
Ashland College Trustees
Sunday School Board
Election of 1950-1951 Conference Officers
11:15 Bible Lecture—"The New Covenant and The Shadow" Rev. W. E. Ronk
12:00 Adjournment

Wednesday Afternoon

- 1:30 Song Service
1:40 Musical Program... Meyersdale and Berlin Churches
2:10 Address—"The Self-Vindication of The Church"
Elder M. J. Brougher, Greensburg, Pa.
2:50 Woman's Missionary Public Service
5:30 W. M. S. Banquet

Wednesday Evening

- 7:30 Song Service
Devotions B. Frank Buzard
7:50 Special Music
8:00 Sermon—"The Anchors of Faith"
Rev. Ralph E. Mills

Thursday Morning—July 20

- 8:30 Simultaneous Meetings
(Groups listed under Tuesday Morning)
9:30 Devotions Miss Miriam Bird
Business Session
11:15 Song Service
Bible Lecture—"Assurances of The Past and The Future" Rev. W. E. Ronk
12:00 Adjournment

Thursday Afternoon

- 1:30 District Mission Board Session
H. L. Berkshire, President
1:50 District Christian Endeavor Board Session
2:10 District Sunday School Board Session
2:30 Special Music
2:35 Laymen's Session, W. C. Blough, V. Pres. Presiding
2:55 Boy's Brotherhood
3:15 Installation of Boy's Brotherhood and Laymen's Officers
5:30 S. M. M. Banquet

Thursday Evening

- 7:30 Song Service
DevotionsMiss Regina Hendershot
- 7:50 Installation of 1950-1951 Conference Officers—
Moderator
Offering
- 8:10 Sermon—"The Church Glorifying His Name"
Rev. Alvin Grumbling
- 8:40 Adjournment

DUES: The delegate fee shall be one dollar, for each lay delegate. Each congregation shall pay annually to Conference the full amount of dues for the delegates to which it is entitled, whether attending Conference or not. Payment of these dues is a prerequisite to the congregation's membership in this Conference. Credentials will not be accepted from Churches failing to fill out and return statistical blanks.

WOMAN'S MEMORIAL SOCIETY
PROGRAM

Tuesday Morning

- DevotionsMrs. Alvin H. Grumbling, Pittsburgh
- Special MusicVincio Group II
- Devotional Talk ..Mrs. U. J. Shively, National W. M. S.
President
- BusinessSecretary-Treasurer's Report
President's Report

Wednesday Morning

- Registration
- DevotionsMrs. H. S. Shultz, Berlin
- Piano SoloMrs. H. W. Darr, Johnstown 1st
- BusinessElection of Officers
- Roll Call, with Offering for District Project
- W. M. S. Benediction

Wednesday Afternoon

- W. M. S. Public Service
- Organ PreludeRev. W. S. Benshoff
- PoetryMrs. Margaret Rorabaugh, Vincio Group I
- W. M. S. Call to Worship
- Memorial ServiceJohnstown 3rd Society
- Offering for General Treasury
- Installation of OfficersMrs. U. J. Shively
- Closing Prayer
- W. M. S. BanquetMrs. U. J. Shively, Speaker
(To be held at the Amity Hall, Evangelical and Reformed Church)

Thursday Morning

- Devotions
- SoloMiss Virginia Miller, Meyersdale
- Devotional TalkMiss Helen Shively, Ashland, Ohio
- BusinessReport of Committees
- Closing Hymn "God Be With You"
- Benediction

SISTERHOOD OF MARY AND MARTHA
PROGRAM

Theme: "That Ye Bear Much Fruit," John 15:8

Tuesday Morning

- Piano Prelude
- Song Service
- Devotions Meyersdale S. M. M.
- Talk—"Bearing Fruit at Home" ..Mrs. Dorothy Berkshire
- Special MusicMasontown S. M. M.
- Business
- Song—"Spirit of Sisterhood"
- Benediction

Wednesday Morning

- Piano Prelude
- Song Service
- DevotionsJohnstown 3rd S. M. M.
- Vocal SelectionBerlin Senior S. M. M.
- Talk—"Bearing Fruit Abroad"

Mrs. Margaret Rorabaugh

- Business—Election of Officers
- Song—"Spirit of Sisterhood"
- Benediction

Thursday Morning

- Piano Prelude
- Song Service
- DevotionsVincio S. M. M.
- Special Music
- Talk—"The Rewards of Fruit Bearing"

Mrs. Alvin H. Grumbling

- Business—Selection of District Project
- Song "Spirit of Sisterhood"
- Benediction

Thursday Evening

S. M. M. Banquet

CONFERENCE OFFICERS

- ModeratorPercy C. Miller, Berlin
- Vice ModeratorD. Richard Wolfe, Johnstown 3rd
- SecretaryFloyd S. Benshoff, Johnstown 3rd
- Assistant SecretaryCatherine Benshoff, Johnstown 3rd
- TreasurerJohn H. Glessner, Berlin
- StatisticianMrs. A. R. Baer, Cameron

W. M. S. Officers

- PresidentMiss Miriam Bird
- Vice-PresidentMrs. W. S. Benshoff
- Secretary-TreasurerMrs. H. E. Ferrier

The newest thing in some churches would be a sermon on the Old Gospel.

"Behold how good and how pleasant it is for Brethren to dwell together in unity."



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for July 16, 1950

ANN OF AVA—MRS. ADONIRAM JUDSON

(Topic Editor's Note: As you have noted, the past two weeks, we are studying the lives of great missionaries and ministers during July. We urge that you have a ten minute biography given on each of the persons. Thus, we are briefing our comments to compensate for the time element.)

• • • • •

Scripture: Ruth 1:16, 17; 1 Peter 1:7, 8.

For The Leader

THE PLACE OF WOMEN in the church, and in missionary activity can never be evaluated this side of glory. Even the great men of the church have had a praying mother or wife back of them. So, this evening we give recognition to this factor of Christian growth. Herein is a two-fold objective. If you are a young man, contemplating going into any phase of Christian work, let's be sure to enlist the help of a praying mother. And when choosing a girl to be your wife, among other things, find out how she prays, for you'll need her prayers above everything else. The second objective, if you are a young woman, learn the secret of prevailing powerful, secret prayer. Thus if you go into Christian work full time, you will have access to the throne of grace, and if you marry a minister or other Christian worker, you will know how to bring down God's power on your husband and his work.

DISCUSSION

1. A NOBLE DECISION. Ruth, the Moabitess, made a decision. She was wise enough to see the folly of a life apart from Jehovah. So she aligned herself with God, and thus became a mighty personage in the life of Israel. She became great because she sought a close fellowship with God. Her story as told in the book of Ruth is known by multitudes wherever the Word of God has gone. Will your decision to be a worker for Christ result in great things done for Him? Decide for Christ and become immortal. Decide against Christ and lose everything.

2. THE VIRTUE OF PATIENCE. Women have a knack of being understanding and patient, that is, women who have learned the secret that "all things work together for good to them that love God, to them that are called according to his purpose." Such women have also learned the secret of our passage from the pen of Peter, "that the trial of your faith worketh patience," ending in "joy unspeakable and full of glory." So, women who have served the church against all odds, who have dared to live and dream against hope, and who have prayed and waited for the fulfillment of God's purpose in their lives, have seen their dreams come true, "with joy unspeakable and full

of glory." Such a one was Ruth. Such are our women missionaries, and other Christian workers, who have waited, or are waiting for God to open the doors of service for them. There is value in waiting patiently. Stories of missionaries tell of many years of waiting before they could go on to fulfill their dream of service. If we are constantly in fellowship with God, we shall feel the leading of His Holy Spirit, and our patience will be rewarded with success. Let us study the lives of missionaries to learn the secret of their accomplishments.

Prayer Meeting Studies By C. Y. Gilmer



THE TOUCH OF FAITH

The touch of faith. Long years ago,
When Christ walked to and fro with men
A woman came, and bowing low,
Just softly touched His tunic's hem.
Before the touch; sick, lone and sad;
But afterwards, whole, bright and glad.

The touch of faith! No longer now
Can Christ be seen in field or street,
But when in faith we humbly bow,
In prayer and Sacrament we meet,
The touch of faith we must acquire
And then He gives our hearts' desire.

The touch of faith! We must believe
That Christ is always just the same,
That God still sends Him to relieve
Our load of suffering, sin and shame.
The touch of faith does still reveal
Christ's willingness and power to heal.

—E. M. in The Healer.

"WHO TOUCHED ME?"

Scripture: Luke 8:43-48

Lesson Hymn: "The Hem of His Garment"

Prayer by the leader

Seed Thoughts for Discussion:

THE SON OF MAN was to be delivered into the hands of sinful men (Matt. 17:22; 26:45; Luke 24:7). This was accomplished through the betrayer's kiss (Matt. 26:48; Luke 22:47). The penitent woman dared only kiss the Master's feet (Luke 7:45). Those were wicked and brutal hands that mishandled the Christ (Matt. 26:67; 27:30). They were hands of rejection (Matt. 26:68). Those were bloody, filthy, sinful hands that laid hold on the Son of God. They were the hands of gamblers (Mark 15:24), of hired soldiers who platted the crown of thorns (John 19:21), who crucified Him (23), who pierced His side (34). An officer struck Jesus (John 18:22); Pilate had

Him scourged (John 19:1). Jesus was not crucified because he was good but because He was God (John 10:33; Mark 14:61, 62). Let us not be guilty of crucifying Him in our own lives today (Heb. 6:6).

Now see the hands of rebellion on the part of Peter after he had just acknowledged the deity of the Lord (Matt. 16:13-16, 21-23). Peter's plans were not in harmony with the Lord's plans (Matt. 26:50-56). Hence Peter followed Him afar off (Matt. 26:58).

The risen Christ summoned the troubled disciples to touch Him (Luke 24:39; John 20:27). John testified that they touched Him (1 John 1:1).

The woman who touched the hem of our Lord's garment reached a hand of faith. Not only was she fearful, but well-nigh physically unable to get to Christ. But somehow even the disabled can get to Christ (Luke 5:19). It was not the hem of the garment but the God Who wore the garment that healed her. There is still power in the God Who passed by that day to transform those who will touch Him with faith.

There were hands of love that touched our Saviour to anoint him with precious ointment (Mark 14:3, 8). The penitent sinner also anointed Him with loving hands (Luke 7:38, 44-48). The aged Simeon took the Holy Child up in arms of love (Luke 2:25-30). Let us embrace the dear Son of God. Unless we lay hold of Him our lives will be failures and our destiny black as night. In fact, we all touch Him—if not in faith, rejection; if not in love, rebellion. HOW do we touch Him today?



Comments on the Lesson by the Editor

Lesson for July 16, 1950

RUTH, THE SYMBOL OF FAMILY LOYALTY

Lesson: Ruth 1:8, 14-22

THE STORY OF RUTH is more than the story of one individual. There had to be something behind the character of Ruth that made her what she was. We cannot think of the story of Ruth apart from the story of Naomi, her mother-in-law. Had it not been for the close adherence to the faith in Jehovah as the one God, as exhibited by Naomi before her daughters-in-law, we would never have had the beautiful story of Ruth and her humble and simple acceptance of the God of Naomi.

How beautiful is the confession of Ruth and how binding her covenant, "Thy people shall be my people, and thy God my God." She could not have known the people of Naomi, save as she had been introduced to them through the constant telling of the story of the bondage in Egypt, the wanderings of these chosen ones of Jehovah, and their consequent establishment in the Promised land, as it must have fallen from the lips of Naomi time after time. "Thy people—my people." She was going into the

land of her mother-in-law to assume the customs and manners of Naomi's people, as well as the worship of Naomi's God.

How significant can this story become to us today! It becomes an example of things we have to do in the change of our lives from the "bondage of sin" to the "light of the gospel of a Risen Saviour." First we must "learn of Him." We must have a teacher who can point us the way, because of the fact that the teacher "knows Him" and can, from experience, tell of all of His love and sacrifice which was "for us."

Then, we must come to the point of conviction of our need, in order that we may make a decision. The line of parting between Naomi and her daughters-in-law became the line that marked the great decision which each of these girls must make for herself. It became a matter of definite choice as to whether they were to continue in their own country, or whether they were to go along with Naomi and serve with her people and worship her God. So definitely had Naomi stated her case, and such an influence had been brought to bear upon them that the entire decision was theirs and theirs alone. Naomi did not coax or argue; she simply told them that right here was the place of decision.

Indeed, Naomi seemed to urge Ruth to return to her own country. Note her words, "Behold thy sister-in-law is gone back to her people, and unto her gods: return thou after thy sister-in-law." It seems to the writer that the important words in this verse are "and unto her gods." If, in the presence of the religion of Moab, Ruth would then choose Jehovah, the choice thus made would show her definite intention of breaking with the old idol-worshipping religion of her people. The choice Ruth made showed the influence which Naomi's religion had had upon her. What had been Naomi's people and Naomi's God, now became Ruth's people and Ruth's God. From that time forth Ruth's loyalty to Jehovah and Jehovah's people was never to be questioned. When she broke with the "old" it was a clean break,

And here is where we should find the lesson for ourselves. Our break with the forces of evil should be a clean and definite break, never to return. Ruth's was no "snap judgment" in her action. Neither should ours be.

While the lesson light is focused on Ruth and her great decision of loyalty, yet to make the lesson really live, the influences which were brought to bear upon her life gives the sense and value to the whole.

Brother John F. Locke, in his "Lesson Application" as found in our Adult Brethren Quarterly, says, "Of all feminine faces in the gallery of the Old Testament, that of Ruth the Moabitess seems to be the most beautiful. Her fine character shines on after many centuries, undimmed. However beautiful a woman may be, let her remember that character is required if she is to be remembered with honor."

Some folks whine so much that they actually think it is musical.

The whole face puts on mourning for the death of self-respect.

GOOD WORD

Concerning Jane Byler

Word comes from Brother L. V. King of Elkhart, father of Jane Byler, telling us of the recent opportunity which the King family had to talk over short wave with Argentina. Brother King says:

"On Saturday evening, June 10th, we had the privilege of talking to the Bylers in South America for about one hour. The Biscofs (daughter and son-in-law of the Kings), Mary E. Pensel and Bernice Dersch (other daughters) were visiting us and all of them got to talk to Jane also. In the conversation we found that Jane is much improved. A final test showed that she is free from the parasites and that her blood count was back to normal, and that she is beginning to gain weight and strength. Unless something else shows up, she is well on the way to recovery.

"This contact with them over short wave is one of the best we have had. The man that has the short wave set said that during the past month he has been unable to get Argentina. So it seems that the Lord made it possible for this communication to be successful. Perhaps it will be the last until fall.

"So many people have made inquiry about her condition that we want to pass this on through the Evangelist. We appreciate the many letters and get-well cards that have gone to them and especially the prayers that have been offered in their behalf. Jane says she will write to her many friends just as rapidly as she possibly can."

Items of General Interest

(Continued from Page 3)

his daughter, Mrs. Leonard N. Levy. Blessed be the children who furnish the money for "dad" and do not expect him to pay "all" the bills.

Goshen, Indiana. We quote from Brother Ronk's bulletin of June 18—"The total amount of the Cash Day offering is not known at this time by the pastor, but we do know that we went over THE TOP, that is, the amount was more than the \$2,500.00 we asked for."

Quoting again—"The parsonage has all been cleared away, except for a few stacks of old lumber, and these will be removed immediately. The shovel can start work at any time on the new basement. It might be well to have the Chairman of the Board of Trustees to move the first shovel full of dirt—if he wishes to invite the Mayor to help him!" Brother Ronk writes on the margin of the bulletin—"Chairman of the Board of Trustees is the Mayor."

Nappanee, Indiana. Brother V. E. Meyer, pastor, says, "The laymen on Monday evening and Saturday afternoon built a new sidewalk from the street to the pastor's study and the kitchen of the church. The parking lot on the

north and west sides of the church has been graded and new gravel will be hauled in soon."

Loree, Indiana. Quoting from Brother Higgins' bulletin of June 18, "There were nine children in our consecration service last Sunday morning. Another service will be planned soon for those unable to take part in this one. One of the 'fathers' came for church membership—letter and baptism."

He also says, "Our D. V. B. S. Faculty enjoyed a grand trip to Cincinnati on Thursday, June 15. Attended "Morning Matinee" at WLW, visited the Union Terminal, Indianapolis. Ask one of them about the trip—but not shopped uptown, visited the Zoo, and returned home via, the MEN."

Milledgeville, Illinois. Brother and Sister White entertained the graduates of the eighth grade, high school and colleges with a picnic supper at the Pines on Tuesday evening, June 13th. The students who were home on vacation were also thus entertained.

The next Fellowship Night at Milledgeville will be held on Monday evening, July 17th,

Lanark, Illinois. Brother McCartneysmith reports a fine Father's Day program and also a very good Children's Day service.

"The Ambassadors" will be at Lanark on July 20, 21 and 22 and on the morning of July 23.

Waterloo, Iowa. Brother Gentle reports that the young people's group, the "CFS," are still leading the adults in the matter of Thursday evening studies. The groups are both studying Brethren History and Doctrine.

- - "Rain" - -

M. E. Detterline

Rain on Monday—

Well, another rainy wash day, but I might as well wash; I'll be late all week if I don't.

Rain on Tuesday—

Another gloomy day; I'll wear my rubbers to work; I can't miss work.

Rain on Wednesday—

And I planned to go shopping; I might as well do it; I'll be indoors most of the time.

Rain on Thursday—

I wonder, will the visitors come? Yes, here they are.

Rain on Friday—

I hate to do the cleaning on a rainy day, but here goes.

Rain on Saturday—

We simply must take that little trip we planned for today. I really like to ride in the rain sometimes.

Rain on Sunday—

Oh, dear, look at that rain. We might as well stay in bed. We simply can't go to Sunday school and church on a day like this.

"God blessed the Sabbath day and hallowed it."—Rainy ones too.

Meyersdale - Continued

little more of the detailed information which we feel should be set down here in addition to the report which Brother Benshoff has written. We quote from that bulletin.

"During the year 1881 Elder H. R. Holsinger, along with Elder A. D. Gnagey, did some preaching for the local group, the actual organization into a stated congregation being effected on Sunday, March 13, 1910.

"The Charter members of the Meyersdale Church, according to Holsinger's History of the Tunkers and the Brethren Church, were as follows: U. M. Beachley, J. M. Olinger, M. Hady, Daniel Schultz, E. J. Fraidley, Samuel Hochstetler, Sarah J. Clinger, Annie Schultz, Barbara Schultz, D. S. Cover, E. P. Younkin, Emma Younkin, U. M. Saylor, Mary Susan Saylor, Annie Hady, Monie Lenhart, Rose Lenhart, Henrietta Bowman, Annie Hersch, Charles Askey, Catherine Askey, Ed. S. Hady.

"The new group proceeded to build a house of worship, which was dedicated on November 6, 1881, H. R. Holsinger being the dedicatory speaker. This Church, probably the first to be built and dedicated, in our denomination, still stands across the street from the present church building, having now been converted into a garage.

"A meeting was held following the dedication which resulted in the addition of twelve new members by baptism and six by letter. The first communion service was held on November 12, 1881. The membership at that time was sixty-five.

"In less than thirty years the need for a larger building was seen. About \$12,000.00 was raised by subscription, and this, with the selling value of the old church building and parsonage, gave the people an incentive to start planning and working for a new edifice.

"Work was begun early in the year 1909. 'On Sunday afternoon, July 25th,' wrote the pastor, Rev. William H. Beachler, (as noted in the Brethren Evangelist), 'we laid the corner-stone of the new Brethren Church of Meyersdale. With a perfect day and a large attendance of the membership and friends from other churches, it was an event not soon to be forgotten by any of those who were present. The sermon was preached by the pastor.'

"The work continued swiftly on the new building, and the efforts of the congregation were crowned with success early in 1910. The records do not seem to give much information as to the leaders in the Church who gave of their time and leadership to the construction work. The name of E. M. Bowser appears in the 'Meyersdale Commercial' as being in charge of the work.

"March 13, 1910 was Dedication Day. Dr. J. L. Gillin, then President of Ashland College, was the dedicatory speaker at the morning service, and Rev. J. A. Garber, then pastor of the Brethren Church at Johnstown, Pennsylvania, was the evening speaker.

"We give much credit to the pastor, Rev. W. H. Beachler, and to the Building Committee of that day for their foresight, thoughtfulness and planning in the construction of so fine a building as we now enjoy."

The Anniversary Hymn

The following hymn, written by a former pastor of the Meyersdale Church, Rev. H. L. Goughnour, and used for the Thirteenth Anniversary of the pastorate of Rev. A.

D. Gnagey, was used during the ceremonies which celebrated the Sixty-ninth Anniversary of the founding of the Meyersdale Church and the Fortieth Anniversary of the dedication of the present church building.

(Tune—Ortonville)

Our God, Thy loving care and power

Has guarded all our ways;

Hast kept us until this blest hour:

To Thee we sing our praise.

Sometimes we've held Christ's banner high

On dusty battle-fields;

For these our praises upward fly

To Thee, who triumph yields.

When sorrow's burdens bent us down,

And tear-drops dimmed the eye;

When sin reached forth to take our crown;

Then, Thou, our God, was nigh.

To friends we knew in former years,

Who've heard the vesper-call;

We pay the tribute of our tears;

And trust Thee all in all.

We praise Thee for our blessings past;

For fellowship today;

And pray, "As hitherto Thou hast,

Keep us, our God, always."



What's Doing
in the
Churches



STOCKTON, CALIFORNIA

At a special called meeting on June 6th, of the First Brethren Church of Stockton, California, the congregation voted to continue the services of Rev. Charles E. Johnson, as pastor, for the coming year.

A large vote of confidence was given him, showing our faith and trust in his work. After the meeting a group of the members gathered in the home of Brother and Sister Johnson for a time of Christian fellowship.

The workers have resolved to strive harder during the coming year to serve the Lord and we pray the Lord will bless the efforts of the workers.

Mrs. Nellie Filbeck, Secretary.



MT. OLIVE, VIRGINIA

The Mt. Olive congregation has done a "big job" in record time.

Following an authorization by a special congregational business meeting, the trustees and special committees of the Mt. Olive Brethren Church at Pineville, issued a call for volunteer workers to help improve and beautify the church basement.

The response to the call was gratifying, Indeed, and in two weeks time much earth was excavated and the furnace moved to a new location.

Among those people who have given time to painting and the other work are: Herman Michael, Braden Racey, Kenneth Lam, Hensel Cline, Winston, Wilberger, Billy Longley, Tommy Pence, Saylor Hinkle, Hensel Lam, Frank Hinkle, Sammie Hinkle, Carl Coakley, Russell Rodgers, Joseph Beckone, Wilfred Pirkey, Edward Ettinger, Mrs. E. H. Michael, Vallie Bowman, Alfred Pittman, Walter Ettinger, Leon Lam, Mohler Wilberger, Meron Miller and the members of the Sunday School, Christian Endeavor and the Woman's Missionary Society.

The task was large, the time short, but the united efforts of the people made short work of the project.

John F. Locke, Pastor.



MASONTOWN, PENNSYLVANIA

I want to let you know of the wonderful results which the Masontown Church has had in relation to our Daily Vacation Bible School.

It started on June 5th and ran through June 16th. We had eight grades and everything was conducted in observance to the latest educational knowledge.

Our Superintendent was Mrs. Harry Berkshire; Mrs. Carl Swisher, Secretary-Treasurer; Charles Murdock was in charge of the Street Patrol. The helpers in these three fields were: Mrs. Reid King, Mrs. Wilton Bowman and Mrs. Wesley Walters. The teachers for the classes were: Mrs. Andrew Johnson, Miss Sandra Moody, Miss Shirley Brooks, Miss Janet Frankhauser, Miss Virginia Rossi, Mrs. Edward West, Miss Casandra West, Mrs. Francis Berkshire, Miss Rose Framentino, Mrs. James Brown and Mrs. Perry Winters. The cooperation of the entire Church body was enjoyed.

Materials used were of a graded variety, with the ages of the pupils in consideration, and the individual differences taken into account by teacher initiative. Bible History, Bible Geography, Missionary Geography and Biography, Bible Verse Memorization, combined with adequate singing, prayer groups, and worship presentation, were the primary aims of the group.

The two week period was concluded with a program presented by the school, and a crowd of youngsters numbering approximately 150 attending. The Church was pushed to every facility to take care of the people who came to see the program. All in all, it was a wonderful experience to see this sort of a Christ-centered program worked out and put into effect by the people of the Church. It was done without the help of the minister, for I did not arrive until the 13th. There were between 85 and 100 children attending each day, and eleven boys and girls gave their lives to Christ, and made the good confession and expressed the desire to be baptized.

Our Moderator, Mr. George Beal, is undergoing surgery for the removal of his lower leg and foot even as I write this, and so this is a very unhappy day for the Mason-town Church. Remember us in your prayers.

William Keeling, pastor.

Where Brethren Youth Teams Are Serving

"AMBASSADORS' QUARTET"

(Lyle Lichtenberger, Robert Keplinger, Phil Lersch and Harold Barnett)

Already completed

Mansfield, Ohio June 11-14
New Lebanon, Ohio .. June 15-17 and evening of June 16
Dayton, Ohio June 18—morning
West Alexandria, Ohio June 19-21
Shipshewana, Indiana—Youth Rally ... June 22—evening
North Liberty, Indiana, June 23-24 and morning of June 25
Oakville, Indiana June 25—evening, and 26-28
Cerro Gordo, Illinois June 29-July 2

Continued Itinerary

Fort Scott, Kansas July 3-5
Mulvane, Kansas July 6-12
Carleton, Nebraska July 13-16
Udell, Iowa July 17-19
Waterloo, Iowa July 20-23
Milledgeville, Illinois July 24-26
Peru, Indiana July 27-29 and 30—morning
Bryan, Ohio July 30—evening, July 31, August 1-2
Williamstown, Ohio August 3-4 and 6—evening
Gretna, Ohio August 5 and 6—morning

(Pennsylvania dates announced later)

"PASTOR'S HELPERS"

(Horace Huse and Robert Holsinger)

California Churches June 18-July 31
(Tentative dates)

Other Churches on return trip in August

"CRUSADERS"

(Ruth Benshoff, Charlene Tracy, Delores Thomas, Julia King)

Already completed

Mt. Olive, Virginia June 9-17
(All four "Crusaders")
Mathias, West Virginia June 18-July 1
(Two "Crusaders")
Cameron, West Virginia July 18-July 1
(Two "Crusaders")

Continued Itinerary

Corinth, Indiana July 2-16
(All four "Crusaders")

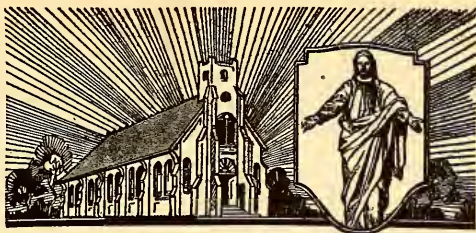
All but two are students at Ashland College. Six of the number are studying for the ministry. Three are interested in mission work. Each one will receive expenses, plus \$15.00 per week of service, which is paid toward Ashland College tuition.



THE

Brethren

Evangelist



THE BRETHREN EVANGELIST

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Items of General Interest

St. James, Maryland. We note from Brother Ankrum's bulletin that the St. James Church had a very large attendance, as to numbers from that church, at the South-eastern District Conference which convened at the Mt. Olive Brethren Church, in Virginia, there being twenty-six in attendance, either all or part of the time.

Incidentally we note from the same bulletin that Brother Ankrum was the newly elected Moderator of the South-eastern District.

Pittsburgh, Penna. From Brother Alvin Grumbling's Pittsburgh bulletin we learn that following the Laymen's Rally which was held recently in the Pittsburgh Church, seven men of that church have signed up to become members of the Layman's Organization. That is a fine result of such a meeting.

We note also that a "Tom Thumb Wedding" was scheduled as a part of an evening's entertainment on Thursday, June 29th, which was sponsored by the Friendship Class of the Sunday School. It was open to the public.

Since the Sunday School of the Pittsburgh Church has charge of the morning worship service on the last Sunday of each quarter, the Junior and Intermediate Classes were in charge of the program for Sunday, June 25th.

Meyersdale, Penna. Brother W. S. Benshoff, pastor, says that they are getting all things ready for the entertainment of the Pennsylvania District Conference which convenes in the Meyersdale Main Street Church from July 17 to 20.

Brother Benshoff has been sending us some nice lists of Evangelist subscriptions these last few weeks.

Mansfield, Ohio. A card from Brother Elmer Carrithers, Mansfield pastor, says, "The Mansfield Church enjoyed four fine services by the Brethren Youth Ambassador Team from June 11 to 14. The young men did a fine piece of work for us. We are having a very nice Vacation Bible School this year."

Gratis, Ohio. In a note from Brother William Crick he says that it seems possible that because of the railroad strike that he will have to postpone his vacation trip to California. Too bad, Brother Crick. But it may be by the time this is in print that the strike will be over and you will be able to proceed with your original plans. Incidentally, Brother Crick was elected Moderator of the 1950-1951 conference year for the Ohio District.

Ashland, Ohio. With the exception of a very little varnishing and a few little odds and ends, the program of redecoration has reached a conclusion. The furnace is being torn down and reset this week. The matter of outside painting will soon be completed. The number of man-hours will soon be computed by the one who has been in charge of the timekeeping.

The mid-week prayer services on Wednesday evenings have been holding up very well, despite the fact that the youth prayer meeting attendance has not been tabulated, since the college young people are not in attendance and such youth as are on the field have joined with the Adult group for the summer. But all in all, the attendance is fine and interest of the best still holds up.

Elkhart, Indiana. From Brother L. V. King's bulletin of June 25th we note that their Vacation Bible School was a fine one. He reports that there were 132 pupils and 38 workers enrolled, with an average attendance of 92 pupils and 35 workers. There were 42 who had a perfect attendance throughout the sessions. The offering which was to go to South America amounted to \$67.00.

Installation services for the new Bible School officers for the coming year were conducted on Sunday morning, July 2nd.

We also note that a committee for the remodeling of the chapel has been approved and that it was voted to make the Youth Offering \$250.00. A recommendation was made to the church to call Brother Lyle Lichtenberger, who is a member of the Elkhart church and now out with the Ambassador Team, to the Gospel Ministry.

In the absence of Brother King from the pulpit on June 25th, Brother Harry Gilbert brought the morning message. At the evening hour the Laymen of the church presented their public service.

Oakville, Indiana. Brother Henry Bates says in his June 18th bulletin, "Hats off to the Junior Department of our Sunday School. Last Sunday (June 11th) there was an attendance of 51 in the basement—the largest since this department of the school was organized in February of 1949. This figure represents an increase of over 100% over the attendance of this same group of classes before they were organized into their own department."

Nappanee, Indiana. From Brother Virgil Meyer's June 25th bulletin we note that in announcing the fact that that date (the 25th) was "Anniversary Cash Day," he says, "Just about two years ago now this building was

(Continued 2nd column, next page)



"The Church In Thy House"

I'VE BEEN THINKING lately, very much about Paul's expression which we find in verse two of his letter to Philemon. In his salutation, he brings it to a definite high point when he salutes not only Philemon, his "dearly beloved and fellow-laborer," together with "Apphia" and "Archippus," but he also extends his greeting still further by saying, "to the church in thy house."

Paul, having evidently been a frequent visitor in the home of Philemon, had become well acquainted with the activities of that household. He not only was well acquainted with the distinct members of the family, but also with the servants and slaves of the master of the house. This was evidenced by the fact that he knew Onesimus, the slave of Philemon, who had run away, and concerning whom the letter was primarily concerned. No doubt Paul had preached to the audiences, quite small possibly, that had made up the "church" which was in Philemon's house.

It is not principally the thought of the letter itself with which we are concerned, but with the phrase "the church which is in thy house."

After all, it is not the size of a congregation that becomes the measure by which a body of people is labeled "a church." Rather it is the attitude and the worship, together with the fact that "the body," regardless of its numerical strength, is following the paths laid down by Jesus Christ, our Lord.

Some of the greatest meetings ever held have been when a few people gathered together under the power and influence of the Holy Spirit and, through prayer and the studying of the word of God, have been the starting impulse of a great and mighty revival. Witness the Haystack Prayermeeting, where just a few consecrated souls started a revival whose fires swept mightily over men.

The Word of our Lord is this, "Where two or three are gathered together in my name, there am I in the midst of them." The presence or absence of the Lord spells the difference between "a church" and a mere assemblage of people.

The quaint little story of the man who had tried to get into the membership of a certain elite church (?) and was refused such membership because of his social standing or rather lack of it, illustrates our point. This man is to be found sitting in his home, his head bowed humbly before the Lord in prayer. Suddenly he lifts his head and cries aloud, "O Lord, why can I not gain entrance into this church?" He is greatly surprised to hear the voice of the Lord coming clearly to him thus, "I wouldn't worry too much about it, John. I've been trying to get into that church for years and I have not had any better success than you have. Gather your family about you and become a 'church in your house,' and I will come and abide with you here."

Now we should not take such a story as an excuse for not becoming identified with the church visible on this earth, because there are few churches like the one in the story. But if there is a good "church" in the home, the members of that home "church" automatically become good church members and attendants and workers in the local church and the denominational plans and programs become a part of them without any urging on the part of others.

A "church in your house" means that there is prayer there. For a church cannot long exist as such if it neglects the power that is obtained from a time spent at the feet of the Intercessory Jesus, who is at the right hand of Almighty God. The very beginnings of worship must find us bowed in prayer; for prayer is, as it has been expressed, "the soul's sincere desire, uttered or unexpressed." But the emphasis must lie on the fact that the prayer has to be sincere.

A "church in your house" must be a place where God's Word is honored and read. Not merely read for the sake of reading the Bible to meet a goal, but read that it might be absorbed into our innermost beings—that its teachings might become a part of our daily guide to what one has called "confident living."

A "church in your house" must reach out beyond the confines of its four walls and instead of asking the Lord to "bless me and my wife, my son John and his wife, us four and no more," we should desire the blessing and the joy of Christian fellowship and service to reach the very ends of the earth, as Christ's sacrifice for sins is preached to the uttermost part of the earth.

That is the kind of church we believe Paul was thinking about when he saluted the church that was in Philemon's "house." It was a body of believers that gathered there to learn more and yet more of the untold riches that were to be had by identifying themselves with this crucified and risen Savior.

Have we that kind of churches "in our houses?"

Think it over!

Items of General Interest

(Continued from Page 2)

dedicated." It does not seem possible that two years have passed since the church was dedicated, but time flies.

The Nappanee church is joining with other churches of the city in the Sunday evening services. It is noted that Dr. Samuel Zwemer was the speaker at the service of July 2nd.

Loree, Indiana. Brother Higgins reports that in recent church improvements there was a new roof placed on the front half of the church building, and the rolling doors

(Continued on page 11)

- - The Evils of Drink - -

Rev. Robert K. Higgins

(A temperance sermon preached at Loree on May 21, 1950)

The Scripture—Titus, Chapter 2.

The Text: "And the drinking was according to law,"—Esther 1:8.

IN OUR TEXT VERSE we have the greatest hindrance to our Temperance teaching today. So many are willing to be misled into believing that because alcoholic beverages—both in production and consumption—have been legalized, it is altogether right for them to partake of them. Because of the fact that our age has seen fit to legalize this dastardly traffic, men are fearful to speak out against it. In so many instances, when a man does rise up and make a stand against this Evil, he is immediately ostracized by society.

Of the many humorous stories told about England's National Health Service, this one will illustrate our point. A National Health Service patient went to see his Doctor. He walked through the front door and found himself facing two doors, marked "Male" and "Female." He went through the door marked "Male," and saw another corridor with two doors, marked "Over 21" and "Under 21." Through the "Over 21" door there were two more doors, marked "Married" and "Single." He took the correct one. As the next choice two doors were marked "Conservative" and "Socialist." He went through the one marked "Conservative" and found himself in the street. So it is today with anyone willing to make his stand against this rotten liquor business.

By passing laws we can legalize any act of society. But the laws of men can never make morally right that which God has ordained wrong. Today, as always, God gives unto men the power of choice. What a pity that so many men today think only in terms of legality and not in terms of morality. It is indeed a sad commentary on this Age, that we have sought legality, minus morality. We have sought to legally excuse that which God has always frowned upon.

Let us look into some instances in the life of a great Bible character, a man who usually made his decisions contrary to the national attitudes, and was influenced only by his relation to God. Here are four great events in Daniel's life, for it is to him that we refer.

1. In the Court

King Nebuchadnezzar of Babylon, in his defeat of Je-hoakim, carried home with him many choice sons of Judah. Among these were Daniel and his three friends. The king ordered them to be given the best of his wine and meat. Daniel immediately purposed in his heart that he would not defile himself. The Prince of the Eunuchs was persuaded to try Daniel's ten-day plan of simple food, and at the end of that period to stand them beside the ones who had partaken of the King's fare. The results were self-evident. The comparison of the results is always the best way to reach a decision of the relative merits of any plan.

If men would only look back and see the results of other

nations and ages that have played with the vulgar traffic! Stand, for a few moments, in front of any local tavern—see the results. Is it any wonder that we are stumbling and fumbling with the great problems of our age? By seeking to defile our society in order to gain financial returns, we are losing God's guidance.

Can we return to God's favor? Listen to the Twelve Principles used by Alcoholics Anonymous to restore lost men. An organization which boasts 50,000 members and growing at the rate of 2,000 per month. Started immediately following the First World War, it now has units in nearly every country in the world. May God pity a society which makes such an organization necessary. Please note:

1. Admit you are powerless over habit by self. "Without Him we can do nothing"—"Lo, I am with you alway."
2. Believe in a Power greater than self. "In Thee do I put my trust."
3. Decide to turn life to God. "Repent ye—Repent."
4. Make a searching and fearless inventory of self. "Search me and try me, O Lord, for I am Thine."
5. Admit to self, others and God—our sins. "Confess your faults' one to another, and pray."
6. Let God remove them. "If we confess our sins, He is faithful and just to forgive us our sins."
7. Ask Him humbly to do that. "Behold the Lamb of God which taketh away the sins of the world."
8. Make restitution to all those harmed. "Restore such an one in the spirit of meekness."
9. Make direct amends whenever possible. "I restore him fourfold."
10. Continue constant personal inventory. "Then hast searched me and known me."
11. Seek God's will. "Thy will be done."
12. "Carry the message to others. "Go ye."

Note the parallel and we need not wonder why this organization has been successful in reclaiming men.

2. In the Furnace

Next we have the account of Daniel's three friends being thrown into the fiery furnace. Are we not doing that, literally, today? Our society, by enjoying the pleasures of sin for a season, is literally pushing our young people into a fiery furnace of hell. King Nebuchadnezzar did that which every power-mad ruler has done from the beginning of time—he built a golden image of himself and decreed that all must worship it. Because these three young men refused to do so, they were thrown into the fiery furnace. But lo, as men watched, it seemed that four were there instead of three. Truly those who are willing to resist the

foolish legalities of men will find a constant Friend by their side. Those three came forth unscathed. At the time of testing we need a Friend like that.

3. Belshazzar's Feast

At this great feast where the king drank wine out of the golden vessels brought from the Temple of God, Daniel is given opportunity again to show his character. No one present but Daniel was able to read the handwriting on the wall. Isn't it strange today that in the midst of our iniquity so few are able to see the "hand-writing on the wall?" Have we forgotten that just a few years ago Paris, France, was the leading consumer of alcoholic beverages? Are we not more ashamed that our own Capital, Washington, D. C., has that dubious distinction? Are we proud that more filthy and obscene literature comes forth from New York City than from any other city in the world? The interpretation of Daniel—Weighed, Wanting and Finished—warns us that history repeats itself. But still we refuse to listen.

4. In the Lions' Den

When King Darius took over the kingdom, he made Daniel his Prime Minister. Lesser jealous officials worked out a plan to "clip his wings." They had the king make a decree against praying to any god except the king himself. Daniel, one of the first to know the decree, immediately went home and opened his window and prayer to his God. For this, according to the new plan, he was "thrown into the den of lions." But no manner of hurt was found upon him, "because he believed in his God." Daniel came forth,

not because he lessened any of his convictions, but because he refused to defile himself.

Remember the leopard which escaped his cage in Oklahoma City? The way they caught him was to tempt him with what appeared to be good, luscious meat. But it was heavily laden with a sleeping potion. He was enticed; he ate; but he died. The Zoo keeper said, "We didn't want to kill him—only to put him to sleep—that we might capture him." Are we not much like that leopard? By accepting the financial return of the liquor industry, are we not eating the free lunch which contains a sleeping potion which leads to death?

The President of Harding College used this illustration recently in their college publication: A police officer was called into one of the exclusive clubs in a town recently to help quell a disturbance. There they found a city councilman and his son-in-law engaged in a drunken brawl, which had, by that time, reached the street. The boy had only recently returned from overseas service—wounded. Before the war both had been respected Christian men. The boy was taken to jail; the councilman to his home. Next morning in court the boy said "What has happened to America? My father-in-law was a respected citizen when I went away—now he takes me out to his exclusive Club, gets me drunk, I land in jail, he goes free." There is only one answer: "When drinking becomes a part of any man's life—character walks out of it."

Whatever is morally wrong in God's sight, can never be politically or socially right by legal action of men. Drinking is according to law today; but it can Never be Morally Right, in any day.

—Loree, Indiana.

A Brief Report of the Ohio District Conference Held at Smithville, Ohio, June 22 - 25

THE SIXTY-SEVENTH Ohio District Conference of Brethren Churches is now history. Meeting at Smithville, Ohio, from Thursday afternoon, June 22nd to Sunday noon, June 25th, the Ohio delegates and conference attendants enjoyed one of the best and most consistently attended conference in recent years.

The final count of registered delegates was set at one hundred and sixteen, a few less than a year ago, when the conference met at Dayton. But since the Smithville church lies in a farming community and some churches failed to send any delegates, the result is to be expected.

For entertainment, the Smithville people cannot be "topped." They had everything in readiness and because we were permitted to have both our regular meals and banquets at the famous "Smithville Inn" only a short walk from the church, and being granted great concessions by the genial proprietor, Mr. Paul Reining, the set up was ideal and way above par. The Smithville Church with her fine committees and splendid meeting place, needs to be commended for the manner in which they handled the entire conference.

The theme of the conference was built over a very simple acrostic from the word, OHIO: O-rganization; H-armony; I-nspiration; O-pportunity.

Moderator H. H. Rowsey dealt with the first of these words, "Organization," to which he had added the words "and Progress." This address will appear shortly in the Evangelist. Dr. Glenn L. Clayton, Ashland College President, dealt with the word "Harmony," bringing out the need for harmony in every endeavor of the work of the church if the real progress of the church is to reach its full value. He spoke on Friday morning at the eleven o'clock hour. The third word, "Inspiration," was the key to the message delivered on Saturday morning by Brother Clarence Stogsdill, pastor of the Gretna Church. He led us to the vital necessity of realizing that real inspiration can only come through the ministrations of the Holy Spirit. The final message on the slogan on the word "Opportunity" climaxed the messages as Brother Edwin Boardman, of the College and Seminary Faculty and acting pastor of the Trinity Brethren Church of Canton, opened the way to our thinking on the field that is open before us, both at home and abroad. This was the message of the Sunday

morning worship service and brought his large audience to a deeper appreciation of the opportunity which lies before the Brethren Church.

Since the Brethren Youth organizations were cooperating with the State Christian Endeavor Convention, in part, which was meeting over the same dates in Wooster, just five miles south of Smithville, it was very fitting that we were able to secure the International Secretary of Christian Endeavor, Dr. Gene Stone, of Columbus, as our Guest Speaker on Saturday afternoon at the 3:30 hour. He, too, spoke of opportunities which lie before the youth of the day. The Brethren Young People cooperated with the State C. E. Banquet which was held at the Smithville Inn on Friday evening.

The stated business of the conference was carried through in order. The election of officers resulted as follows:

Moderator	W. S. Crick, Gratis
Vice Moderator	W. C. Berkshire, New Lebanon
Secretary-Treasurer	F. C. Vanator, Ashland
Assistant Secretary	Paul Clapper, Louisville
Statistician	Paul Clapper, Louisville
Committee on Committees for the 1951 Conference:	
H. H. Rowsey, Ashland	John T. Byler, Louisville
J. G. Dodds, Akron.	

The Committee on Advance in Evangelism, composed of W. C. Berkshire, H. R. Garland, and Floyd Sibert, brought the following recommendation to conference which was received and adopted as a part of the program for the coming year. The recommendation reads as follows:

"We, the committee on Advance in Evangelism, wish to recommend in the form of a motion:

"1. That every church in the Ohio District agree to hold one evangelistic meeting (revival type) during the conference year;

"2. That the committee be authorized to visit each church in the district, bringing an evangelistic message and promoting the idea of evangelism.

"3. We further recommend that conference underwrite the expense involved in executing such a program (as suggested in item 2)."

The committee was authorized to proceed with the plan as they find it possible to do so.

The District Mission Board presented a program which, in conjunction with the General Mission Board, is to be worked out to the best advantage of the district and its missionary endeavor. More will be heard of this in the future.

The invitation of the West Alexandria Church was extended for the meeting place of the 1951 District Conference. This invitation was gladly accepted. The time of the conference as to whether it should be a mid-week or a week-end conference, was discussed, with the result that the following motion was passed: "Moved that we adopt as a permanent policy, a week-end Conference." Therefore the next conference will convene on Thursday, June 21 and close on Sunday, June 24th.

The conference closed on a very high plane and the delegates went to their homes feeling that indeed it was Good to be There. Fred C. Vanator, Sec.-Treas.

About Those Non-Resident Members

IT IS STATED that an average of one-tenth of all the members of Christian churches are always away from home. Somewhere their names are on the "absentee list." One person calls them "Our Lost Tribes." Another advertises them as "Lost, Strayed or Stolen." Another speaks of them as "Soldiers that Straggle."

It is reported that a certain minister said at a funeral service, "Fourteen years ago this corpse joined this church." From the number reported in the "suspended" or "dropped" columns of our statistical reports, it would seem that many "corpses" have joined the churches, and that this is the way taken for disposing of a great many of them.

There should be a serious attempt of some sort, a concerted one, perhaps, to recover for Christ and the Church our own lost or strayed; the great number of men and women who have dropped out of church fellowship and are now drifting about aimlessly and helplessly. It has been stated that if the lapsed communicants could be recovered to their former status, they alone would more than half-fill the churches. Certain it is that they present a great problem—but also a great opportunity.

We wish that there could be some method devised for keeping track of church members when they move from one community to another, some bureau of information for ministers that would do for them what the United States Hydrographic Office at Washington, D. C., does for mariners and the officers of vessels that sail the seas. That office issues monthly a chart for mariners upon which is indicated as nearly as can be ascertained, the course of every ocean Derelict. The immense distance over which those dismantled and abandoned vessels wander is surprising. According to one of these charts a certain derelict had been left to drift at sea for over five years and had traveled somewhat more than ten thousand miles. Another, in a period of about twenty months traveled about thirty-five hundred miles before she was destroyed. These ships had cargoes of heavy lumber which explains their long existence above water, the lumber keeping them afloat even in the midst of severest storms. Eventually, every derelict is carried into the Sargasso Sea by action of the ocean currents, if the wreck is in the northern Atlantic. Happily the Sargasso Sea is far remote from the usual line of steamer travel and vessels carefully avoid it.

We do not know if there is any Sargasso Sea into which all church derelicts are carried, nor the nature of the perdition to which they are condemned; but we do know that it is very important that they should be sought for, laid hold of, and tugged into some church harbor before they drift into the final whirlpool of abandoned wrecks.

A little girl had been rummaging in her mother's trunk. There she found a "church letter" which her mother had neglected to present to the church into whose neighborhood she had moved. The little explorer rushed into her mother's presence shouting, "O mamma, I've found your religion in your trunk." There is a needlelike point in that

story, even now, for a great many people. With far too many the neglected church letter comes to be the only part of the old church life remaining. But surely a trunk is a poor, dark, mothy place for one's religion. Why should any one keep it there?

It is lamentable how much of religion there is which will not bear transportation or transplanting. We once heard the late George P. Hays bewailing the fact that there are so few eastern Christians whose religion will stand crossing the Mississippi River. Speaking on this subject Dr. Arthur J. Brown once remarked, "It is a long distance from the east to the west. Baggage men are rough, and it often happens that the piety gets to its destination in bad shape—like he wife whom the Hudson Bay Fur Company's employe had sent to him from London, and concerning whom he ruefully wrote in the receipt book: 'Received, one wife; condition, slightly damaged.'" There is a good deal of eastern religion that arrives in the West, or northern religion that arrives in the South more than slightly damaged.

One of the most noticeable results of nearly every revival is the large number who are received by letter. Old letters are brought out of trunks or are sent for. People the pastor never suspected of being church members, confess that in some former place of residence they were. Any pastor, especially in a city church, who will make the effort, can find large numbers of people who either have been members elsewhere and have their letters hidden away somewhere, or they have never taken their letters from their former place of residence. These people well know that when they made their first confession of faith, they joined His whole church, not simply the one local branch of it, and that they joined for life. There may be room for some criticism of professing Christians who bring a little, old experience, hand it in an envelope to the pastor, and are never heard of again until they die and require the services of a minister to preach their funeral. But that is no excuse for anyone storing his religion away in cellar or attic in some musty trunk.

Such a challenge is held out to those who would do personal work, with which always goes this matter of reclamation. In connection with any evangelistic campaign this also becomes a bit of "work" that can be done to help those who are in as much need of salvation as the most hardened sinner.

A faithful pastor in Los Angeles came to know a man who had for some time been in the city. He called on this man and in the course of the ensuing conversation the pastor asked him if he was a Christian. "Oh, yes," he said, "I was a member of a church in Ohio, and when I asked for my church letter on coming west, I sat down and wrote out my Christian experience, and it was a good one. I took the church letter and the account of my Christian experience and put them in a little box, and I have had them there ever since. Would you like to see them?" On examination he found that a mouse had eaten up his Christian experience and his church letter, and to his great confusion he had to say to the pastor, "I have lost my Christian experience and also my church letter."

How like the experience of many others who put off the question of finding a new church home when they find a new one for their family!

Ashland College News Letter

By Arthur Petit

WITH SUMMER SCHOOL the largest within the past decade or even longer, Ashland College is certainly a busy place this summer. There are 312 enrolled in the eight week summer session. Last year, the college was bulging with 302. Even with the larger enrollment things move smoothly. Classes are well distributed and no classes are unusually large. Approximately 20 will graduate in August. This will bring the total number of degrees granted this year to about 130, by far the largest number ever given in a single year.

But summer school is only part of the activity on the campus. Repair work and preparation for conference are going along at a better than usual rate. This year above all others, Brethren will want to visit the campus to see what their efforts have done in the modernizing and renovation of the campus buildings. The work is practically complete and those who have not visited the campus in the past year are in for surprises.

The new curricula leading to the two year program are causing some extra planning and work on the campus. Already the prescribed courses have been set up in the fields of General Business, Secretarial Science, Music and Commercial Art. The Religious Education and Radio Broadcasting courses will be considered before this article is in print.

An interesting program and one which should prove popular is that of Homemaking. Since nothing like this has been offered on the campus in recent years, this will mean the introduction of new classes. The purpose of the course is to prepare girls for the most important of all careers, homemaking. Food selection and preparation, clothes selection and construction, home decoration, home budgeting and bookkeeping, home management and a number of other classes are being contemplated, but probably no final selection will be made until an instructor is secured for the department. Many Brethren Girls who feel that four years of college are a long time should be more than passingly interested in this program.

Students are now deciding on their colleges and Brethren pastors and families should use the next few weeks in discussing Ashland College with their young people. A number of Brethren Youth have already been accepted at Ashland but there is certainly room for many more. The Public Relations office will be glad to supply any information or make any contacts suggested.

Mr. Phil Nolte has assumed his duties as Alumni Secretary thus relieving the pressure on the Public Relations Office. He has been bringing his records up to date. In the next few weeks, he will edit the first issue of the Ashland College Bulletin.

President Clayton and a number of other members of the staff have been unusually busy this past few weeks visiting churches and district conferences. There seems

(Continued on page 11)

The Brethren's Home Has a Farewell and a Reception

The Scotts Retire and the McDaniels Take Over



The Scotts

May 20, 1950 was an ideal day. The weather was just wonderful for the picnic planned at the Brethren's Home at Flora, Indiana, by the Home Committee. It was the farewell for the Scotts and a reception for the new Superintendent and Matron, Mr. and Mrs. Charles McDaniel and their children. There was one drawback—and that was that the farmers were very busy in their fields. This naturally kept the attendance down to a small group. We had expected the southern Indiana churches, those nearest to Flora, to turn out in large numbers. But most of these being farmers, it was impossible for many to come to the gathering because of the urgency of getting in their crops.

But we did have a wonderful time and a splendid informal program. There were about sixty-five in for the dinner and we were all able to eat in the dining room with the residents of the Home. It was just a little too cool for the aged people to eat out on the lawn. About one hundred were present during the day. Elkhart had about the largest group present with ten in attendance. Not too many churches were represented. The following ministers were in attendance: Rev. Jonas Brower, Rev. C. C. Grisso, Rev. J. Edgar Berkshire, Rev. William Overholtser, Rev. C. Y. Gilmer and Rev. L. V. King. All of the ministers present had a part in the program and spoke in behalf of the Home.

The commendations for the Scotts was high. They were at the Home for almost seven years. During that time many improvements have been made. The Scotts, speaking in response, mentioned many of the changes and expressed their thanks to the Brethren's Home Board for the many kindnesses shown them during their stay at the Home.

The McDaniels and their three children were introduced to the group and in response they asked for the full support of the Brethren people.

Every one of the Life Members were able to be present for the meal and the program. Several of the Home residents spoke in behalf of the Scotts. Opportunity was given for an inspection of the Home and opportunity was also given for any suggestions for improvements in the future.

The writer was the only member of the Home Executive Committee that could be present for the day. Mr. Elmer Kuns, one of the committee members, was able to come a short time in the afternoon, a death in the family keeping him and his wife from being present for the entire time. Mrs. U. J. Shively spent the day in Ashland, having met with the National W. M. S. Board, and C. G. Wolf was unable to be present.

John Eck, of New Lebanon, Ohio, Vice President of the Brethren's Home and Benevolent Board, was present. Greetings were read from the Benevolent Board Secretary, Rev. E. M. Riddle. Both Rev. Riddle and Rev. Fred Vanator, Benevolent Board President, were unable to be present because of the May Day activities at Ashland.

The pictures with this report show both the retiring Superintendent and Matron and their family, and the incoming Superintendent and Matron and their family. In the picture of the Scotts are, reading right to left: Mrs. James Scott, Judy (whose health caused them to move



The McDaniels

to Arizona), James Scott and the other daughter, Mrs. Dena Kesling. The picture of the McDaniels, reading right to left: Charles McDaniel, William, Elaine, Mrs. McDaniel and Lynda.

The McDaniels took up their work on May 27th. The Scotts left for Arizona on June 1st. Mrs. Charles McDaniel is the daughter of Rev. and Mrs. William Overholtser. Brother Overholtser is the pastor of the Dutch-town, Indiana, Brethren Church.

Spiritual Meditations

Rev. Dyoil Belote

OUR INFLUENCE AN OBLIGATION

"... Thou shalt feed my people Israel, and thou shalt be a captain over Israel." II Sam. 52b.

ONE OF THE MOST SERIOUS problems that faces young people is to realize that we have an influence, that we are responsible for the use we make of our influence, and then the making of the decision as to the direction in which that power of ours shall be directed.

With thinking Christian people it is generally understood that the powers and blessings which God bestows upon us are not bestowed for our own use and satisfaction only, but rather for the help and advantage of others. We have to learn somehow and some time that blessings shared are doubled, and the good things that God bestows lose half their joy and sweetness when we appropriate them selfishly for ourselves only.

There is a possibility of using our influence, expressing our kindnesses in such a way that they hurt rather than help others. The Apostle admonishes us to "Let not then your good be evil spoken of," and doubtless it would be possible to have our good intentions misunderstood and our motives mistrusted. The danger is that we may use our influence in such a way that it does not inspire and uplift and help others.

The poet has put something of the thought in these words of a verse of poetry:

"He that has kept clean hands and stainless heart,

He that in climbing bore no brother down;

Whose vision sees not God and man apart—

He has not failed! To him the victor's crown!"

One of the finest compliments that I have heard of in all my reading and contacts with my fellows was that paid to a man at his installation as president of a large concern. Said the presiding official, "Of this man it may be noted that in his advances in the business he has always carried other people up with him." Are we using our influence to carry others up with us, or to get ourselves up?

—Linwood, Maryland.

- - BURNING TRUTH - -

By Charles Emory Byers

"I am part of all that I have met,
Yet all experience is an arch where through
Gleams that untraveled world which grows
Forever and forever as I move."

From Ulysses.—Alfred Tennyson.

A man is as big as his experience. His life and soul are made up of what he hears, sees, smells, tastes and feels. His isolated brain has no other means of knowing the outside world. If his senses serve him well he acquires knowledge of much that transpires all about him.

He hears the voices of people and his sense of hearing makes it possible to understand their thought. Likewise he hears and appreciates the sweet music of nature. He looks appreciatingly over the landscape and sees the snow-capped mountains, rolling prairies and majestic rivers, as well as the stars of night. He smells the perfume of the rose and violet. He feels the soft fur of an animal and thrills at the touch of a hand he loves. He tastes the golden fruit of the orange tree and the rich, ripe grain from the harvest field.

Thus he becomes acquainted with the beautiful world in which he lives. To get the most out of life he must enlarge the scope of every sense. It is by this means that he lives the abundant life. It takes energy and close application to use these tools effectively. Most people consider the task too great and get only what forces itself upon their senses. These are almost dead but do not know it. A man is only as much alive as his senses are awake. He may be twenty-five, fifty or a hundred percent alive as he chooses, or as he is willing to apply himself to his task.

Ulysses recognized that he would be part of all that he could meet. Therefore he resolved to meet as much as his lifetime would permit him. He was insatiable in this desire. For that reason he could not rest from travel. He came in contact with great men and nations. He felt as he had a right to feel, that he was a peer among the greatest of men. He studied new cities governments, climes. He sailed over new seas and became greater with each new experience. Thus he met man and nature and they became part of him and thus his became a more abundant life.

Every new experience gave him larger capacity for greater ones until he became a name for his wisdom and knowledge of the world. His zest for life grew with his knowledge of it.

This is true for every human being. To live in a large way one must acquire a vast experience through innumerable contacts. These he must crowd into his life in order to make it count for most.

A good disposition helps digestion, but a grouchy nature hurts the body deeper than material remedies go.

While praying in the Holy Ghost the mind is set free, the heart is cleansed, and the entire personality of one is reconditioned.



National Sunday School Association Page

Conducted by Rev. N. V. Leatherman



Plan Your Lesson for Presentation

AFTER A TEACHER has mastered the facts of any given lesson, the next step is to prepare his outline. He must know what destination he is to reach, what road he is to take, and just what is the best way to get started on that road. In other words, he must have a plan, an outline.

At first he may think this is unnecessary; but, if he will stop to think, he will see that whatever he does, whether making a garden, cooking a meal, fencing a farm, or what not—he follows a plan. There is an end sought, a purpose in view. That end or objective determines the selection of certain material and the rejection of others; the manner or order of putting the materials together, and the proportions used. There must be a plan.

The topic given to the lesson is a selected title, which must of necessity be brief. It is a concrete statement, but not necessarily quite definite. It is at all times defined or limited by its aim.

When we come to the aim of the lesson we find that the teacher has a general truth in mind toward which he is aiming. This general truth should not be given to the class at the outset, but their attention should at once be centered fully on the work undertaken. This may be done by stating the truth in a concrete way, for example, if the lesson be concerning David and Goliath, the truth in the teacher's mind may be, "Goliaths are slain only by those who have a hidden strength." Then with this aim given to the class, let the class seek to find the secret of David's strength and success.

The aim should awaken interest. It should so combine the familiar with the new as to be attractive. A good aim is short, simple, definite, concrete and attractive. It may be in the form of a statement, a question, or a problem.

The aim, then, concentrates attention, makes the child or adult conscious of the course he is pursuing and prevents wandering.

When the aim is thus stated and the class has given attention to it, then the teacher is on the right road toward his destination. There must be a definite point of contact between the pupil's interest and the lesson itself. It is well to let the ideas that will arise in the class begin to take shape at this point! This will give relish to the discussion, and prepare the minds and hearts to receive the truths of the lesson.

It has been said, "Life interests form the ground work or foundation on which to build—a bridge over which the pupils pass to new ideas and feelings. If the last lesson has been taught well—a lively interest awakened—the approach may take the form of a review." A review, however, should never go so far as to steal the time that should be devoted to the new lesson.

Note that without preparing the mind of the pupil by

the proper approach there may be such a lack of interest that there will be no learning, or, what is almost, if not quite as bad, there may be learning without a friendly feeling and hence no influence on the life—no doing what is taught.

Clothe the lesson with its story. When young or old sees the truth embodied in human life, it grips them. Someone has said, "One biography which illustrates many virtues is worth a hundred essays which command them." When we admire greatness in others, we ourselves may become great.

A single truth should lie at the root of every lesson taught, if it is well taught. That truth is the seed from which each lesson grows, and around which it moves. It is the heart of the teaching. This truth becomes the measure by which the teacher selects or rejects the materials which he gathers for the preparation of his lesson. The teacher should, indeed, he is required to know very much more about the lesson than he is able to present at one lesson period. He then will not be embarrassed in the time element which he must cope with.

Each and every lesson should be applied. But it is far better for the pupil to make the application to his own life than for the teacher to be thought of as a mere "preacher" of do's and don'ts. The truth is present, and when presented properly the pupil will apply it, scarcely knowing that he is doing so.

The application should be such that it will seek to bring conviction to the heart of the pupil. He should be led to the place where he will be willing to apply the lesson to himself and see himself in his relation to his Lord.

The Old-Fashioned Preacher

Old Parson Stubbs he used to preach
At Tobin's school-house and at Beach;

A preacher of the olden brand
With Scripture verses right at hand,
With half the Bible learned by rote
Right in his head where he could quote.
I'm sure the bells of Heaven rang
Both when he prayed and when he sang!

He raised a loud reproofing din
Against old-fashioned breed of sin.
He spoke aloud—some say he raved—

About the need of "getting saved."
He held "revivals" now and then
Where women, kids, and grown-up men,
With tear-streams coursing down the face,
"Sought pardon, purity, and grace."

(Continued on page 14)

Robert Bischof Installed as pastor at Morrill, Kan.

We have received a letter from Brother Robert Bischof, who recently left Ashland, together with his wife, for their new field of labor at Morrill, Kansas. He has this to say of his trip:

"We had a very nice trip out to Morrill. We made it a sort of pleasure trip, spending some time at my home in Johnstown, Pennsylvania, then going to Elkhart for about four days. We also stopped over night at Waterloo with the Gentles, saw the Waterloo Church, and went to prayer meeting. They had a very nice vacation school which I visited for a short time. Then off to Falls City, Nebraska, where we had a fine visit with Brother H. E. Eppley, and talked somewhat concerning the work of the Mid-West District. Finally on the morning of June 16th, about eight in the evening, we got to Morrill.

"The people have been great to us here in Morrill. The parsonage is very nice and is now commencing to look like home. Not all of our furniture moved in, but a goodly portion of it in place. We like the arrangement very much. In fact, we feel right at home here in Morrill and it does not seem like we have just come into the city, but as though we have spent a number of years here."

Brother Bischof also sent the program of the Installation services as he took over the pastorate. The report and program follows:

"Brother L. A. Cardwell, Moderator of the Church, was in charge of the program of installation, and announced the various ones that participated in the service. The church was almost full, with approximately one hundred or more attending. It was a fine service and certainly was inspiring to a young minister starting out on his first full-time pastorate. A nice delegation came down with Brother H. E. Eppley from the Falls City Church, and the other churches in Morrill had fine delegations."

The Program

Piano PreludeMrs. Charles Royer
InvocationRev. H. E. Eppley
Hymn by the congregation
Responsive ScriptureLed by Mr. Cardwell
PrayerMr. Cardwell
Boys' TrioFrom the Church of the Brethren
RemarksThe Moderator
Vocal SoloFrom the Baptist Church
SermonRev. H. E. Eppley
Installation of Robert Bischof as pastor of the Morrill Brethren ChurchRev. H. E. Eppley
ResponseRev. Robert Bischof
Greetings From the Church of the Brethren and the Baptist Churches.
Installation of Raymond Landes as Deacon of the Morrill Brethren Church ..Robert Bischof, assisted by H. E. Eppley

Trumpet SoloMary Anne Eisenbise
BenedictionRev. H. E. Eppley

The Sunday morning service was well attended, with thirty-four at Sunday School and sixty-one at the church service. Also there was a fine group of people at the evening service from the Morrill church, as well as from the Baptist, Methodist and Church of the Brethren. All of these services, being so well attended were certainly very inspiring to Mrs. Bischof and myself. More later.

Robert Bischof.

Items of General Interest

(Continued from Page 3)

to the annex were repaired. Also that lightning rods were placed on both the church building and the parsonage.

Waterloo, Iowa. Brother Spencer Gentle reports that the Laymen of the church have begun a program of painting the outside of the church and also of doing repair work on the inside.

The Bible School average for the two weeks it was held was fifty-one. The total offering was \$130.00 This offering will be sent to our Kentucky missions.

The Boys' Brotherhood recently had a "Paper Drive" to add to their treasury.

Carleton, Nebraska. We note from Brother H. M. Oberholtzer's bulletin of June 18, that they had a fine Father's Day program on that morning.

Brother Oberholtzer also reports that their Community Vacation Bible School which concluded on June 16th, with an average attendance of 50, there were 59 enrolled and 31 attended every day. The offerings of the school amounted to \$19:59.

Word from our "Youth Ambassadors." Brother Bob Keplinger, member of the "Ambassador Team" which is going about in our churches this summer, tells us that they are having a very successful trip, and that their services have been well received. The boys are seeking to "boost" each and every "Interest" of the Brethren Church. As proof of this Brother "Bob" sent us three renewal subscriptions to the "Evangelist" and said "I hope to get some new subscriptions as we go along." Our prayers are with you, boys.

Ashland College News Letter

(Continued)

little letdown on the campus in spite of the end of the winter term.

Professor Mason who has charge of the placement of teachers says that the great majority of them have been placed for the coming year. A few with either unusual teaching combinations or the combinations not in demand are not yet placed. The demand is still very great for elementary teachers and the number in the incoming freshman class who have indicated elementary teaching as their proposed careers is growing.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for July 23, 1950

A STATESMAN FOR GOD

Scripture: II Tim. 2:15; Ps. 1:1-3

For The Leader

WHAT DOES IT TAKE to stand up for God? We could spend a lot of time just naming the specifications of a stalwart Christian. The word "statesman" takes us near the pinnacle of the sum total of things it takes to stand up for God. A "statesman" is one who stands valiantly for the truth and right without wavering or compromising with wrong. He is the champion of justice. He is a just man, and will defend his God even to the giving of his life. Thus all of us should be statesmen for God. Trouble comes because we make compromises. In the study of lives of great missionaries and ministers, we can see the qualities that make them great and successful. Adopting these things in our own lives, with the help of God, will bring us into that fellowship with God which insures the fulfillment of His will in our lives.

DISCUSSION

1. **STANDING APPROVED.** Naturally the first and main thing involved, is that of being approved of God. No man's favor or approval, aside from God's, will ever be of value to us. Many there are today who are heartily approved of man, for all their good works, polished sermons, etc., But God cannot see fit to bless them. We are to "study" to show ourselves "approved" unto God. Study what? Why, the Word of God! For it is our lamp and our light. Without it, we must stumble and fall, for all else is darkness. If we are statesmen for God, it is because we are approved of Him.

2. **STANDING UP FOR GOD.** Such a person walks not with the learning of the ungodly, nor does he find himself in the places of evil. He does not say "amen" to those who would ridicule the God of heaven. A person who stands up for God takes keen delight and joy in the Word of God, and he reads it and thinks about it day and night. He is strong, healthy, and fruitful in his Christian life, for he drinks deep of the refreshing waters of God's Word. All his efforts in serving Christ have the blessing of God upon them. He is in direct contrast to the ungodly. While he lives eternally, the ungodly are cast away as the chaff of the wheat, and shall utterly be destroyed. The person who stands up for God, shall be remembered forever, for "the Lord knoweth the way of the righteous."

So, young people, it is better to be standing on the firing line for Christ, and active in His service, than to be found among the evil stations of life. The great Christian leaders made no compromise with God. That is one

of the most fatal mistakes any young person can make. Be a good Christian, and mould into your life those qualities found in the Word of God, that will make you worthy of being honored by God's approval.

Prayer Meeting Studies

By C. Y. Gilmer



THE FEW

Many sit at Jesus' table;
Few will fast with Him
When the sorrow cup of anguish
Trembles to the brim;
Few watch with Him in the garden
Who have sung the hymn.

Many will confess His wisdom;
Few embrace His shame;
Many, while He smiles upon them
Loud His praise proclaim;
Then if for a while He tries them
They desert His name.

But the souls who love supremely
Let woes come or bliss,
Those will count their dearest heart's blood
Not their own, but His.
Savior, Thou Who thus hast loved me,
Give me love like this.

—Author Unknown.

"HE WAS . . . ALONE" (Matt. 14:23)

Lesson Hymn: "Alone"

"God was in Christ, reconciling the world unto Himself" (1 John 5:20). The incarnation was by way of the virgin birth (John 1:1, 14; Heb. 2: 14-18). In His pre-existence with the Father and legions of angels He was not lonely. But when He came to earth He came alone (Phil. 2:6, 7). His mission was to die (Phil. 2:8). Many had studied the coming of the Messiah (e. g., His descent, Gen. 49:10; Isa. 11:1, 10; virgin birth, Isa. 7:14; place of birth, Micah 5:2; time of birth, Dan. 9:25). But earth had "no room" for Him (Luke 2:7). Only a few shepherds and a few wise men did Him homage. When presented in the temple only Simeon (Luke 2:25-35), and Anna (2:36-38) knew Him as the Lord's Christ. Before He was able to walk Herod sought His life (Matt. 2:13). The Royalty of Heaven was sheltered in the arms of a peasant woman riding a donkey which was led into Egypt by a lone man (2:14). When it was safe for the "Holy Family" to return no messengers of earth brought word or escort (2:19, 20). He grew up alone in a despised village (John 1:46).

For eighteen years of His life, Holy Writ is silent. He was baptized of John in a wilderness place far removed

from the stately temple (Matt. 3:13). He went alone into the wilderness of temptation, being tempted forty days (Luke 4:1, 2) of the Devil. When He came home to Nazareth to preach He was rejected (Luke 4:21-30). Many whom He healed and ministered unto deserted Him (Luke 17:17). The Jews rejected Him (John 1:11). His own family thought He was crazy (Mark 3:21). When He spoke of the coming cross His own disciples rebuked Him (Mark 8:31, 32). Though He was the Architect of the universe He had no where to lay His head (Luke 9:58). A pitiful handful of humble men followed Him upon the greatest enterprise of all time. A few faithful women ministered unto Him. He was a King, but His kingdom was not of this world (John 18:36).

His triumphal entry into Jerusalem was a tragedy. For as He beheld the city He wept (Luke 19:41-44). As the end approached, the fickle crowd forsook Him. In the Upper Room He instituted the three-fold communion, and prepared His disciples for the end. One leaves the Supper on a diabolical mission (John 13:26-30). Then came the lonely ordeal of Gethsemane (Matt. 26:40). He is betrayed and arrested. His hour had come. He could have summoned twelve legions of angels. All the disciples deserted Him (26:56). Peter denied Him. He stood before Pilate alone. Not one voice was lifted in His behalf.

He bore His cross alone (John 19:17). He is crucified in the midst of reviling thieves. The soldiers gambled for His clothes. He is forsaken by man (Psalm 69:20), and by God (Matt. 27:46). At last He has company in the penitent thief (Luke 23:42, 43). The faithful few stood at the foot of the cross (John 19:25, 26). He is buried in a borrowed tomb (Matt. 27:59, 60). One lone soul greeted Him as He arose on the first Easter morn (John 20:15, 16).

Today Jesus is still lonely for a lost world. He wants our unsaved friends redeemed! In the end He will not be lonely (Rev. 21:3). He will not need to be ashamed of His earth-friends then (Rev. 7:14).



Comments on the Lesson by the Editor

Lesson for July 23, 1950

SAMUEL, THE UPRIGHT JUDGE

Lesson: I Samuel 7:3-6; 12:1-5

PROBABLY ONE OF THE FINEST Characterizations ever given to a man, and one which might be well used as an epitaph and carved in shining letters on his tomb, is that concerning Samuel, the prophet and judge in Israel, as it is found in the Golden Text of our lesson today—I Samuel 3:19. It reads thus, "And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground."

Since our lessons this quarter are largely character

studies, it is befitting that we strive to see just what made these characters with whom we deal, the great men and women they were.

So far we have studied the lives of two men and one woman—Jacob, Moses and Ruth. Jacob's strength was in his willingness to confess his wrong-doings and submit his will to that of God; Moses' strength was manifested in his recognition of his own weaknesses and his depending entirely on God for strength; Ruth's strength of character came because of her willingness to forsake the idols of her people and accept the Jehovah of Israel, the true and living God. Now Samuel's strength of character, we believe, was an inherited trait, passed on to him through the undying pledge of his mother to "give him to the Lord all the days of his life."

If we follow the history of Samuel from his birth to his death, we will find nothing in his actions to condemn him, either in the eyes of God or of man. The proof of this is found in the second passage of our text—I Samuel 12:1-5, and in the Golden Text cited above. He leaves his case in the hands of the people, even though he might have remained quiet without any condemnation coming from them. The fact that the people had clamored for a king, must have weighed heavily on his mind. Even though he had no way of knowing that in a short time God would call him to anoint one whom He had chosen, even before He had permitted Samuel to anoint Saul as the first king of Israel, he must have sensed that Saul was not a wise choice. God knew it too.

Probably the only real mistake Samuel made was in permitting his wicked sons to follow him in the active judging of Israel. But since this had been the general policy for years, he cannot be blamed too much.

Let's go back to the golden text, for in it we find the real Samuel.

First we read, "Samuel grew." It reminds us of the words which characterize the boy Jesus, in Luke 2:52—"And Jesus grew in wisdom and stature and in favor with God and man." There are several ways of growing. One may grow physically without growing either mentally, or morally, or spiritually. Then one may grow physically and mentally and be utterly devoid of either moral or spiritual growth. And there is even such a thing as one growing physically, mentally and morally, and leaving out the spiritual. For we have, in all likelihood, one of our greatest problems, as far as the work of evangelism is concerned, in the good moral man who can see no need of a spiritual relationship with Almighty God. He says he is as good as many of the so-called Christians about him, and the sad part of it is that far too many times he is all that, and more. But that does not excuse him in the eyes of God. But Samuel's growth was along all these lines—physical, mental, moral and spiritual.

Our next phrase, "and the Lord was with him," tells us a great deal, about his daily ministrations and devotion to the Lord. The Lord cannot really be "with" a person who does not permit Him to have full possession of his every talent and ability. Samuel had been "given to the Lord" for keeps.

The third and final phrase tells us a great deal more than might appear on the surface—"did let none of his words fall to the ground." The reason for this was that

Samuel's words were God's words. God never lets any of His words "return unto Him void." Samuel was God's spokesman; God's true representative, speaking God's message and delivering God's commands. When he spoke he became the human agency through which the message of the living God was given to the people. That he delivered these messages as God desired, is evidenced by the words, "none of his words fell to the ground."

God thus vindicated Samuel's actions and the people, by their words, found in I Samuel 12:4 and 5, showed he was entirely vindicated in their eyes.

Samuel was a good man and an upright judge. He was God's man, and ceased not to do His will. What a character to emulate. Do we do it?

The Old-Fashioned Preacher

(Continued)

He thundered forth "the Truth," "the Word,"
In tones that were distinctly heard;
He had one "message" meant for all,
'Twas "seek redemption from the fall."
The parson died in 'Ninety-three;
His last song was "Abide With Me";
His last words were, "It is His way!
"Good-bye, I'm going Home Today!"

A man now preaches in his place
Who scoffs the very sound of "grace."
He has A.M.'s and Ph.D.'s
And other marks of high degrees.
He lectures on the planet Mars
The glory of the moon and stars,
The beauty of the mountain range
And other topics vague and strange!

His lectures might be very good
If they were ever understood,
But they don't put a man on pins
And make him sorry for his sins;
They never stir a wicked gent
Up to the point where he'll repent!
I wonder what this man will sing
When slipping off to meet "The King,"
And if, like Parson Stubbs, he'll say,
"Good-bye, I'm going home today."

WITH THE LAYMEN

PENNSYLVANIA DISTRICT LAYMEN'S RALLY

Tuesday, June 13, 1950

The theme of the District Rally of Pennsylvania Laymen's Organizations, which was held in the Pittsburgh Brethren Church, was very suggestive, since it bore a challenge, "The Laymen, a Working Organization." The cards which bore the name of the individual layman, and the church from which he came, was also suggestive, for it was a miniature shovel, bearing the words "Dig in and work."

Sessions were held both afternoon and evening. The afternoon session was given over to a series of addresses. The Welcome address was given by R. R. Rau, Vice Moderator of the Host church, with the response being given by John Golby, District Laymen President. The speakers were introduced by Willis C. Blough. The subjects, with the speakers, follow:

"National Organization"

Oscar Robarge, National Vice President

"Secretary Co-operation"

H. Frances Berkshire, National Secretary

"District Organization" ..John Golby, District President

"Local Organization"

Rev. Alvin Grumblin, Pittsburgh Church

A discussion period followed each of the above addresses. The evening session was addressed by the National Vice President, Oscar Robarge. Following the offering, Rev. Elmer Keck gave an illustrated lecture on Lost Creek, Kentucky.

Business sessions were held in conjunction with both the afternoon and evening sessions.

The program carried this pertinent sentence at the bottom of each page—"From now 'til Conference, Let's 'Dig In and work.'"

INDIANA LAYMEN MEET

The Indiana Brethren Laymen of both the Northern and Southern Districts met in joint session at the North Manchester Brethren Church on Monday evening, May 15th.

The ladies of the two Missionary Societies of the host church served a very delicious meal to somewhere near two hundred men. This being such a very busy time for the farmers, there was not the attendance which had been anticipated.

After the fellowship meal, we gathered in the main auditorium of the church for our evening program. Brother "Bud" Hunter led us in singing, being accompanied by Emmajean Hunter. Leigh Jackson favored us with a very much appreciated Saxophone number. He was also accompanied by Miss Hunter.

Our devotions were in charge of Mr. Jack Hoover, a North Manchester layman. He took as his topic, "Prayer," and read from Matthew 26:36-47, making comments and leading in prayer.

We were favored with a vocal solo entitled, "There's an Hour That Refreshes My Memory," by Frank Robert Conrad, accompanied by Mrs. Clarence Kindley.

Kenneth Stout, President of the Southern District gave welcome to the Northern District laymen and called on State President Charles Smith, who called the roll of the Northern District and conducted the business for their district. Their next Quarterly meeting will be held at the South Bend Brethren Church on Monday evening, September 11th. Mr. Stout had charge of the business for the Southern District and we decided to have our next Quarterly meeting one week early, because of General Conference at Ashland. The meeting will be held at the

Huntington Brethren Church on Monday evening, August 14th.

Mr. Stout introduced Mr. Phil Eskew, Principal of the Wabash, Indiana, High School, as the speaker of the evening. Mr. Eskew took as his subject, "A Poor Man's Philosophy of Life." He said that every human being should have a book of philosophy and asked the question, "How do we rate in our books—High or Low?" He said we must head toward something; have a good guide, and be well grounded. In our book, how do we treat our fellowman? We should treat every human being as an end, not as a means to an end. We should like people because they are people. How are you treating yourself? If you run, everybody will run you. We need more preachers, laymen and politicians who will stand for something. How are you treating your family—how are you treating your work? Happiness is sought, thought and caught, but can not be bought. And last, but not least, how are you treating God? God is a real Person. Do you know right from wrong, or are you continually making excuses? Do you take God with you wherever you go, and do you talk with Him concerning all things? Thus he set us to thinking concerning our own philosophy of life.

Rev. Bert Hodge of the host church, pronounced the benediction.

Guy V. Purdy, Southern District Secretary.



What's Doing in the Churches



FLORA, INDIANA

I do not think I have undertaken to report any church work since 1926, in January, when I closed a meeting at Bryan, Ohio, with Brother E. M. Riddle, who was then pastor of that church.

On moving from Goshen to Flora, after getting home from the hospital a year ago last Easter, I made friends with the Berkshires, as Brother Edgar Berkshire was the pastor of the church here. We tried to encourage work and help a young pastor when discouragements and difficulties came, as they do to many a young minister. We trust that he has a successful ministry in his new work at North Liberty, Indiana, where he has taken over the pastorate.

The Flora Church has one of the best buildings, all equipped, and with fine Sunday School rooms. They have a group of talented members, and on June 11th, at eight o'clock, we had the church well filled with people to enjoy a Children's Day Program that was declared by many to be the best one in years. The church was beautifully decorated with flowers of various kinds and as a background they had a garden scene, with a flowing fountain. Any

person who was thinking of the future, certainly could see a wonderful opportunity for a future church.

They also have a very fine parsonage, handy to the church, and I am sure that it would be a fine chance for any man who is seeking to labor in a growing and prosperous little city, where we have a growing community, with, at the present time, a building boom of some twenty or more houses in the process of erection. A number of factories (small, of course) are located here, where people are steadily employed. Also located here is one of the main plants of the Pioneer Hybrid Seed Company.

A new addition is being built on one of the best equipped school buildings in central Indiana. The Brethren's Home is another fine asset to this community.

Now as to church organization: Brother D. E. Cripe is the moderator, and they have as their pastoral committee, Brother Ralph Rinehart, Brother Olaf Brown and Brother Russell Kuns. Now I think that any minister who is active in the work and who is thinking of a change in pastorate, should get in touch with this church.

The Sunday School and all the auxiliaries of the church are headed by persons consecrated to their tasks. Why not contact them?

W. T. Lytle.



OAKVILLE, INDIANA

(From the pastor's letter)

"Numerically, we are enjoying the most prosperous year the Oakville Church has experienced in the last decade. The average Sunday School attendance for the past six months has been 110 as compared with averages of 81, 82, 92, 74 and 104 for the preceding five years. The regular worship services show a similar increase. Likewise there have been received into the church thus far this year, more new members than have been received over the past several years in a similar period.

"The spirit of enthusiasm and cooperation which has been manifested over the past several months, also bespeaks great things for the church.

"The various special programs and services have also been well prepared and very well attended, and have been a real blessing to the church. Our next special day will be Homecoming—the date of which has not been set.

"This week (June 19) finds us launching out with two new programs in the church. On Friday evening, June 23, a Junior Choir will be organized for boys and girls from eight to fourteen years of age. A large number of youngsters have expressed an interest in this program and we look for great things to result from it. It is hoped by the pastor that the Junior Choir will furnish special music at our regular worship services at least once a month.

"Then on Sunday evening, June 25th, we will be privileged to have as our guests a Brethren Youth Ambassador Team, composed of four young men from our Ashland College.

"God has richly blessed us this year, and He will continue to do so if we will but call upon Him in faith believing—and then do some work."

Henry Bates, pastor.

Travel Flashes

Dr. Charles A. Bame

"The Wrong Way"

"I predict" that this is to be about the shortest "Flash" I've made in a long time; but predictions do not always materialize. A little man running for a great office some time ago, predicted there were a lot of "red herrings" being drawn across the paths to his ambitions; but the predictions are not holding water; the "herrings" get redder all the time and the deepest red will doubtless finally be smeared over with something with the whitest white.

"Elected"

Then, the "predicters," save a very small number, predicted that one not now in the high office was already as good as elected and were shaping his policies and naming his helpers; but what an awakening came in the wee small hours of the morning! He was defeated and many predictions came to naught. They were all "driving the wrong way."

Who?

Now to the point. And to make safe before I go further let me say, "Who knows?" I'm blaming no one. I was too long in the printer's shop to make accusations. But something went wrong somewhere between my brain and the last issue (June 3)—The second line on the last page of the Evangelist where the little word "not" negates all I thought I was saying and what I truly believe. Of course the argument following also negates the negation, and I do not criticise anyone. But something went the "wrong way." It may have been my fingers. (It was—Editor.)

"Of Course"

But now another thought flipped into my thinker: It was this—"of course, your last breath here would likely be one of pain, weakened by disease or fainting or many things that accompany the departure, even of the saint." But to make it appear more as I meant it, and clearer to me, this is it: any moment or "breath" on the "other side" is better than any moment or "breath" on this side. "Very far better." (Phil. 1:23) to the saint.

"There's a land that is fairer than day,

And by faith we may see it afar,

For the Father waits over the way,

To prepare us a dwelling place there."

That tells it.

"We shall sing on that beautiful shore

The melodious songs of the blest,

And our spirits shall sorrow no more,

Not a sigh for the blessings of rest."

—Bennett.

"Not a sigh" nor a longing nor a sleep, but realization. Moses, Elijah, and Jesus are not asleep, nor dead. They came back. Our guardian angels are not dead; (Heb. 1:14)

they minister to us even as they did to Elijah by the brook (I Kings 17:4). They come to help; even as twelve legions of them would have come to the aid of Jesus in His severe trials (Matt. 26:53); and the time when He "lay down His life" to take it again at the Father's will (John 10:17). The most terrifying thing I can imagine of a great and loving Father is to leave us "worse off" at death than we were before; and He does not. I'm as far from a "soul sleeper" as heaven and glory is from hell and its torments. Thank God for the hope of the "rest" (Heb. 4:1, 6, 9, 11), "righteousness, peace and joy" (Romans 14:17) and the assurance of eternal happiness as soon as we "pass on." (I Cor. 13:11, 12, 13).

—Wabash, Indiana.

There is inconsistency of life. What a thorn is this and how it grieves the Risen Christ.

Some folks are not clean enough for a decent man to spit upon.

Compromise is always too high a price to pay for results either anticipated or actual.

If you do not grow in grace you will decay in disgrace.

ATTENTION Choirs and Choir Directors

The following numbers, to be sung by the General Conference Choir, are being announced by Mrs. J. D. Hamel, director. It is suggested that church choir directors rehearse these numbers with their local church choirs in preparation for the General Conference Choir:

"Listen to the Lambs" by R. Nathaniel Dett (G. Schirmer, Inc., New York, N. Y.)

"Onward Christian Soldiers" by Rev. Sabine Baring Gould, Sir Arthur S. Sullivan—Fred Waring Arrangement (Shawnee Press, 1697 Broadway, New York 19, N. Y.)

"Sanctus" (from St. Cecelia Mass) by Charles Gounod (Boston Music Company, Boston, Mass.)

"Hallelujah!" from the "Messiah" by G. F. Handel (Theodore Presser Co., Bryn Mawr, Pa.)

"Brother James' Air" (Marosa) Arranged for mixed voices by Gordon Jacob (Oxford University Press—agent Carl Fischer, Inc., New York, N. Y.)

"Ave Verum" by W. A. Mozart (The H. W. Gray Co., Inc., New York, N. Y.)

"The Prayer Perfect" by Speaks-Deis (Schirmer, Inc., New York, N. Y.)

Bring your copies of the above numbers with you to Conference.

For any further information address:

Mrs. J. D. Hamel, Grant St., Ashland, Ohio.

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home in order to have a few hours at the office before leaving for the Ohio Conference at Smithville.

This was a most excellent Conference also, with an extra good attendance. Every department of our work was presented. The Youth of the Conference and local church with a number of the church leaders shared in the Ohio C. E. banquet and program on Friday night. This banquet was held at the famous Smithville Inn with an attendance of over 400. Likewise, the conference meals were served at this place. Both of these Conferences of the week were inspiring and full of promise, in their planning for the new year. Arriving home Saturday night at 10:30, I was packed and on the train Sunday just before noon enroute to Ft. Scott, Kansas, where I landed Monday at 10:30 A. M. Stepping off in Ft. Scott with the temperature at 99 degrees after twenty-two hours in air-conditioned trains—I quickly informed the Parson, Reverend Cecil Johnson, that it was a warm reception.

Special services were conducted each night of the week. Many homes were visited. The needs for the building were discussed. This is the home of Sister Wood. She and her late husband spent a number of years here and were re-called to this church to help save the work. Many and varied have been the problems to test this group which has had far too many years pastorless. The attendance during the week, for a small church was not to be criticised. Every phase of the activity of the church was discussed with the Pastor and the Church Leaders, with certain suggestions and recommendations. A successful Vacation Bible School had just recently closed. The Ambassadors from Ashland College were to arrive the day after my departure. This group is planning to entertain the District Conference in October. Reverend and Mrs. Cecil Johnson came to this pastorate two years ago. Ft. Scott is a prosperous little city of approximately 10,000, and needs the Brethren Church. The building is well located. Pray for this church.

At home for July 4th.

E.M.R.

"Give because you love to give—as the flower pours forth its perfume."—Spurgeon.

"In the highest class of God's school of suffering we learn, not resignation nor patience, but rejoicing in tribulation."—H. Vincent.

When we die we shall lose our sleep but we shall not lose our dreams.

The

Field Secretary

Travels

After a conference with President Drushal in Columbus, it was necessary to be at the office several days, with our Secretary for nearly two years preparing to leave and another learning the work. The transition has been made successfully.

Enroute to the Indiana Conference, we had a Sunday that was different. After Sunday School in the old home church (Tiosa, Indiana) we drove to Rochester for my High School Class reunion. In all these years, I had never before been privileged to attend this reunion. To be sure, names and faces had been forgotten, but it was a joy to renew old friendships and share in a very fine program.

The Indiana Conference was one of the next major events of the week. Beautiful Shipshewana was never so attractive. The Conference was well attended and the Spirit of God was present to bless and strengthen. The fellowship and program were both greatly enjoyed. After speaking in the Missionary session, Wednesday night, we drove

Take My Yoke Upon You And Learn Of Me

by D. C. White



The scope of this article was to cover the subject "Take My Yoke Upon You and Learn of Me," but I feel that I must cover a few more verses of this portion of scripture as recorded in Matt. 11:28-30. Jesus is here calling to discipleship for He said "Come unto Me." Then He qualified the invitation by saying who should come—"ALL." Here we are indebted to Jesus for the revelation we have of God's will and love for us.

The Lord, having declared His power and authority in verse 27, when He said "All things are delivered unto me of my Father," then invites "All who labour and are heavy laden to come unto Him." In a certain sense ALL men are heavy laden, and will not come unto Him until they feel the burden is too heavy.

Those without Christ burden themselves with fruitless cares and anxieties for wealth and high places. They will dissipate themselves in pursuit of worldly pleasures. Many labour to establish their own righteousness, thereby laboring in vain. The one convicted of sin is heavy laden with guilt. So Jesus is here in this invitation inviting ALL to come to Him for rest to their souls. Jesus, the Son of God, is the giver of this invitation. We, His ministers, urge ALL mankind to accept it.

We understand from these words of Jesus that it is the duty of ALL weary and heavy laden people to come unto Him. When we come we must renounce ALL things which stand in opposition to His will. When we do this, Jesus said, "You shall find rest for your soul." Rest from the burden of sin, rest from the power of sin, and rest for your soul in His love.

If we have been obedient in accepting the invitation to come unto Him, we need not fear His yoke, for His law is holy, His law is pure, and righteous, so that obedience to Him leads to happiness. You will notice that Jesus said, "Take my yoke." Being the yoke of Jesus, it has support from above, and thus proves light. So strong are the helps from above that his followers can say, "The yoke is easy." The yoke is light, the yoke is pleasant, for Jesus is our helper in the other side of the yoke. When we come unto Him we must be submissive to his authority, as our Lord and Master.

Our Lord knew man's condition by nature, for on another occasion He said, "In this world ye shall have tribulations, but be of good cheer." Yes, Jesus knew that mankind would have burdens, because of this knowledge He gives the invitation freely. Notice the comprehensiveness of the invitation. ALL follow the invitation with a prom-

ise of rest. Rest from sin, rest from doubt and fear, and peace of mind and pleasure in pursuing heavenly things.

We now come to the second part of the text. "LEARN OF ME." If Jesus is to be our yoke fellow He must also be our teacher. In the words, LEARN OF ME, Jesus is calling ALL to learn willingly, humbly, trustfully and in the faith that He is the Son of God. This, I am sure, is important council.

1. LEARN OF ME—by studying my word, by seeking my council, by following my example. "I am the way—walk ye in it." "I am the truth—believe it." "I am the life—live it." If we have any doubts we are to ask wisdom of God who giveth liberally. Our minds turn to one who was very desirous of learning from Jesus. One named Nicodemus, who went to Jesus by night. He asked the most important question of his and any other day. "What must I do to be saved?" He asked this question after making the statement "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest EXCEPT God be with him." This second verse of John the third chapter reveals the qualifications of Christ, and gives Him the authority to say, "LEARN OF ME."

Learn of me—consecration—Christ had a work to do. It was His father's work and He entered into it with His whole Being, "Wist ye not that I must be about my Father's business?" Jesus pleased not Himself, but His Father. We, as His followers, must learn from Him His devotion and consecration to His work.

2. LET US LEARN FROM HIM—His habit and devotion to prayer. "And He went a little further and prayed." Jesus always goes a little further than He asks us to go. He went further in being tempted—forty days in the wilderness, alone in the garden of Gethsemane, where He poured out His heart to His Father, "Not my will, but Thine be done." Thus He went a little further in Gethsemane. He went a little further in trials and persecution. See, with me, His face stained with blood from the crown of thorns; this mingled with the dust of the road and the spittle of man, so that Isaiah said, "There was no beauty in Him that man would desire. He is despised and rejected of men, a man of sorrows and acquainted with grief." Yes, Jesus went all the way to Calvary. WHY! Because God hath laid on Him the iniquity of us all.

(Continued on page 11)

Argentina

Miss Theda Krieger

The sound of the last choruses and hymns died out around the last camp-fire. The messages given by the Holy Spirit had been working in the hearts of the girls all that week. Now, as the C. E. F. summer camp was drawing to a close, they were faced with the issue: should they, or should they not, surrender to the claims of the Lord? When they were faced with the question, thirty girls stood up and grouped themselves by the fire around their leader. The question was again put: "Do you really want to surrender your life to Jesus and let Him have it?"

Very softly they sang the chorus, "I'll be what you want me to be, dear Lord." Then later, gathered in their dormitories around their leaders, before having prayers, they talked about their trials and difficulties. One little girl said, "I want some of it for myself." When they knelt to pray this same little girl prayed, "Lord, I did tell you that I did not want to give all my life, but I confess that I sinned and I ask you to forgive me. Now I give you all my life and will do what you want."

Next day, at the last morning meeting, the story of Gideon was given and emphasis was put on the fact that the pitchers had to be broken before the light could pour out. Now they were going home, many of them to very difficult places, and the Lord wanted to show the light through them. Several of the girls were in tears but I especially noticed two—from a broken home. The mother once professed the depths of sin. They knew how hard it would be for them to shine in the place where they were going. They have both surrendered their lives to the Lord and we know that He will keep them.

All the way home choruses and hymns rang through the busses but, when the chorus "I'll be what you want me to be, dear Lord," was begun, some refused to sing and others sang in very quiet voices, realizing what it means.

Some of you have prayed for Dina Farfan, the girl from Cordoba who felt led into child evangelism. She had been able to come to the Bible Institute for further training and just now is sitting by me putting the stamps on your envelopes.

She desires very much to take full time training. My other helper, Edith Sanchez, also a B. I. student, whom I have felt led to put in charge of the office (pray for her support) feels led to go to Spain to be a missionary. She may be guided to go to the children of Spain. Who will pray for her? She has one more year here and will then be free to go wherever the Lord sends her.

Dina brought me one of the nicest stories I have heard for a long time. At a Good News Club being held in Dean Funes, her native town, a little girl ran away from home to come to the class. Her aunt came several times and hauled her out. One Saturday her aunt stopped a few minutes behind the low wall that surrounds the patio where the class was being held and listened. The following Saturday, the teacher was talking to the children and she said, "Those who wish to accept the Lord may do so while we pray." A voice floated over the wall, "I accept Him, too." The woman who before had come in wrath now sobbed as she entered the patio and found the Saviour.—Child Evangelism.





The Challenge of the Ministry

By W. C. Berkshire

Any Christian who is a student of world affairs should well recognize the "Challenge of the Ministry" in a day like this. The urgency of a powerful Christian ministry should be felt even more at this present moment, inasmuch as the dimensional lines of the conflict in Korea cannot yet be determined. "Perilous times" may well be the order of the day.

1. Why Enter the Ministry?

There is only one legitimate reason for any man to enter the ministry, and that is, because God has called him. It is true that a man may like to work with people and therefore chose the ministry as a profession. It is true that sometimes young men look upon the ministry as an easy means of livelihood and make their choice on this basis, only to be disillusioned all too soon. To base one's choice of the ministry on general interest, personal desire, or any other appeal to the flesh, is to miss the point of so great a calling.

I fear that our Church is in error at this point too often. Because a good Christian man becomes zealous to work for the Lord, he is many times promoted to the ministry. This is a mistake, no matter how good the motive may be, if the Lord does not call this man to preach. The Church cannot have a strong ministry nor a strong laity as long as such synthetic methods prevail. It is a shame, indeed, "to spoil a good layman to make a poor preacher." It is wrong to wrest this matter from God's hands.

Why enter the ministry? Because you cannot stay out. That is the answer. Because God is speaking so plainly and so strongly that nothing else can satisfy the individual, nor please God.

The desires of godly parents to have their sons become preachers, frequently brings young men into the ministry. Good as these desires may be, it is not reason enough for them to enter if God has not called them.

2. The Appeal of the Churches.

This seems to be a day of competition among churches even within a distinct fellowship. The shortage of ministers makes it so. With a few of the larger parishes without shepherds, and some smaller ones seeking an adequate arrangement, opportunities are multitudinous. What greater appeal could fall upon the ears of those whom God is calling to do this work? Young man, God may be calling you. What a challenge! What will your answer be?

The demand of the larger churches to have adequately trained men to work with their youth, and to direct their Sunday Schools, and their educational programs, surely ought to appeal to those called of the Lord. In this complex society God seems to be enlarging the horizon of the ministry. He is showing us new approaches to preaching and teaching the same "old Gospel message." Specialization, truly, has a place in God's work. But is that

so new after all when Paul said in I Corinthians 12 "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues?" Not at all. It would appear that we are just beginning to comprehend what we have been reading for centuries.

3. The Need of Such Leadership.

I should like to preface the treatment of this point by interpreting the words "such leadership." "Such leadership" refers to the leadership of the ministry. To explain rightly "the need," we must distinguish the kind of ministry we are dealing with. There are two classes of ministerial leadership, it cannot be denied. One is liberal and spiritually impotent, the other is evangelical and potentially powerful to accomplish the will of God. It is of the latter that we are speaking.

There has never been a more urgent time than now, for strong evangelical leadership. This is true locally. A minister's time is no longer his own. He may well expect to be called upon at any time, and for spiritual help in every kind of a human problem that may arise. He cannot dismiss these matters by saying, "go home and think about it and pray over it." He must deal with the problem then and there, for things happen quickly these days and delay may mean tragedy for some soul.

Consecrated ministerial leadership is needed today to guide the Church. Deception is of a variety of colors, and it takes strong, courageous, leadership in the pulpit to analyze, separate, and classify truth, falsehood and fiction. Only by strong leadership—strong by virtue of full reliance upon the mighty Spirit of God—can this need be met.

If we may place foreign missionaries in the category of the ministry, I should like to point out a specific need for strong evangelical leadership on the foreign fields.

It is most apparent now that the conflict between liberal and evangelical Protestantism, existing in America for years, has spread to the foreign fields where missionary work is being carried on. The leadership in the evangelical circles has not been sufficiently strong to meet the rising tide of liberal predominance. As a result, liberal Protestantism lays claim to the exclusive right of representing Protestantism, and ruthlessly places in jeopardy those evangelical groups that will not yield to her leadership. This very thing is occurring in China at the present time. Leadership with a good balance in training, academically and spiritually, is so necessary now. It is so important for the cause of Evangelical Protestantism in understanding her place in a changing world. Good Christian training linked with the power of the Holy Spirit will make available the strong leadership that is needed.

4. How Can This Leadership Promote Missions?

First, I would say, by personal testimony and example. I can think of no better way for the ministerial leadership to promote missions than to be active missionaries in their own parishes. Of course, they must be sold on missions, and enthusiastically interested in the enterprise in order to do so.

Preaching on missionary themes and texts, and developing programs with a missionary accent, contribute to an increased interest in missions.

Keeping the public informed on the progress, needs and conditions attending the work on the different fields, creates and stimulates missionary interest.

By praying regularly for missionary work, and teaching the members of the church to pray daily for the same, this work will advance. "The fervent prayer of a righteous man availeth much."

Finally, having a missionary to support, and feeling this responsibility, personally, brings the work of missions close to the individual heart.

God, help us as Brethren people to catch a vision of the tremendous task to be done, and know that he is calling us to put forth our best effort to bring the Gospel to the whole world.

SHOULD THE CHURCH DEMAND MISSIONARY INTELLIGENCE ON THE PART OF ITS MINISTERS?

by John F. Locke



The answer to the question that heads this page is YES. Missionary intelligence should certainly be expected and demanded of the man who, as pastor of the local church, is at the head of a missionary enterprise. If a church isn't a missionary enterprise it is sorely deficient. For that is what God intends it to be. Some pastors today are specialists in worship. They can make a service of worship beautiful by their skill in the use of the elements of worship. Pastors who conduct worship in a slovenly manner should mend their ways. But beautiful worship programs cannot take the place of missionary education and missionary zeal. Rather, worship should aid and support missionary activity.

Some pastors are wonderful administrators and organizers. They have the splendid gift of being able to find a job for everybody and the right person for each job. I was with a pastor the other night in a large church and a man sitting by us at the banquet table asked him to help him name a committee to put on the brotherhood picnic. The pastor gave several names and reasons why those named would be able to handle this responsibility admirably. Pastor Blank knew his people and their capacities and interests. But it is quite possible that a church can be as busy as a beehive and almost as well organized and still have little or no missionary vision and interest. I suspected that such may have been true in this case. Putting on programs, fellowshiping in dinners and good times, having attractive Sunday services, rendering service to the community and the homes of the congregation,

are all fine but what about the world outreach of such a church? A church that is not evangelistic and missionary at home and abroad is less than a Christian church ought to be and can be.

Churches demand much of preachers today. They want men who can preach marvelous sermons, full of rich truth and the vivid illustration thereof and be all through in 25 minutes or a half hour. They want a man who is able to take a prominent part in community affairs and keep everything nicely oiled in the organizational machinery of the local church. But do you hear of many churches demanding that their minister be missionary minded, a competent leader to carry the church forward in the fulfillment of the Great Commission of our Lord? A popular phrase today is "Let the church be the church." Can the church be the church without being missionary? Can the church be the church with pastors who are un-informed and uninterested in missions in general, and those of his own denomination in particular?

The great first work of the church is missions. Why should a leader be tolerated who is ignorant and disinterested in the great first work of the group he is called to lead? The faculty of the Yale Divinity School of Yale University decided a quarter of a century ago that if any one was to get a Bachelor of Divinity degree from Yale he must study the missionary enterprise. He could major in it if he wanted to, but he HAD to take some work in this field. Thus Missions were placed on the same level as Homiletics, Religious Education, Church History and

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E. M. Riddle

WHY—We must advance. Fields are ripe unto the harvest. The Brethren Church must assume its share of the responsibility. To do so means advance. Thousands are coming to our country every month. New housing projects in every thriving city make large fields to be evangelized.

The United States, during these recent war and post-war years, has experienced the greatest mass migration of its history. More than 11 million young people have been uprooted from their homes, schools, communities and jobs, and many of them have been sent to every corner of the world. Another 10 million or more have been uprooted to fill places in modern industry. They come from village, town, country and city. Another 110 thousand Japanese were evacuated from the Pacific coast and settled in camps in other sections. A thousand negro families a week left the South to go to north, south, east and west. Our people have passed through an experience which is mixing the population as never before, and has broken up established patterns of life in every community in the nation. The problem is so great that we ought to pray, that out of the process, new and better relationships may emerge.

It is in such changing patterns the Missionary work of the church must be done. Brethren must assume a share. Other church groups have tried to do something about it and we have in a small way. Like they, we must have increased missionary giving, missionary conferences, and some specific surveys.

OUR Problem--

WILL 20,000 BRETHREN INCREASE THEIR MISSIONARY GIVING?

In no way spectacular, but nonetheless important, has been the keeping up of the regular services in and through our churches upon which we must depend. The Educational program, Missionary emphases, Evangelism, and Stewardship have been carried and must continue.

Local churches, too, have faced the problem of uprooted peoples. New and strange faces appear in nearly every church from time to time. A pastoral visitation program is hard to keep with them, due to many shiftings for work or house. Personal problems, family relationships, children, personal life and conduct all enter into such a picture. I hasten to add here—the problem is far from solved.

HOW—By Church development and Evangelism.

The ministry of home missions and home missionaries to the uprooted peoples is not a new service. Nor is this a problem that home missions never had to face. But it has become an aggravated problem in recent years. The Disciples of Christ become a good example to reflect upon. They have, in quite a successful way, classified the needy people into particular areas of need and then give pungent examples of the type of ministry being rendered in each area.

Our church, like all others, must visualize the ever increasing need for the Gospel and be willing to share in order that new churches can be opened, and new life made manifest.

A fine example of what I mean—Saito goes back to Japan this summer. He was a Shintoist when he came to the U. S. with a scholarship to study history last fall. But the witness of Christian students in a New Jersey college has led Saito to accept Jesus Christ. During the rest of his life he will witness to Christ as he teaches Japanese students. Most foreign students are here a longer

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The Power Of Sacrifice Is The Highest Demand Of The Christian Life

by J. G. Dodds

The subject suggests the opportunities that challenge the Church. It is not sacrifice that is the highest demand of the Christian Life, but rather the POWER produced by the Sacrifice.

What is your Christianity: Is it sound or action? Is it word or power? Is it faith or works? Is it helpful to the Church? When you look around you upon the mass of human wretchedness and sin, when you recognize the obstacles which man's selfishness has raised to oppose its decrease, who is the better because you are a Christian? Brethren, we may apply the lesson as close home as we will; we may ask what are you personally doing to show your faith by your works? What are you doing to comfort the sorrowful, to educate the ignorant, to correct and to convert the impenitent? What are you doing to lengthen the Church's arm, to hold up before your fellowmen that Cross of Calvary which is the only true emancipation from the despotism of sin? The test of active sacrifice and self-denial is living proof of a living faith. It is living faith that produces POWER.

If we belong to Jesus Christ we must pray for something more than our daily needs; we must do something more than beseech the throne of God for sunshine when a little rain falls. We must plead with Him from the bottom of our souls to give us the moral courage to resist evil. Such a life will be a life of effort, of self-restraint, and often of self-denial—a life that will bring trouble at the time, but joy, peace, POWER afterwards.

There has never been a period since the time of Jesus that pure religion has faced as determined and severe opposition as confronts it today. This is said with the hope of helping us face the facts as they are and then girding ourselves for the battle of overcoming this opposition to the church and making Christianity a reality and the one great need of modern life. To accomplish this the power produced by sacrifice and self-denial is the highest demand of the Christian life.

The church has never faced a greater challenge than it does at the present time and this, in itself, offers to us the most glorious opportunity of proving that Jesus is all and more than is claimed for Him.

In order to do this we must get rid of all excess baggage. We must quit trying to defend or explain Jesus. He needs neither. We must quit trying to be so intellectual

and scientific. Our religion cannot be reduced to a scientific argument. In science there is no place for faith. In our Christian life, faith is the very foundation. Our religion, to win this world for Christ, must be simply reproducing the life of Jesus. Christianity is not the religion of Jesus. Jesus is the Christian religion. And His POWER unto Salvation is His Sacrifice on the Cross of Calvary.

Man needs God and Christ was sent into the world in order to meet that need. The world, without supernatural aid, is incapable of saving itself. The wisdom of Greece, wonderful as it was, could not save its own people from deterioration and moral corruption; nor could it save the world at large by the message that it brought. Nor could the Roman Empire, marvelous as its organizing ability was, save the world, for it, too, became corrupt and the prey of foreign invaders. It took the religion of Jesus Christ, originating in a small Jewish sect, to bring a new and inspiring hope for humanity which proved itself to be the supreme factor in the history of the world from that day to this. The power of His sacrifice, the shedding of His blood, the power of sacrifices made by that little band of His disciples in the early church, produced an organization that has circled the world. The same power of sacrifice on the part of His disciples today is the highest demand upon Christian life today.

The church is the power house of the Christian religion. Paul said: "The church is the fulness of Him that filleth all in all." What are we doing for this power house of Christianity? A filled church doubles the power of the preacher. Empty pews take the heart out of him. Are we adding power Sunday morning and Sunday evening by our presence, or are we holding back the work of our church by our carelessness and absence?

The man who spends no time at home is disloyal to his family. The man who stays away from church is disloyal to his church for if all were like he there would be no church at all. There would be no missionaries nor missions. God cannot lie and say, "Well done," if we have not done well. We are not dealing fairly with our brother and sisters in the church if we stay away from the services and let them do our work as well as their own. Our absence weakens, belittles and casts a reflection on the work of the minister. "I beseech you, therefore, brethren,

ren, that you present your bodies a living sacrifice, holy, acceptable unto God; which is a reasonable service." Herein is POWER.

It may entail sacrifice and self-denial to get up in time to attend church on Sunday morning or to be loyal to the Sunday evening church services. But, remember that there is power in sacrifice. The character and influence of a church are determined by the number and character of the persons who attend the services. Small audiences mean a minimum of influence. Crowd a church with people and the sowing and reaping will be wonderful at almost every service. Neglect of the church by all the members would soon destroy the church, and the result would be terrible. Every time we are absent unnecessarily, we vote against the church and our own church in particular. No church member can grow in grace and usefulness who does not attend the services regularly. No one else can fill our place; it is always empty when we are not there.

The church offers salvation to the lost. The opportunity that challenges the church is the preaching of the Gospel of salvation for the lost. A lost world needs salvation; the church was established to save it. Let a man live as he may, but when death comes, he prefers to pass out of this world through the gate offered by the church. It entails sacrifice on your part to see that the church gives that message to the lost, remember that in sacrifice always has been and always will be POWER.

The church is the only institution that has upon its door:

"Whosoever heareth, shout, shout the sound
Send the blessed tidings all the world around,
Spread the joyful news wherever man is found,
Whosoever will may come.

"Whosoever will, whosoever will,
Send the proclamation over vale and hill,
'Tis the loving father calls the wanderer home,
Whosoever will may come."

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period (and if reached for Christ) will be better prepared to do missionary work. Many return every year to their people. A former Hindu occupies a position in India. He was saved for Christ in Philadelphia. Today there are 25,000 students from foreign countries studying in our American colleges and universities. These are mostly graduate students. About a fifth of them come from Latin America, the rest from countries where missionaries are sent. A number come from countries that are closed to Christian missions. Their conversion opens a door to the Gospel that is otherwise closed. Through Christian Camp activity many of these young people are converted every year. In fact—we have a Foreign Mission Field at home. On 300 campuses in our country can be found the Inter-Varsity Christian Fellowship, in the work of Evangelism. Prayer, Bible study and witnessing are the chief elements in their work. Doors now closed in some countries may open in time, due to government leaders being once students in America.

WHERE—A special committee, under the authority of our Missionary Board, has been named to study and recommend places to be considered by the church. If we want to grow—we must go with "uprooted Americans," even to the uttermost parts.

WHEN—Now and not ten years hence. If the GREAT COMMISSION constitutes the mission of the church, then every church ought to strive to be a missionary church. The pastor, the people and the program must join, cooperate and serve to make a missionary church.

Again—the pastor is the key personality. He will be informed if he has a vision of the need of missions. He will have books, magazines, and maps. He will not be con-

tent with one or two missionary messages a year by himself or another. A missionary weekend conference can even be planned. Unless the pastor unlocks the hearts of the people, there may be but little done by the congregation.

Someone has said, "The best way to cultivate missionary-minded Christians is to constantly expose them to the Word of God." If the pastor is conscious of the lack of missionary vision in his church, let him feed his people from the Book that begets missionary interest. A cultivated appetite for "The Pure Food" will be revealed in missionary gifts.

Concerning the offering, Brethren!

The future strength and progress of our missionary program depends upon it. We have loyal, faithful givers but we need many more. Should the larger portion of our membership take seriously the Stewardship of Missions, the problem would be solved. Proportionate giving, as taught in the New Testament, with the tithe as a minimum would assure the problem. Tithing Christians are the happiest people in the world. They have had the joy of working and giving. Every Christian is appointed to a life of Stewardship. Some day you and I will hear the word: "Render the account of thy Stewardship." Are we ready? Have we been faithful stewards, and can we meet the challenge today with a clear conscience and a glad heart that we have an opportunity for sacrifice with the people who are willing to lay their lives upon the altar for service, that their stewardship may also be well-pleasing unto Him?

Brethren—please consider.

E. M. Riddle, General Secretary.

Evangelistic Work By Laymen

by F. E. Clapper

(A Layman)

In other words we might restate the subject as "Laymen at work sending forth the good news." We can with profit look into the Word of God for our credentials in the field of evangelism. Here are some pertinent scriptures. "Now ye are the body of Christ, and members in particular." I Cor. 12:27. "But now hath God set the members every one of them in the body, as it hath pleased him." I Cor. 12:18 "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then the gifts of healings, helps, governments, diversity of tongues." I Cor. 12:28. "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4:11. "But to every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. "I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith ye are called." Eph. 4:1.

First let us consider that THERE IS A GREAT NEED for Evangelism. The nations of the world are engaged in a grim struggle for their very existence. The struggle is Christianity against Communism—The Lord God against the Devil. And it is believed that the time is running out. Governor Earle, former governor of Pennsylvania, after a return from a European tour is quoted as saying "There is less than an even chance that ten percent of us will be alive in five years."

Professor Montgomery, University of Texas, in his lectures says, "If our children are to survive us, we've got to make this a CHRISTIAN world." General Douglas MacArthur, at the signing of the Japanese surrender, warned, "Humanity has had its last chance." And Dwight Eisenhower has said, "Unless there is a moral regeneration throughout the world, there is no hope for mankind. We'll all disappear in the dust of an atomic explosion. Through the church, the forces of goodwill, tolerance, and sympathy may be used to save the world."

THERE IS A GREAT NEED FOR A CLOSER FELLOWSHIP OF MAN WITH GOD. Well might we consider the prophet Isaiah when he said "Woe is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." And this challenge from the Apostle Paul, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

THERE IS A GREAT NEED FOR BETTER PREPARATION OF LAYMEN. If we are to be effective in telling forth the good news—we ought to be better informed in the teachings of the Word of God—its plan of salvation, its great doctrines of Sin, Forgiveness, Confession, the Atonement, Regeneration, and so on. We must know before we can tell. Which means that there is a need for constant and consistent study of the Word with all the wonderful helps that are available.

THERE IS A GREAT NEED FOR THE HELP OF LAYMEN IN EVANGELISM. In almost every community there are churches that have no resident pastors. In many church schools there is a great need for teachers that are consecrated and who know the Word. Here are ripe opportunities for the layman in the field of evangelism. when such doors of opportunity open to us, in God's name we must enter and be His witness. Effective programs in evangelism are being carried out through the distribution of tracts, scripture portions, Testaments and Bibles. These are wonderful opportunities for laymen. In Isaiah 55:11 we have the assurance, "So shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

THERE IS A GREAT NEED FOR PERSONAL EVANGELISM. One of our writers has said, "so many of our people lament that they cannot preach like Paul, that they cannot sing like David, that they cannot win souls like Peter. To all such there is this message: "you can win souls like Andrew. Andrew was the common disciple, the ordinary disciple. He wasn't gifted with any great gifts; he played no leading role; he is not outstanding in the annals of his beloved Jerusalem church. He filled no important post in apostolic circles, yet the work he did compares favorably with that achieved by any of the outstanding followers of the Lord Jesus, because he achieved through his own converts; working through them, he brought many souls to the Lord Jesus Christ. The glorious news that he gave to his own brother Simon, "We have found the Messias, actually made him play a major role in the Gospel work. Andrew could not win 3,000 souls on the day of Pentecost, but he could win Peter, and Peter could win 3,000 souls. Andrew shone through his winnings. In the life of Andrew are mentioned three significant things. The first soul he won was his own brother, Simon, when he said to him "We have found the Messiah," and he brought his brother to Jesus. In John 6:8 we note that

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TAKE MY YOKE UPON YOU AND LEARN OF ME

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3. LEARN OF ME—Unwavering faith. He finished the work God gave Him to do, so that on the cross He could say, "IT IS FINISHED." God's plan of salvation is now completed. In His darkest hour Jesus knew that His kingdom was to be everlasting. Therefore, He said to His disciples. Learn of me, then go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, or taught you, or things you have learned of me. If you do these things, "Lo, I am with you alway."

We shall never really know Christ as He wants us to know Him until we begin to tell what we have really learned. We must be overflowing Christian, overflowing into the lives of others. As we tell others, the light shines more brightly in us. As we tell others of the Christ, we walk more fully in the way of peace. If you know but a little of the Lord, tell it, and that little will grow. Do you have a care-worn friend? Teach him what you have learned from your Lord. "He that doeth the least of these commandments, and shall teach men so, the same shall be called great." These are a few of the secrets we learn in the school of Christ. Let us then, as His children, have faith.

Let us learn of Him, study His word, follow His example, be filled with His Spirit, and go on to conquer in His Name. Let us rely upon Him as our Master, bear His yoke as our King. Then, and not until then, shall we find His yoke easy, His burden light, and find perfect peace and rest for our souls.

CHRISTIAN STEWARDSHIP

— is —

the practice of systematic and proportionate giving of time, abilities and material possessions, based on the conviction that these are a trust from God, to be used in His service for the benefit of mankind.

"Peace has its victories, but it takes brave men to win them."—Emerson.

The real tragedy of life is not in being limited to one talent, but in failing to use the one talent.—E. W. Work.

The American Mission to Lepers has arranged for the establishment of regional leprosy training centers at Chiangmai, Siam, and in connection with medical schools of Cheelob University, Tsinan, West China Union University, Chengtu, and Vellore Christian Medical College, India. These are among the first units of a world-wide post-war leprosy prevention program.—Christian World Facts.

SHOULD THE CHURCH DEMAND MISSIONARY INTELLIGENCE ON THE PART OF ITS MINISTERS?

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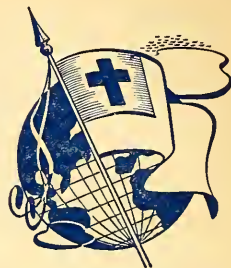
the other branches of theological education. I remember from my sojourn there, that Dr. Latourette's courses, "The Expansion of Christianity" and "Survey of Missions" were as enriching, valuable, and enjoyable as any in the school. One requirement of the Survey course was to find out about your own denomination's missionary program and report it. Many a pastor in active service doesn't bother to do that. The church is imperiled by the myopic view which keeps us so busy on the local scene that we never glance toward the far horizons. While we are so busy at home we have no excuse to be ignorant of what is needed abroad. Our local activities are pointless if they are not aimed toward the evangelization of the world.

Therefore, demand that your minister acquire this necessary intelligence. He can have it, if he hasn't completely fossilized, by reading missionary literature. Then a missionary friendship with some missionary on the field somewhere is always a source of understanding and growth. The reading of some missionary biographies will help mightily and tend to brighten up his sermons with apt illustrations too. Missionary conferences, where you can meet and hear missionaries home from various fields are fine for acquiring this necessary slant. Churches should see to it that their pastor attends at least one such gathering somewhere every year.

This question did not originate with me. Besides traveling, listening, visiting, preaching, writing, and administration, the secretary of the Missionary Board finds time to phrase such neatly turned out questions as the above. It is sort of a booby-trap question. One has to be very careful how he takes hold of it or it may go off in his face to his own disfigurement. It will do any preacher good to sit down with himself and think over what sort of a leader he has been in missionary concerns. How many persons have decided for the mission field or upped their missionary giving because of his example and the intelligence on these which he imparts? How much time and energy have we devoted to the main business of the church? A good friend of mine in Divinity school, and now one of the most eminent pastors of his denomination wrote in Pulpit Digest some months ago about a lighthouse keeper. The man in charge of this lighthouse received his month's supply of oil and a few days thereafter a man rowed over and begged a gallon for his son to study by, an admirable request. Before the month was over several others had been given a little to relieve their very pressing needs. Then one night a vile storm arose and a ship went down with all hands because the light had gone out for lack of oil. We, keepers of the light, fritter away our time and resources on good things, no doubt, but our main job is to keep the light. Churches usually reflect their pastor's attitudes on missions. The pastor who preaches missions, illustrates his sermons from time to time with missionary references, and who keeps himself alive to the missionary situation around the world, will not only be interesting and have a vital message worth hearing . . . he will help people to the highest spiritual satisfaction. For helping people pass the bread to the starving world and helping them to let the light shine through them is to help people to really live.

NEWS

From the Christian World



Russia. We continually hear of the vast number of Russians who manage to get outside their own country; and this puts them in a position where they can be reached by missionary effort. Miss Naida Piotrowska, who is studying at the London Bible College in preparation for service with the Bible Society, tells of her conversion while working in a German labour camp, to which, with thousands of other young Russians, she was taken during the war, and of the revival which at that time broke out in the part of Russia occupied by the Germans, multitudes flocking to hear the Gospel. Numbers of Russians are now in Britain, for the supply of whose spiritual needs, Miss Piotrowska makes a moving plea.

The Rev. Michael Billester, a White Russian, formerly the pastor of a Russian church, and now president of the Russian Evangelisation Association, has a similar story to tell. He had witnessed the hunger for spiritual things at a service he conducted which continued for some sixteen hours, and even then people had to be driven away.

Mr. Charles Phillips, the treasurer, tells of the work in Poland, making special mention of the orphanage at Konstancin. The society is seeking to take the Gospel to Russians scattered the world over.

Hungary. Dr. Imre Kadar, president of the Hebrew Christian Alliance of Hungary, writes that genuine evangelical activity and Jewish mission work is carried on with a freedom never before seen in Hungary. During the past year, each of three evangelists of the Mission spoke at about 400 evangelical meetings in churches, in the open air, at youth camps, in Bible classes, in congregations and in private homes. A seven-day missionary evangelisation campaign was held by one of the Reformed Churches in a district densely inhabited by Jews. The room proved too small on the first night and had to be transferred to a larger hall which was soon packed.

In Yugoslavia, a Jewish woman carries on a faithful Gospel witness among Jews. Many Jews are leaving for the new Jewish nation, and she is taking the opportunity to point out to them the prophecies in the Scriptures concerning their land and the Messiah—The Prophetic News.

Alcoholism Injures the Whole Man. Alcoholism affects the afflicted individual adversely in all social aspects—marriage, job, religion, citizenship, property care and ownership, neighborhood and friendship associations, and so on; it affects the entire emotional life, it usually deteriorates physical well-being. Adverse circumstances, illnesses or accidents may affect an individual in his amusements, in his daily routine, in his family life, or in several ways at once; rarely do they affect all of his life

activities, relationships and benefits, and affect all of them adversely. Alcoholism does. As a problem, alcoholism has increased significance because when it strikes the individual in his entire existence.

Alcohol does not afflict the individual for a week or a month or a year as do most accidents and diseases; unless successful remedy intervenes, it will afflict the individual for life.—Gospel Messenger.

A new film company, Light of the World Films, has been organized in Hollywood to produce pictures with a Christian background. In the articles of incorporation is a provision for tithing; one tenth of all proceeds, before tax deductions are made, are to be channeled into some Christian philanthropy. Mrs. Alexander Hewitt Kerr, the president, has been a personal tither for many years.

About 350,000 laymen have been enlisted in the visitation evangelism program, according to a report on the United Evangelistic Advance, now in its seventh month. The greatest revival today, says the report, is "in the area of lay evangelism." Nearly eighty communities will have conducted weeks of visitation evangelism on an interdenominational basis by the end of 1950. All of these communities will have utilized the services of laymen.

A chapel on wheels, believed to be the first in Southern Baptist missionary history, is being operated by Reverend and Mrs. Sam T. Mayo. The former pastor and his wife have started on a seven-state mission to thousands of homeless migrant workers. Not only do they hold regular church services, but they also conduct kindergarten, nursery and Bible schools for children and classes for illiterate adults.

Widespread drinking in Chile is becoming increasingly disturbing to public opinion in that country. Newspapers formerly indifferent to its social consequences are now expressing grave concern. Though alcoholism has been a social problem for at least fifty years in Chile, the new interest comes from the rising number of deaths as a result of automobile accidents caused by drunken drivers.

Nearly nine million copies of the Bible were distributed in 1949 by the American Bible Society. Of this number about five million in eighty-five languages were distributed in this country. Five new editions were introduced last year.

A paper published by a group of inmates of the Connecticut state prison has taken up the cudgels against radio crime programs. In an article in a recent issue of the Monthly Record crime programs are called the most crime-producing factor with which the American listening public has to contend.

The Christian Business Man And Missions

by Everett Miller

The age in which we are living is conceded by most all people as the busiest age of all time. By this statement we mean time is at a premium, and we are forced to crowd our work, and perhaps eliminate some of the most important steps.

The ordinary business man of today naturally must be concerned about his own business if he wishes to be successful. His ability to market his product at a fair profit, to hire men and women, to deal with the many tax problems, insure his interest against loss, and dozens of other problems are only a few of the ordinary events of a business life.

Now we ask ourselves the question, "How can we interest ourselves in missions within a crowded world?" There is only one way that I can possibly see that a modern business man can be interested in missions and that is to have a close walk continually with his Lord and Saviour Jesus Christ. A Christian business man will find time in a busy world to care for the spiritual side of his life. A business life is tiresome and can be refreshed only by the reading of the precious promises found within His Word. Many times our ideas and thoughts have been changed through prayer and Bible reading. Things which we once thought were most significant to a successful career fade into the night when Christ enters into our lives. Many a Christian business man picks up his Bible at the close, or the beginning of a day and finds comfort and rest in the precious promises. Jesus once said "Come unto me all ye that labour and are heavy laden, and I will give you rest." He is aware of the fact that people become weary in their toils and need rest, and here is the verse that tells us where we may find that rest, Matt. 11:28. Along with the cure for our weariness our Master also calls our attention to the fact found in Matt. 28:19-20. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo,

I am with you alway, even unto the end of the world."

It is impossible for a Christian business man to be so involved in the business affairs of life and not be concerned about these things. The more we read and pray about the spiritual things, the more our interests are deepened in the work of missions. I have personally talked with non-Christian men who are far advanced in the field of business and can carry you to realms almost unheard of, but when Christ is mentioned, their brilliant business minds become almost blank, showing that Jesus has not had a chance to walk and talk with them, thus deepening and creating an interest in His work. Only with a continual daily walk with Christ can we have our interest deepened. We must have a concern for lost souls, yes, souls in the darkest continents of the earth, where with our money, our time, and our prayers we can make it possible for our missionaries to exist. Even in the middle of the week, our souls can be refreshed when perhaps our minds and bodies are tired and worn. The policy at the writer's place of business where sixty to seventy men are employed, is to cease operations for fifteen minutes each Wednesday at 1 P. M. for a devotional period. During this period our souls are filled and our interest deepened in all Christian work. We definitely need the mid-week devotional period and great good is accomplished from it. Our earnest plea to all institutions who hire men and women is to try this plan. It will pay great dividends.

Summarizing the daily routine of a business life we often find our souls burdened, due to the responsibilities and problems at hand, but upon a second thought and the love that a Christian has burning deep in his heart for humanity, a new hope bursts forth which far overshadows and softens the hard hearts of mankind. His interest in humanity and a yearning for souls exists, and soon a mission minded business man is going forth with the same zeal and vigor as in the hard headed business problems of the day.

—New Paris, Indiana.

EVANGELISTIC WORK BY LAYMEN

(Continued from page 10)

he brought a little boy who had five loaves and two fishes, and Jesus used that to feed the multitude. In John 12:22 it is noted that he also brought some Greeks to Jesus. And so we see that Andrew won a member of his own household first, secondly those of his own nation and third he won foreigners to the Lord Jesus. That's the way the good news is spread—in our own homes, in our own land and throughout the world.

AND SO, BRETHREN LAYMEN, "Lift up your eyes, and look on the fields; for they are white already to harvest; and he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." John 4:35-36.





CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for July 30, 1950

"I WILL BE THAT MAN"—DWIGHT L. MOODY

Scripture: Romans 8:35-39; 1 Tim. 1:12-17

For The Leader

DWIGHT L. MOODY is credited with the statement, "The World has yet to see what God can do with a man that is wholly yielded to Him." He certainly did his part in trying to be that man. For he was a lay preacher who certainly did devote his life to the cause of Christ. The inspiration of his life is a challenge to each of us. But how can we better serve Christ? What does it mean to be fully yielded to Him? Is it possible to be fully yielded to Christ? Is it possible for a greater than Paul to go forth in the world today with the gospel? These, and other questions come to our minds as we ponder this subject. We are safe in saying that the work of Christ is being sabotaged by the unwillingness of His professed followers to devote sufficient time, talent and money to His work. What to do about it is a forth subject worthy of our time and interest.

DISCUSSION

1. **A DEEPER TRUST IS NEEDED.** To more fully serve Christ, we must remember to trust Him more. Yes, we would go as missionaries, but then we hear that they have tough times. They don't get much money, and they often go hungry. Many times the climate doesn't agree with them, and they get so sick their lives are in danger. So, even though Christ would call us, we'd better not go because of the dangers. Suppose that would have been the attitude of every foreign missionary from this date back to St. Paul! It is a sure bet that we would be without the gospel today. That means that we would be without eternal hope in Christ. If the Lord lays it upon us to go into a certain Christian work, then we must trust Him to supply all our needs. If we "hold back" we are not fully yielded to Him.

2. **A GREATER THAN PAUL IS NEEDED.** The Apostle Paul went forth in many years of missionary endeavor. Three main journeys through Asia Minor and Europe. Then an extra journey to Rome with the gospel. Why was he so successful? Because he yielded himself to his Christ, and sought only to glorify His Holy Name. Today, we need those who will go forth under the same banner of the Cross. Did you know that there are more people on the earth right now than the population of the entire continent of North America, who do not even know that such a book as the Bible even exists? Spiritual destitution in this world is a crime against the 2000 years of Church missionary efforts. With the population of the world increasing by teeming millions, there are more unregenerated people on the earth today than any time in the history of the earth. Christian missions have not kept pace with the increase of population and the rise of evil. Truly a greater than Paul is needed.

3. **WHERE IS HE GOING TO COME FROM?** This one will not be an angel from heaven, for humans are the carriers of the gospel. If a greater than Paul arises, he will come from the rank and file of everyday Christians. He will be a man (or a woman) who has caught "the message of lost humanity. He will be one who has poured out his heart to God in prayer and tears for the lost. He will cry as did Paul, "Lord, what wilt thou have me to do?" Then he will forget all his own cares, his own ambitions and his own desires. Friends, home, possessions, will mean nothing to him. He will, as did the disciples of old, leave all, and follow Him. Where will he come from? Not from special home, or some special church or C. E. Society. He will come from a home, a church, a society, like yours. Maybe he will come from your home, your church, or your society. Maybe you're that person!

4. **GETTING THAT WAY.** We insist that such a person will arise only after that one has made a heart-study of the life of St. Paul. As Paul declares his life to be "a pattern of long suffering for all them that hereafter should believe," so we will profit by his life. A great portion of the New Testament is taken up with a study of his life. First in a portrayal of his conversion, sufferings and service. And Second, in an accounting of his faith and doctrines. All of which is to inspire us lesser servants of Christ to greater zeal and activity for Christ. We cannot study his life and its near perfect devotion to Christ, without becoming more closely aligned with Christ. The church needs more ministers and missionaries. It needs only those who are recipients of the call of Christ to preach and to witness. Let us be sure that in our daily devotions we allow time for Christ to speak to us. We may miss our calling, if we do not allow time to listen to Him, and that would be tragic. Many Christians at Christ's judgment seat will be shorthanded on the rewards because they failed to listen to, or heed, the call of Christ to do a certain work for Him.

5. **THE GREATEST IN THE KINGDOM OF HEAVEN.** Remember what Jesus said about this? "He who would be greatest among you, let him be servant of all." We know people who are striving to be the greatest among us. By every possible means, they are reaching for the zenith of power and position and popularity. But, as too often happens, heights gained that way are hard to keep and often topple rapidly. Far greater are those who desire not to attain unto the top, but are willing to serve wherever they are called, and do it willingly and unselfishly. Jesus says they shall be the greatest in the kingdom of Heaven. And young people, that is where greatness will count for the most! The day of rewards will be the greatest day of surprises in all eternity. For those who worked for the greatest position and praise of men will find their mountain of blessings melted down like butter in a hot sun. But we who humbly seek to honor Christ in whatever position we are called to work, will find that we have built according to God's plan, and will find a reward that will be forever more. Let the others rise to the top of popularity in the church, let them get the best positions. Do your job, whatever it is, seeking to be the person God can use the most, and leave the rest to God. Glorify Christ in all you do, be open to the call of His Spirit, and follow where'er He leads. You will be happy, heaven will rejoice, and men and women will be in heaven because you told them the gospel story.

Prayer Meeting Studies

By C. Y. Gilmer



THE ANOINTING AT BETHANY

Mark 14:3-9

"It is not the deed we do,
Though the deed be ever so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair."

SIX DAYS before the crucifixion and six days before the Passover Jesus took meat in the house of Simon the Leper at Bethany (John 12:1). "There they made Him a supper." This bold expression of love and loyalty to One so hated required the omission of their names in the earlier gospels (Matt. 26:7; Mark 14:3; John 11:55-57). There Lazarus sat by his Lord (John 12:2b), braving the displeasure of those who were plotting the Lord's death (John 12:9-11). Martha was busy, serving as usual (John 12:2a; Luke 10:40). Mary was pouring out her soul in spiritual adoration as usual (John 12:3; Luke 10:39, 42). Judas was protesting indignantly against such a waste of good money (John 12:4, 5). Yet with burning avarice he slipped away to bargain his Lord away for half the price of Mary's ointment (Matt. 26:14-16)! Nothing so vexes a tight-wad as to see generosity in others (John 12:5, 6). In every experience of life there are two possibilities, benefit or harm (Rom. 12:21).

Seldom was He who continually bestowed gifts upon others ever so honored as on this occasion (Acts 10:38). Mary showed gratitude for her risen brother (Psa. 116:12, 14). Jesus commended Mary for her act of love and timely gratitude (Mark 14:8). He took issue with her critics (6). He perpetuated her memory (9). It was a worshipful act (Phil. 4:18b).

Devotion to Christ is the real motive for all benevolence (Col. 3:17). Mary and her kind have done more for the poor than all the utilitarian Judases. Eighty-five per cent of all charitable gifts come from church members.

The breaking of the alabaster box and the emptying of its contents beautifully illustrated the loving sacrifice of our Lord Whose body was broken and blood shed for us (Phil. 2:8). Like Mary, His motive was love (Eph. 5:2). Since we cannot, like Mary, minister to His own dear person He has bidden us to minister unto the sinful, sorrowing, suffering ones with whom He has identified Himself (Matt. 25:40).

Love is expressed in deeds: A mother's love (2 Samuel 21:8-10); devotion to a king (2 Samuel 23:13-18); love for a stranger (Luke 10:30-35); for Jesus at His death (Matt. 27:57-60); the temple offering (Luke 21:1-4); God's love for us (John 3:16); as a motive for obedience (John 14:15).

Sunday School Lesson Comments

By The Editor

Lesson for July 30, 1950

DAVID, THE KING WHO HONORED GOD

Lesson: II Samuel 7:1-6, 17-22

WE CANNOT THINK OF DAVID without thinking of God Himself and His Son Jesus Christ. For David was God's first really chosen king of Israel, if we discount the seeming "forced" choice which He made of Saul before him. And we always think of him in connection with the scene of the Triumphal Entry, when the people sang as they escorted Jesus into the Holy City and cast flowers before him, "Hosanna to the son of David, Hosanna in the highest."

If we were to choose a leading figure in the Old Testament who would stand head and shoulders above all others, with the possible exception of Moses, it would be David. While Moses brought forth a great desire of God for a people to worship Him after a given plan, yet it was David who, in after years, concretized the worship of Israel by planning to establish a permanent place of worship, where God would no longer be compelled to "dwell in tents," but could be established in a Temple whose magnificence was to dazzle the people and draw the people to Him more closely.

We do believe that there was no thought, politically, in David's mind to draw men to himself. He thought only of the fact that he dwelt in a better house than God had been given. It is well expressed in his words to Nathan, as noted in the lesson text, "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains."

Just how much the idea that God deserves as good or even a better place in which to dwell in this earth as we do, often times is not in the minds of His people. Too many times the house in which we live receives a "face lifting" while the "House of the Lord" is left without paint, with weed grown lawns and broken windows. There seems, though, that now there is a consciousness that has developed among our own people that there should be as much care taken of God's House as we take of our own. There is scarcely a church in our denomination that has not had a program of redecoration or enlarged building. Why should not the House of Worship be an attractive place and worthy of God's presence?

But David learned a lesson and he learned it the hard way. His sin in the coveting of another man's wife, a direct breaking of God's command, was to cause him to fail to realize his most cherished ambition of building the Temple. That task therefore fell to his son Solomon.

Too many times sin stands in the way of our own doing all we might for the advancement of God's work. "Be sure your sin will find you out." How foolish to think we can out-think God, who knows our every thought and deed even before it happens.

Great as was David, he might have been even greater had he not stooped to this sin in direct disobedience to God's demands. But the redeeming feature of his life was that he was able to say, "I have sinned and done this evil in thy sight." God always forgives the sinner when sin is confessed, but He is not able to erase the results of the sinful act. The scars must remain.

WHAT WE EXPECT IN --- A MISSIONARY CHURCH

The Pastor

The People

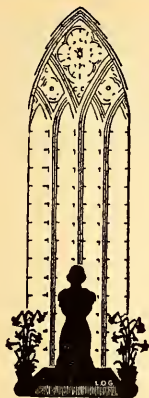
The Program

- a. Missionary Committee
- b. Prayer Service for Missions
 - 1. An all church Missionary Fellowship, Children, Young People, Adults
 - 2. Maps
 - 3. Letters used
 - 4. Biographies reviewed
 - 5. Missionary speakers.
 - 6. Intercession for Missionaries and their requests.
- c. An Annual Missionary Conference
- d. Active Missionary Societies
 - W. M. S., Laymen
- e. A Missionary Library
- f. A Sacrificial Missionary Budget.

"Go ye into all the world and preach the gospel to every creature."

ADDITIONAL WHEELER HOME GIFTS

H. B. Puterbaugh	\$ 5.00
Mr. & Mrs. Irvin Cooperrider ..	10.00
Milledgeville Daily Vacation	
Bible School	49.26
Huntington	14.22



THE

Brethren



E v a n g e l i s t

IF IT IS DONE IN LOVE

It makes no difference who sang the song,

If only the song was sung;

It makes no difference who did the deed,

Be they old in years, or young;

If the song was sweet and helped a soul,

What matters the singer's name?

The worth is in the song itself,

And not in the world's acclaim.

For the song and the deed are really one

If each be done for love;

Love of the work, not love of self,

And the "score" is kept above.

--Author unknown

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Items of General Interest

Washington, D. C. Brother Fairbanks says in his recent bulletin that in spite of hot weather two mighty fine audiences greeted Brother Charles Munson, our National Youth Director, when he spoke to the Washington congregation. Brother Fairbanks says, "We are not going to mention 'hot weather' again in connection with church work."

St. James, Maryland. Brother Freeman Ankrum reports that on June 25th five were baptized and that at the evening hour four of these were received into membership in the church.

Work still continues on the outside entrance to the St. James parsonage. Considerable work yet remains to be done until the parsonage is completed in its remodeling.

At the last meeting of the St. James Laymen's Organization the subject under discussion was "Brethren Doctrine," with Pastor Ankrum leading the men in their thought.

We note that the members of the St. James Christian Endeavor Society are making posters to be displayed at the State C. E. Convention which is being held at Frederick, Maryland from July 28th to 30th.

A number of fine comments are coming to the Editor concerning the articles by Brother Ankrum which are appearing each month in the *Evangelist*, under the caption of "Brethren Church History." We suggest that interested readers clip these articles for your files for future reference. The next article which is concerning "James Quinter," will appear in the issue of August 6th.

Meyersdale, Penna. Brother W. S. Benshoff, in commenting on their Sunday evening worship services, says, "These services are continuing, and you will note that

our records reveal that these services this year averaged twenty-one more per service than last year." Sunday evening services can be held, without interruption, throughout the summer, as well as in the winter. All it needs is just a little "push" and a little extra time spent on preparation.

We note that the Bethany Bible Class has sponsored a project for a dozen new chairs for the choir loft. They are on order and will be received soon.

Johnstown, Penna., Second. Brother Leatherman says that the Brotherhood of Andrew and Peter (their Boys' Brotherhood) had a very nice picnic outing at the Joseph Johns picnic grove on Thursday, June 15th.

Brother Leatherman was the preacher at the Union services on Sunday evening, June 11th at the Moxham Lutheran Church, and on Sunday evening, June 18th the services were held in our church.

Berlin, Penna. Brother Percy Miller, pastor, reports a very fine Vacation Bible School this year, and much good accomplished in the two weeks when the school was in session. It seems that candy was donated by someone for each day of the school, and passed out to the group.

Brother Miller calls our attention to the frontis of the bulletin for June 11th concerning which he says, "This is the work of the silk-screen. Miss Geneva Altfather is back of this work, with the assistance of some of her helpers. The church now owns the silk-screen equipment, which was purchased by the generosity of the Sunday School."

Dayton, Ohio. We note that Brother Whetstone has been given and has accepted a unanimous call for another year of service with the Dayton congregation.

Brother Whetstone reports that Robert Kline has been secured as their new Choir Director and that he assumed his duties on Sunday, July 2nd.

The annual Sunday School picnic was held at the Wil-lows on Sunday afternoon, June 25th.

The Laymen's Organization enjoyed a "super-duper" hamburger fry on Monday evening, July 10th.

The Whetstones vacationed in Michigan the week of July 10th.

Gratis, Ohio. Brother W. S. Crick says, "Forty-two Dads and Lads attended the Father and Son Banquet held on Sunday evening, June 18th. The W. M. S. ladies served the banquet."

Brother Crick made it. A card from him, sent from San Francisco, California, under the date of July 8th, says, "Well, here I am. Believe all they say about California is true. Surely enjoying the beautiful scenery and interesting places. Came via Seattle and plan to visit Los Angeles and Denver enroute home." So he got his promised trip after all.

Ashland, Ohio. Brother H. H. Rowsey was extended a call for another year of service with the Ashland Park Street Church at the business meeting on Wednesday evening, July 12th.

Five more were received into the church recently—three by baptism and two by letter. Others remain to be baptized as a result of confessions made in the camp sessions at Shipshewana.

Loree, Indiana. Brother Higgins, pastor, says that he spent the week of July 20th at the Purdue Rural Leader-

(Continued on Page 10)



THE BURIED BIBLE

I CAME ACROSS A LITTLE STORY the other day which seems to me gives us much in the way of food for thought. The story ran like this:

"When Queen Mary sat on the throne of England for her Spanish husband, it was a serious crime to own or read a Bible. In the west of England there was a little village named Harrant, where lived a blacksmith and his daughter. The man owned a Bible which he read to the villagers. He kept it hidden in his shop, having cut a block from one of the beams which was hollowed out to receive it.

"The soldiers in the next town heard about this man and came to search the place. The blacksmith was away from home. The soldiers decided to burn the house and shop as the surest way to burn the Bible. It was just at evening, and, unseen by the soldiers, the daughter crept into the shop, and in spite of the blinding smoke brought the big Book from its hiding place. The flames scorched her dress and hair and blistered her hands. She ran to the garden and, taking off her petticoat, wrapped up the Bible and buried it under a big cabbage, digging a place in the soft dirt. Then she crawled to a spring at the foot of the garden, where he found her half unconscious with pain.

"The great-granddaughter of that girl brought that very Bible to this country."

Reading this little story set me to thinking!

Here in America there is scarcely a home in which we cannot find at least one Bible, and possibly a great many more. (Of course, there are homes which do not possess such an article of "furniture." I say "furniture" in the sense that many people who do own a Bible have it on the library table largely as an ornament or a part of the furniture, since they do not read it and are irked many times because they have to move it to dust and clean.) But, getting back to the original thought, Bibles are possible to each and every person in this United States. And there are (at present, at least) no soldiers to come to our homes and tell us that we may not read them, or take them away to burn them.

While we do not have to bury the Bible in order to have possession of it, far too many times it is buried much deeper than was the Bible of our little story, right on our living room table. I have seen Bibles that were "buried in dust" right in the homes.

When I was out in the regular pastorate I used to take a great deal of interest in the Bibles which I saw in the homes of the church members and friends of the church, as I called from time to time. I remember of one home in which I called where there was what appeared to be a "brand new" Bible, placed in a prominent place on the table. I remarked about the fine new piece of "furniture" which adorned the table. Picking it up I saw that it had not had very much usage, but inscribed on the flyleaf was a date which told that it had been received several years

before. The good woman of the home, seeing me looking at the Bible with speculating eye, said, "That's a very fine Bible, a gift to me by my daughter several years ago. I like to keep it there to remind me of her thoughtfulness. But I don't use it very often. I would rather use my old one with which I am more familiar. I can't seem to find anything in the new one."

Seeing that I was wondering what she meant, she said, as she reached over on a shelf behind her, "Here is my prize and my daily companion. I received it many years ago from my Sunday School teacher. I never let a day go by that I do not read at least a verse or two, and many times a whole chapter."

She handed me the well worn, thumb marked Bible, whose cover was almost coming off, and whose pages were marked and notes made along the margin. It showed that not only was it read, but that the reader had a love for it and a knowledge of its contents. That woman was a "shut-in" and had not been able to attend church for many years, but she had not forgotten her Bible nor her God. She had no word of complaint as to her situation, and to know her was to catch a gleam of the heavenly hope that was to be found within her heart. We returned many times to that home, not alone for her consolation, but more often for our own uplift and renewal of courage for our own tasks.

It has been said that were all the Bibles in the world destroyed, that there remains in the hearts of the people and in the minds of men and women enough of its contents that it could easily be reclaimed and reprinted from the memories of its lovers.

The story is told in legend that once upon a time there was a man sailing on the Great Sea, when accidentally he dropped a precious pearl into the ocean. He was sorry indeed, and seeing the water so deep that by no possibility could he dive down to look for the pearl, he hastened to the shore. There he began to bail out the ocean, that he might recover the pearl. From morning until night, and from night until morning, for four days, he dipped without a moment's rest.

Suddenly the god-of-the-waters (for he was a man who worshipped many gods) appeared and asked, "Why are you taking the water from the sea? Stop it at once!"

The man replied, "I have lost my pearl in the ocean. I am dipping it dry that I may be able to get my pearl."

The god said, "Stop it immediately!"

The man answered, "I'll stop if anyone will give me back my pearl; but not until then."

It is stated that the god-of-the-waters at once dived into the sea, brought up the pearl, and delivered it to the industrious man, who then ceased to dip the ocean dry with his spoon!

Jesus gave us the parable of the "Pearl of Great Price" and told us to seek it industriously. Found within the

(Continued on Page 6)

A Message From the Brethren Youth President

We Can't Afford a Youth Program!!!

Paul M. Clapper, National President of Brethren Youth

The Brethren Church can't afford a youth program and so in the years to come, we can see nothing but fewer ministers, less teachers, and no missionaries.

This is not a very pleasant picture and it is not at the same time a figment of someone's imagination. It seems to be actual fact. I say "seems to be" for I certainly hope it will not become reality.

Do you as Christian Brethren WANT a youth program? Your response to such a question in the past has brought a hearty reply in the affirmative and your interest continually shows that you do want a youth program.

Do you as Christian Brethren want to PAY for a youth program? Now, we have something a bit different, don't we? We want it, but we're not quite sure we want to pay for it! My, what a disappointment we Brethren must be to our Maker when we fail to lend our support to a program that is a "must" for the future of the church.

We, as organizations go, are still in our infancy. This fact is due to nothing else than the laxity of our denomination. People of vision are few and far between and until 1946 were unable because of their minority to rouse any semblance of a youth program to fit the future needs of our church. At long last, just four short years ago, our youth were given recognition and the foundation was laid for a grand beginning in new life for our church. Now, just four years hence, where are we? Well, as far as our National Youth Board is concerned, we have made steady strides in the right direction. Of that we are certain and we give God the glory. However, as seems to be true of all "new" movements, it will take more time and no doubt many years until we can begin to really make our value

evident to the denomination in general. Since its beginning, the church as a whole has yet to provide the necessary where-with-all. In direct relation to our national youth offerings, we have yet to meet the minimum budget as deemed necessary by the Youth Board members. True, your giving has been generous here and there, and your support is appreciated more than you know. But what seems hard to my mind's way of function is just why 20,000 people can't find 37½ each to give to Brethren Youth, Inc.? Breaking that in half, then, perhaps 10,000 persons could afford 75¢ each; or maybe 5,000 individuals would give \$1.50 each to the Youth of our church; or there certainly are some 2500 with \$3.00 each they would never miss, were they to separate themselves from the three so that Brethren Youth could keep its head high! How about 1250 with \$6.00 each or 625 with \$12.00? Getting ridiculous? No more so than is the existing record of our church offerings!

If 625 Christians would see fit to give \$1.00 per month each year to our national youth program, our existing budget would be met. Each year, we have had to cut out and dispense with some things which we know ought to be included in the program, but because of lack of financial support simply are not possible.

If you have your doubts as to the activities and worth of this thing we call Brethren Youth, as is evident by the offerings, be sure to be at General Conference in August for a detailed report of our youth program and activities and results. Prove to yourself that we need Brethren Youth. We invite you to do so; we urge you to do so.

—Louisville, Ohio.

Daily Vacation Bible Schools

Rev. William D. Keeling

THE PURPOSE OF THE Daily Vacation Bible School is to inculcate into young hearts and minds the value which is to be derived only from a wholesome and complete knowledge of the will of God. The Method of accomplishing this purpose is the directing of the student's mind into the channels of desired thought. This is accomplished through instruction, training, culture, cultivation, and schooling. These are a few of the instruments used in education, and if the Religious Education Program of the Church is going to be thorough, and satisfactory, then it too must use these instruments.

Churches and Church people are asking the question, "Are Daily Vacation Bible Schools important? Are they actually accomplishing a purpose?" The answer is an emphatic "Yes!" We readily realize that men living in the

most backward areas of the world recognize the need of God, as well as the reality or the existence of God. This is evidenced in their belief in the after life; in their belief in the spirit world; in their belief in the supernatural, as evidenced in the natural. Yes, the savage believes in God, but he does not know how to reach God or how God is to reach him. It is safe, therefore, to reach the conclusion that mere sense perception does not show us the love of God; the pity of God; the humility of God; or the atonement and reconciliation of God.

"The heavens declare the glory of God; and the firmament sheweth forth his handiwork" Psalm 19:1. The observation of the heavens will prove to the infidel the reality of God; intimate knowledge of the earth, and the things of the earth, will prove to the thinker the exist-

ence of God. But the actual realization of God (Salvation) depends upon the teaching, testifying, and preaching of the revealed Word of God as attested by the Divinely inspired and infallible writings of the Holy Writ; by those who were actual witnesses of the Revealed and Incarnate Word of God. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and which our hands have handled, of the Word of life"; I John 1:1. This all turns on the axis of Christian Religious Education. "Train up a child in the way he should go; and when he is old, he will not depart from it" Proverbs 22:6. This is the reason why our Daily Vacation Bible Schools, our Sunday-morning Church Schools, and our Educational Departments should be familiar with the latest known methods in Education and in the presentation of Christian materials to the children of our churches. The earlier a life is given to Christ, the more useful that life will be as the years roll by for Him.

Some important aspects of education in the realm of our Religious Education Departments are the following:

There must first of all be a worthy objective or objectives which the entire school knows and understands to be worthy of following. The most expert rifleman cannot hit the mark if he does not first have a mark at which to aim. Even so we, as Christian educators, must set our mark—our objectives.

There are also three principles which we should remember in setting our objectives: 1. Are they sound? 2. Are they practical? 3. Are they Christ-centered? These three aspects must be met if a program of religious education is going to be at all satisfactory in relation to its objectives.

The second consideration is the teacher of the curriculum which has been chosen by the leaders of the Religious Education Department of the church, and approved by the members. The teacher must understand the full range view of the Educational program of the church. She should also understand the workings of young minds and young hearts, and last, but far from least, she must respect the opinions, and the persons of her pupils. If a teacher respects her pupils, then the pupils will respect her.

In relation to the method to be used by the teacher in presentation of her materials, it is well for her to remember that there are books which are prepared by men of complete competence in the field of education for this very purpose. If you do not wish to buy such a book, ask your pastor for one, and he will see that one is placed in your hands. Your biggest asset in your method of material presentation is your own personality. No one can do the job just like you do it. Use your personality as a force for doing the teaching job right, and not against you.

In the presentation of materials to the student, the teacher must review her material and PLAN how she will give this to the student. How can you present this material in a way which will strike the deepest note of harmony with your pupils? How can you present the materials so as to maintain the highest peak of efficiency and interest? These are important aspects in the field of Religious Education, and if you are to have a learning class, you will have to face these questions with sincerity, and prayer and work! It is of the most extreme importance to keep the interest of the child high. When his interest lags, give him a rest, and change the subject. You can

return, when he is fresh, toward the subject again.

One problem of Christian Religious Education is that of how to maintain discipline. How can a teacher who has no actual power or authority over a child make that child behave. It has been noted by leading psychologists that the best discipline is self-discipline. External application of discipline will bring the desired results as long as the external force is in a position of prominence, but when the force is withdrawn, the discipline is also withdrawn. Internal discipline is the kind that can be used most satisfactorily. Cause the child to want to do the right, and you will have a child that does the right. I do not recognize that there are times when "Woodshed Psychology" works miracles in the realm of discipline. The question does arise, however, "How can we put this internal discipline into actual practice? Is it practical?" The answer to this question is simple. No one wants their children scolded or buffeted by an irate Sunday School teacher. If it does happen, the parents will, in all probability, refrain from sending their children to the School. The way in which the Sunday School teacher can avoid this is by giving consideration to such principles as the following:

(These are not the highest essence of maintaining discipline, but they are offered as suggestions, and as guides which have been tried, and have been found satisfactory in some areas.)

1. Be just—do not make unfair decisions for the sake of pe's.
2. Be firm. After making a decision, stick to it.
3. Be understanding—know the conditions from which your students come, and take this information into account in your work.
4. Be kind—if you have a bad disposition, then give your job to someone who does not have such. A worker in the field of Religious Education must, of all things, be Christian, kind, sympathetic, humble, generous, friendly and compassionate toward his or her pupils. This is a Must!

The next step is to evaluate our program after it is completed. This can be accomplished by giving stars for attendance; by putting various seals of approval on cards and books which the student will show to his family. There are awards of various kinds which can be given in recognition of superior work. There are various activities in which the student can take an active part, if he is more capable than some others.

Again it is to be noted that fairness is essential. The final evaluation will not be noted in this year. It will not be noted in the next year, either. The final evaluation of the work which has been accomplished in our Church Schools, Daily Vacation Bible Schools, Bible Schools, etc., will be noted in some twenty or thirty years hence, when the entire world will see what Christ has done in the lives of mature Christian men and women.

—Masontown, Penna.

COMPLETED PROGRAM FOR BRETHREN YOUTH AMBASSADOR QUARTET

August 7, 8, 9 Vinco, Pa.

August 10, 11, Johnstown 3rd Brethren

August 12, 13, Morning, Johnstown 2nd Brethren

August 13, evening, 14, Berlin, Pa.

August 15, 16, Jones Mills, Pa.

August 17, 18, 19, 20, Meyersdale, Pa.

For complete summer program see previous issue of Evangelist.

Summary of the Sixty-Third Indiana District Conference

Held at Shipshewana, June 19 - 22, 1950

THE SIXTY-THIRD CONFERENCE of the Brethren Churches of the Indiana District, and Bible Conference was held June 19-22, 1950, at the Brethren Retreat, Shipshewana Lake, Indiana. The Conference sermon was delivered by Brother Wayne Swihart, who spoke on "The Answer to Confusion." He said today's confusion has been brought about by the will of man, who is conceited as to his power and freedom. Isaiah declared that the people of his day were weary because they had wandered away from God. To come out of confusion, get back to God (Isaiah 32:2).

Elder W. Clayton Berkshire from New Lebanon, Ohio, in a discourse on First Corinthians 13, declared that it takes compassionate love to get the gospel into human hearts. "Christian love creates no problems, but solves all difficulties." Brother W. E. Ronk, in his moderator's address, observed that the Church must reckon with the baneful influences which seek to break her down. "She too often follows the world's pattern of life instead of setting the pattern of life. Sin narrows life; Christ extends life. Watered-down theology destroys the motive for soul winning and missions. The larger churches should make other churches. Our peculiar doctrines are no hindrance to expansion, for the Mennonites are expanding. The question is—Are we willing to pay the price? Our distinctive mission as a Brethren Church should be kept ever before us. The separated life is to live above the world's standard, and being a 'peculiar people' is to be free from sin."

The Conference Trustees conducted a dedicatory service of the new lay-out made possible by the recent canal and grading construction which makes available more than 60 additional lots. These lots are saleable to Brethren people first as the Trustees are eager to protect Shipshewana for the interests of the Brethren Church.

The Conference appointed a committee composed of Janet King, Virgil E. Meyer, and George Welch for the purpose of making a study and recommending the organization and function of an Indiana District Brethren Youth Board. The committee was empowered to implement an interim plan. A report to Conference shall be made in 1951. The Conference voted to give Brethren Youth, Inc., \$100.00 out of the Youth Fund.

Rev. J. Milton Bowman in an evening sermon assured the audience that "There is a power available unto us that can stem the tide of coming destruction. We can advance on our knees with vision, faith and zeal." Elder William S. Crick from Gratis, Ohio, gave two lectures on "Christ's Two Natures as Seen in His Passion." He showed by the Scripture that Christ was God in the flesh, and that it was necessary for the Man Christ Jesus to become our Kinsman Redeemer to effect our salvation. As the Mediator between us and God He is able to reach God and reach us.

In his second Bible lecture, Brother Berkshire spoke on "Revival." "Sins within the Church are an obstacle to re-

vival. We can have a reviving if we want it earnestly and honestly enough. It is the only alternative to judgment for man."

The per capita apportionment for the support of District missions was raised by conference from 40 to 50 cents. With the growing confidence in the Brethren Church and her future, the day of advance has come.

The Youth Rally was the close and climax of a great conference. The tabernacle was well filled with mostly young people. Dr. Glenn Clayton, President of Ashland College, spoke on "Keeping Alive As Long As You Live." A program of music was furnished by the young people of the southern and northern churches, and by an Ambassador Team from Ashland, which is touring much of the Brotherhood this summer under the auspices of Brethren Youth.

There were 203 lay and 23 ministerial delegates, and many others in attendance. One hundred Sisterhood girls and patronesses attended the annual S. M. M. luncheon. The indebtedness on the Sisterhood Cottage has been reduced to \$450.

"Beautiful Shipshewana" becomes more beautiful and serviceable each year. The Trustees are having the main thoroughfare black-topped which makes a beautiful drive around the park. The new addition adds immensely to the value of the grounds. Conference voted an expression of confidence, and commended and thanked the trustees for their faithful service.

Moderator W. E. Ronk, Vice Moderator Wayne Swihart, and Secretary-Treasurer C. Y. Gilmer, were re-elected.

The vesper and morning watch services conducted from the lake-side pulpit were impressive. Auxiliary meetings, with the exception of Boys' Brotherhood, were well attended. Every message in speech and song was of a high order. We are sorry that space does not permit our commenting upon the good of each.

—C. Y. Gilmer, Conference Secretary.

It is indeed true we never find the heights of spiritual happiness until we touch the fountain of sacrifice.

Man is immortal. He was built for a two-world program. There is a life beyond. The grave is not its goal.

The Buried Bible

(Continued from page 3)

pages of the Book of books is the map, the highway signs, the markings of detours, the plainly laid out pathway by which we reach the land of eternal joy and bliss. We do not bury our maps and guide books when we start on an earthly journey; neither should we ever let our "Guide Book" to eternal life be buried beneath the weight of the "things" of this world. It is not a mere book that is precious, but it is that which it contains—the "words of eternal life."

Have you a buried Bible in your home?
Think it over!

Harry MacArthur Ordained To Full Gospel Ministry

Some time ago Brother Spencer Gentle sent us a report of the ordination of Brother Harry MacArthur to the full gospel ministry, which took place on Friday evening, April 14th, at the Waterloo, Iowa, Brethren church. At the time of sending this program, Brother Gentle advised us to hold up the printing of the report until such time as he was able to get some pictures of the ordination printed and sent on to us for the making of cuts. Last week (week of July 3rd) we received a letter from him which stated that the pictures had not come out good enough to make cuts, and that we should go ahead and report the service from the program which he sent. Therefore, with apologies to Brother MacArthur for the seeming long delay, we give our readers the program of the ordination service.

At this service Mrs. MacArthur was also consecrated as a minister's wife. Brother MacArthur is at present the pastor of the Greenwich, Ohio, Congregational Church, just out of Ashland, a charge which has been served by students of the College and Seminary for a number of years. He is living at present at Sullivan, Ohio.

The Ordination Service

Organ Prelude—"Prelude"—Chopin	
Mrs. Thelma Asper, Organist	
The Invocation	Rev. Spencer Gentle
Hymn—"Have Thine Own Way, Lord"	
The Scripture—II Timothy 5:15ff	The Pastor
The Prayer	The Pastor
Vocal Solo—"Stranger of Galilee"	Mr. Lewis Huff
The Ordination Sermon	Rev. Edwin Boardman
Professor of Bible, Philosophy and Religion	
Ashland Theological Seminary, Ashland, Ohio	
Vocal Solo	Miss Velda Moore
Minutes of the official action of the Waterloo Church relative to the call and ordination.	Mrs. Helen Dumire
Charge to the Ministerial Candidate	Rev. Boardman
Charge to the Candidate's Wife	Rev. Gentle
Hymn—"Jesus Calls Us"	
Benediction	The Pastor
The Organ Postlude	Mrs. Thelma Asper

ATTENTION ALL CHURCHES

With General Conference time drawing near, I am desirous to close the books of the Treasurer of the General Conference and have them audited. Any churches not having paid five cents per member Conference expenses will please mail check to D. C. White, Conference Treasurer, Milledgeville, Illinois.

ATTENTION DELEGATES TO NATIONAL CONFERENCE

Plans are now being made to entertain you during Conference week. The same rates for room and board will prevail another year.

The third floor of the dormitory will be reserved for Sisterhood girls and the rates are as follows:

Six nights, one in a room\$4.00
Six nights, two in a room (each)\$2.75

(Girls will furnish own bed linens and blankets)

Boys attending Conference will be accommodated at Glenn Haller Court. Room, six nights, \$3.00. (Bring own bed linen and blankets).

The first and second floor of the dormitory will be reserved for women.

Six nights, one in a room\$6.00

Six nights, two in a room\$4.50

Meals, six day ticket\$10.00

Individual meals:

Breakfast—Choice*25c, 35c, 50c

Dinners85c

Lunches60c

*For choice of breakfasts, those buying the week ticket and desiring extra menu, will pay the additional 10 or 25c to the cashier. Tickets provide for the 25c breakfasts only.

The first meal will be served on Monday evening, August 21 and the last meal Sunday noon, August 27.

A deposit of \$1.00 is required for each room reservation on campus. Rooms off campus are being secured for other delegates, no deposit required.

PLEASE NOTE CAREFULLY

Send all reservations on campus to A. Glenn Carpenter, Business Manager, Ashland College, Ashland, Ohio.

Send all reservations off campus to Dr. George C. Carpenter, 1122 Grant St., Ashland, Ohio.

* * * * * BRETHREN YOUTH 5th BIRTHDAY SEPT. 26 * * *

* Five years ago is not the first time that there *
* has been youth work in our Brethren denomination, *
* but on that day a renewed interest and emphasis *
* began in our church and has been growing since *
* then.

* This year in order to properly remember our or- *
* ganization we are asking that local youth groups *
* or district youth groups celebrate this 5th birth- *
* day of Brethren Youth by setting aside one day of *
* the month for the purpose.

* To give you an idea we suggest the plan being *
* followed by Ohio: as near the September date as *
* possible the two district youth groups in Ohio will *
* meet at Ashland College to celebrate the birthday *
* of Brethren Youth. The young people are planning *
* a banquet, an evening program, and worship at *
* the Park Street church on Sunday morning.

* In your district or your church plan to celebrate *
* the fifth birthday of Brethren Youth during the *
* month of September. If your regular rally comes *
* then use that as your theme; if not plan a special *
* birthday party.

—Charles Munson.

Reclaiming Lost Members

MANY CHURCHES have long lists of members of whom the pastor and the active members know little or nothing. With such names various plans are tried for either reclaiming the missing ones, or persuading them to unite elsewhere before their names are finally removed from the roll.

With those who seem to be really lost, one church followed an original plan which worked well. They established a "reserve list" of members and on this they put the names of those about whom one could give any information. Such names were thereby removed from the roll of active members and in case of apportionments for denominational activities, these names no longer counted as belonging to the church, and were not counted statistically, having been removed from the active list by roll revision. In this way they were not entirely lost, and in some cases this proved to be a most fortunate arrangement.

Some years after the establishment of this reserve list, there came a request from a church to the pastor for a letter for a woman whose name did not appear on the list of active members. As a meeting of the church body the situation was discussed and the members were asked if anyone remembered such a person. No one did, apparently, until one of the oldest members dimly recalled that a person of that name had once lived in the town. "Look on the reserve list," was suggested, and there the name was found and the church gladly granted the letter for this all-but-forgotten members to unite elsewhere. A very embarrassing situation was thus avoided and a church in another part of the country gained a member.

But there are other members who are not lost to sight or knowledge, but seem to be hopelessly lost to usefulness and activity in the church where they still retain their membership and near which they reside. For such, every effort should be put forth before the names are definitely removed.

Among the methods used the following have proved successful:

Where social life has been somewhat neglected, the women of the church arranged a series of monthly socials to which the older members were especially invited. Younger people were welcomed and in some cases used as a reception committee; but emphasis was laid upon the attendance of the older ones. Where some of the indifferent members were unable to get to church unassisted, a written invitation was sent some days previous to the social and they were told that a car would call for them and take them to and from the church on this evening.

Seasonal greeting cards were sent by the pastor and the chairman of the social committee and the programs for the socials were arranged for elderly people rather than for the young folks, for these younger people are supposed to find their church social life in the activities of the young people's societies and the social programs they form. In the case of the elder people's program, the young people must become the entertainers and not the entertained.

A calling committee made it a point to visit these in-

different ones and show genuine interest in their welfare and relations to the church.

At the annual church day (a day which is held in many of our churches even now) a day with its carry-in dinner, business meeting, and special program, written invitations were sent out to these members and a car called for them if they were unable to come otherwise. This proved to be a very valuable part of such a program, for renewed interest was manifest in many who had been rather indifferent to the church's program, not having been in touch with it.

The Home Department officers of the Sunday School made a special effort to reach these indifferent ones with literature and calls and in other ways to show an interest. (A Home Department can become a very great means of reaching the shut-ins and the indifferent ones IF it is conducted along the lines which find expression in the real meaning of a "Home Department.") Then, when there was sickness in the home of the indifferent ones, flowers were sent "from the church" or the "Missionary Society," instead of in the name of an individual. Many times an individual can forego the pleasure of sending personal flowers and send them in the name of the church or the class to which he belongs. Let the church get the credit; it won't hurt you and may do the church a lot of good.

Sometimes the children attend Sunday School, but not the church services, and through them the parents may be reached through the interest shown by the Sunday School teacher, or some officer of the church or school, and through the result of the contact, passed on to the pastor, many parents can be won to the church. Most parents will be delighted at any attention shown their children, and if the church shows a genuine interest in the youngsters it will invariably soften the heart of the most indifferent parent.

There must be a real grievance on the part of the absentee member if all these methods fail in rekindling an interest in the church and, if such grievance exists, the tactful visitor will eventually learn of it and probably be able to explain or modify it. Many such grievances need only a kindly explanation, with possibly a meeting arranged between the one offended and the sometimes all unwitting offender. If such a meeting can come about naturally and appear to be spontaneous, the results are more likely to be successful.

There once was a church where such misunderstandings were very rare and a keen analyst discovered the interesting fact that the church janitor was continually lubricating the wheels of the machinery and explaining away the grievances before they had time to become serious. He was on hand early and late, as his duties required, and being a close observer, and deeply interested in the success of the work, he knew when the first little coolness sprang up between those who had previously been friendly. When he saw any such thing he at once set himself to discover the cause and when he had found it he did not rest until he had seen the misunderstanding explained away and the coolness evaporated.

Many a church could reduce the number of its careless and indifferent members if it would make use of the small and seemingly insignificant methods of regaining the ones who begin to drift away. All that is necessary in most cases is to pick out a handful of the trustworthy members and set them to work to show a genuine interest and friendliness in the drifters. Only a curmudgeon will long resist a real friendliness—and surely no church is so poor that it cannot find a few who are Christlike enough to undertake such a task—V. P. Loops.

Scriptural Defense

H. A. Gossard

(The purpose of this article is not to harass any particular person, organization or sect, but to express thought supported by biblical, and, therefore, unquestionable authority.)

CHRISTIANS have no right to a "way," nor to a "plan" to their liking, unless their choosing conforms to God's "WAY" and "PLAN," Prov. 14:12, "There is a 'way' that seemeth right unto a man, but the end thereof are the 'ways' of death." The "broad way" is the way of least resistance, the "way" against which Jesus warned. The test of one's believing on Christ is known by what one does through being empowered by Him. John 14:-, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." Gal. 6:7, "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap."

Saying "I'm a Christian" does not make that statement a fact. Upon checking "professed Christians" statements of "beliefs" with scripture, it is evident many do not know what is required to become and remain a Christian. Many place a very restricted interpretation on the following and other similar scripture: Acts 16:31, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." That is of course a fact; but that being an all-inclusive statement, many fall short of knowing and doing that which is required in such believing. If one believe on Him, he or she will walk according to His Commandments. I John 2:6, "He that saith he abideth in Him, ought to walk even as He walked."—and He walked by His Father's directing. I John 2:4, "He that saith, I know Him, and keepeth not His Commandments, is a liar, and the truth is not in him." The only evidence that we know Him is if we keep His Commandments. I John 2:3, "Hereby we know that we know Him, if we keep His Commandments." I John 5:3, "For this is the love of God, that we keep His Commandments: and His Commandments are not grievous." When we consider His Commandments grievous, the evidence is their shallow acceptance has caused us to easily reject them and, (Luke 8:13) "When temptations come, we fall away."

Scripture throughout proves that we cannot love and worship God through His Son and be ignorant of His Word; and what is worse is to claim we know Him and disobey Him; and this finds many untrue, including some of the Clergy; for, claiming to know Him and obeying

only such Commandments in their teaching and living as suits them and their parishioners, while purposefully ignoring others, places them, unequivocally, in the category of liars (I John 2:4). And not only the Clergy and his parishioners, but all others who claim to know, yet in their teaching ignore His Commandments.

To become and remain a CHRISTIAN requires more than the average claimant knows and does to prove it. One cannot descend from a height he has not attained; nor can he climb to worthwhile height without exertion against resistance. I Cor. 10:12, "Let him who thinketh he standeth, take heed, lest he fall." The WORD in no place supports the claim "It is impossible for the 'once saved' to commit sin that would separate eternally from God." Upon authority of the WORD it is possible for the 'once saved' to commit sin that forever separates from God; and in support of that statement I quote from that authority, with no fear of fundamental contradiction.

First, one cannot sin against the Holy Spirit unless he or she possess Him or be possessed by Him; therefore it is an uncontradictory fact "that to depart from God is possible to the degree of there being no returning." We cannot play unfair with God, and then with pretended friendship shake hands with Him at the close of the game! Nor can we excuse ourselves with a liar's pretence of being not warned.

Now, quoting scripture with a few remarks, please consider this; then ask yourself some questions:

Hebrews 6:4, 5, 6, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted of the good Word of God, and of the powers of the world to come, 'if they shall fall away,' to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put Him to an open shame." Matthew 12:31, 32:55, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men . . . And whosoever speaketh against the Son of man, it shall be forgiven him; but whoso speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come."

From these sayings of Christ and others from the Apostles, the point is deduced that it is possible to commit unpardonable sins; and that such sins being possible, removes any shade of "fact" in the claim that the "once saved is always saved"; which, if that were true, proves Christ did not know what He was talking about. But I know He knew! It is true Christ said of His followers, John 10:28, 29, "No man is able to pluck them out of my hand, nor out of my Father's hand." But he did not say it would be impossible for those that once followed to go astray, or to commit a sin which would not be forgiven. Remember Judas Iscariot! Remember also Ananias and Saphira who agreed together to lie to the Holy Ghost!

Long as we cleave to the Son's or the Father's hand we are safe; but it is evident some have refused God's leading, and have gone far afield in the pleasures of sin and have closed their heart against Him. Having accepted Christ according to knowledge and afterward spiritually crucified Him, there remains no more sacrifice for sins, nor hope in prayer for such a sacrilegious act. That is what God says. Hebrews 10:26, 29, "For if we sin willfully

after we have received the knowledge of the truth, there remaineth no more sacrifice for sins . . ." We will not talk in the Judgment, nor will God ask questions; for He knows all about us, be it good or bad. Hebrews 10:28, "He that despised Moses' law died without mercy under two or three witnesses." Hebrews 10:29, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant—an unholy thing, and hath done despite to the Spirit of grace?" Paul says in I Corinthians 11:27, 29, "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord . . . For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." For this Paul, by the Spirit of the Lord, admonishes that we examine ourselves, then eat of that bread and drink of that cup.

With the impossibility of certain sins being forgiven, together with the examples of punishment as the result, I wonder that people knowing the will and the justice of God could not be so self-deceived as to claim "there is no possibility of the 'once saved' being eternally lost!"

(One could continue with quotations and Bible examples proving that folk did and do "wrest the scripture to their own destruction"; but let this suffice until someone meets the challenge, and calls for further proof.)

—Lanark, Illinois.

Spiritual Meditations

Rev. Dyoll Belote

AS ONE HAVING A GREAT INHERITANCE

"So will I save you, and ye shall be a blessing." Zech. 8:13.

The New England conscience is not confined to New England, as The Pasque Petals (Aberdeen, S. D.) would teach us:

I said to my Soul I would take
Nor question the whence nor how.
I scorned the parson's Heaven and Hell;
I would live Here and Now.
I mocked at life, and I scoffed at Love—
(Love passing, scars left deep)
I said 'twere better to laugh and die
Than to live long and weep.

But I had not reckoned the blood that fed
The poor, bruised heart of me.
Nor visioned the strength of that crimson thread
That could live for a century.
I had not counted my mother, Elois,
As frail as a lily's breath;
Nor my grandmother, Constance, stately and good:
Nor the one named Elizabeth:
Nor the one who had mothered a bishop son,
Whose blood flows in my veins.
How could I know the virtue of them
Bound me with forged chains?
How could I know that their dear dead hands

Would reach and draw me back
Their child—in spite of the grave itself
Into the beaten track?

I'm teaching the "Corner" school again
And I sing in the Methodist choir.
And I'm stroking a cat with topaz eyes
As I sit and write by my fire.
Yet, if "Teacher" is good (as the children say)
Freely I here confess,
It is not I who am good at all—
Perhaps it is Elizabeth . . . ?

Zelda F. Melton (Literary Digest) reprinted in
The Expositor of October, 1929.

Items of General Interest

(Continued from Page 2)

ship School which was held in the Campus Union Building. Brother Higgins was a member of the staff.

We note that the average attendance for the first quarter in the Sunday School was 180 this year as against 147 a year ago. Loree "grows" with full time services.

Nappanee, Indiana. Brother V. E. Meyer says that the Cash Day offering as reported on Sunday, June 25th, was \$1,608.00.

Warsaw, Indiana. Brother Beekley reports that the Warsaw church is within \$100.00 of reaching their goal for the Building Fund project.

The Annual Sunday School picnic of the Warsaw Sunday School was held at Center Lake on Sunday, July 16th.

Lanark, Illinois. "Bud" Hunter of North Manchester, National Laymen's President, showed slides and gave a talk on our Kentucky missions at the Lanark Church on Sunday evening, July 2nd.

Waterloo, Iowa. A Youth Banquet for the Waterloo Churches was held recently in the Westminster Presbyterian Church, honoring the Wings Over Jordan Choir, in which banquet our Waterloo young people cooperated.

Ashland College News Letter

By Arthur Petit

WITH THE SUMMER SESSION more than half over, the college is looking toward its August graduation. This year, 29 degrees will be awarded. Several young people from Brethren churches and communities will be included. They will be named in a future article. This brings the total of graduates for the year of 1950 to 139, the highest number ever. To replace these students, more freshmen are needed. Brethren should be suggesting to their young people that they should consider Ashland. The greatest need of Ashland College today is a larger number of young men and women from Brethren Churches to attend college here.

The two year curricula have now been adapted. The last was that of home making. As planned, the first year in this course would deal quite largely with clothing selec-

tion, design and construction as well as home decoration. The second year will deal mostly with cooking and food selection. The culmination will be in a class in home management in which practical experience will be available in the form of a demonstration class. Many Brethren girls should be interested in this class as it provides two years of practical education in a Christian atmosphere. Information is available to those who wish to investigate.

Other two year programs include radio broadcasting, music, commercial art, general business, stenographic science and the general education course.

Preparations are being made for conference this year even though it is several weeks away. This year, above all others, with Ashland launching upon its ten year program, Brethren should plan to spend conference week on the campus.

Travel Flashes

Dr. Charles A. Bame

"Another 500 Miles"

SURE AS YOU LIVE, we did put another 500 miles on our speedometer in one of those trips that one never forgets. With above 120,000 of travel we have become quite an artist on "How to Travel Cheaply," along with the experiences and advices of friends who travel more and count less on mileages. What looks big to some is just ordinary to others. For illustration I was boasting about the mileage we had put on our car and another in the same breath showed me that he had more than twice as much on his and in a much later model. Really, I did not know that cars could "stand so much punishment." But even Cain had to stand more than he could bear, as he thought.

Where?

Now imagine such a question to an Indiana pastor during June 19-22—Conference time at Shipshewana. Where should pastors have been during that time but there, learning, harmonizing, leveling, debating, fellowshiping; for all that and more comes to the faithful at conference; and at "Beautiful Shipshewana" meeting others than those who come for conference.

What Good?

Could any real Brethren offer any such inquiry? I used the word "real" in the sense of a born Brethren; for we do have a heritage and background of such meetings scarcely comparable by any other group of denomination. For even this was the sixty-third, for Indiana Brethren. And for the entire groups far towards 200. It is thus that it should be: for questions of comity, communion and even of theology are the keen concern of all who "seek to do the will" of Christ who gave his followers the ringing challenge of, "If ye continue in my word, then ye are my disciples indeed" (John 8:31). But experience proves that sincere folk can believe they are doing all that and yet diverge in the course of their conduct so much that conferences are necessary, debates are good and end as at Jerusalem, as they had read (the report at Antioch "they rejoiced for the consolation" Acts 15:32).

"A Charge We Have to Keep"

For near two hundred times, annually, the largest group

of Brethren do not meet for their business session unless and until they read this most illuminating chapter of settling differences and harmonizing the fellowship by conference, debate and friendships.

All this has happened and should be followed faithfully, sincerely and considerately by the churches of Christ instead of enmities, jealousies, strife, gossip, injustice and division for the sake of having one's own way and outdoing Brethren, often disowning them and losing them from the "faith once for all delivered to the saints" (Jude 3). In that first conference, Peter at first must have been the outstanding leader after his marvelous experience at Pentecost; and Paul proved himself as a master defending the new revelation that had been delivered to him from heaven and no other source (Gal. 1:15-20); but the decision was after the speech of James, a pillar of the church of his time (Gal. 2:9).

Avoid Divisions

With the wide variance of the thinking of these great "leaders" of the beginning church who could have thought there could have come harmony in a conference? Indeed that difference became and it is the rock upon which the churches of America are split from Coast to Coast right now with no sign of effort to harmonize, but to fight. That Peter with all his experience of the "sheet from heaven" (Acts 10:11), had not fully recovered his "legalism" is apparent from his later conduct as he himself was chastised by Paul for inconsistency (Gal. 2:11, 12) and acknowledged that the arguments of the scholar (Paul) were hard to understand (2 Peter 3:16). Moreover, good people are not always guiltless of "wresting the scriptures to their own destruction" and that of many of their unlearned followers. We are shown definitely that God bestows "additional honor on the part of the body that came short that there might be no disunion in the body." I Cor. 12:26. (Weymouth).

Paul's Indictment

Paul who never minced words places such makers of division in the worst categories when he says of them, they live mid the censures that come to the licentious, impure, indecent, idolators, magic and animosity, also those who create strife, envy, jealousy, ill-temper, intrigues, dissensions, factions, envy, drunkenness and carousing; then adds, "I forewarn you, as I have already forewarned you, that those who practice such things will NOT INHERIT THE KINGDOM OF GOD." Gal. 5:19-21. "Schmatists, what think you of your company?"

"Against Such"

But they who, by the Spirit, practice love, joy, peace, long-suffering, kindness, benevolence, good faith, meekness, self-restraint—"against such there is NO LAW." What a group that is for fellowship. Let our conferees be admonished by the written word of the Infinite and let us seek the things that make for peace, even if we do differ, debate and "withstand to the face," those who profess one thing and do the other. Brilliance in argument, keenness of intellect, diplomas from colleges or universities are no match for the "fruit of the spirit." "If we live in the Spirit, in the Spirit let us also walk." Amen.

(To be continued)

Wabash, Ind.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for August 6, 1950

FELLOWSHIP THROUGH SONG

Scripture: Ps. 95:1-6; 98:1-9; Col. 3:16.

For The Leader

EVERYBODY LIKES TO SING. Some can; some can't. But music is the soul of living. A group that is unacquainted, listless, disinterested, can be brought together in fellowship, thought and purpose by a song. There are many types of songs, from the staid and straightlaced, to the free and easy melodies that are a joy to sing. How dry our meetings and services would be without music. If you are in a church service where the music end of it is poor—poor singing, playing, poor effort—you can bank on it that the preacher is going to have a rugged job getting spiritual help across to the people. Singing is a part of worship to God. We are told to "make a joyful noise unto the Lord." We are to "enter into his gates with thanksgiving and into his courts with praise." You and your friends will be happier, and will be better Christians, if you will sing joyfully together, in your meetings, when walking two by two, or in groups, or wherever you are. Such singing has such an important part in our meetings and church services, it is well that we give time and attention to how it is done.

DISCUSSION

1. A CHANGE OF SPIRIT. What a wonderful thing music is. Someone has said that "music hath power to charm." And truly it does. It is the universal language which all people can understand. Christians of all nations, may not understand one another's language and words, but they can sing their own language to the same hymn tunes the world over. We can all be lifted up when we hear good gospel music, whether it is sung or played. The great anthems, the great choral and organ numbers lift us up to heaven in our worship. Hard is the heart that will not soften when hearing the hymns of praise from our choirs and congregations. Music in our worship services are basically intended to lift people to a high plane of worship and praise. Whether or not they actually succeed in doing that in the average congregation is another matter.

2. GETTING THE MOST OUT OF OUR SINGING IN CHURCH. Unless our church is an exception, there is room for improvement in this respect. If you feel refreshed, happy and spiritually helped after the song service in your church, then don't tamper with your system. For if you do, you may never get it back into adjustment again. But for most congregations, we can go further. Choice of numbers has a lot to do with it. There is a constant battle today in many churches over those who want the staid, unemotional songs of four verses or more chanted by a choir and one or two disillusioned members in the congregation. In the final analysis of such singing, you have literally a choir number, often with far too much organ accompaniment. As one minister said of a choir number he heard, "That was a lovely organ solo, with

choir accompaniment." Eighty-five per cent of the average church congregations are discouraged from singing the hymns because they are hard to sing, unfamiliar, and have far too much instrumental accompaniment. The other side of the battle comes from those who wish a more simple soul reaching gospel song to stir the spiritual response in man.

3. MAKING IT BETTER. Sometimes we go to church, and we say it is cold in there, or they act so formal they'd creak if they'd bend. Other times we remark that they sure made you feel at home and the singing was so good, and everybody seemed to have such a fine time together. What makes the difference? Largely people's ideas of what constitutes the singing in a church service. We are never one to permit excuses for staying away from church. But this cold, formal, lifeless perfection singing that heartless choir singers, leaders, and organists have saddled on many churches, is reason enough to want to stay away from church. How church leaders ever hoped to get spiritual warmth and joy into the hearts of worshippers with ice-cube melodies in a deep freeze choir loft is beyond our ability to comprehend. Robed choirs, tender responses, anthems, appropriate organ music, etc., are all wonderful when they contain the warmth of Christian love in heart and action. There is nothing better than a beautiful robed Choir, responses, etc., to help a minister in his worship work. But take out Christian love, and what do you have?

4. LOVING ONE ANOTHER BETTER. Only a small percentage of our churches can ever ascend to the heights of a robed choir, responses, organ, etc. Most will have volunteer choirs and pianists. Most will be spasmodic—good days and bad days. Regardless of what type your church is, it can be a church in which God is worshipped and praised in song and word. It can be a church in which the people sing together for the joy of singing. When singing becomes a burden or a formality, then it loses its power to help. To love one another takes a heart that is truly born again. Heaven groans under the weight of organists, choir leaders and members who lead and play and sing hymns and anthems and responses week after week with hearts that are full of sinful, worldly pleasures. A true Christian pastor or worshipper can detect such flimsy veneer as far as the noise of the music travels. Listen, choir members, pianists, organists, leaders: if you are not truly doing your work because you are a Christian and love God and His work, for God's sake get out of your position and quit being a hypocrite! You are just playing and singing damnation unto yourself! Unless you have knelt at the foot of the cross of Christ, and there poured out your sinful self unto Him, you have no right to be in the innermost sanctuary of service in His holy house. Music makers in a church service must be as consecrated and devoted to their task as the Pastor is to be, for they largely make or break a service for him. So, if there isn't much fellowship in the singing in your church, look for the source of the trouble. It may be you! And if it is, don't just quit. Change the manner of your living.

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Music washes away from the soul the dust of everyday life.

A fitting Amen means that we must do something more than say a prayer.



# Prayer Meeting Studies

By C. Y. Gilmer



## TILL JESUS COMES!

"The grace of God be with you all  
Till Jesus comes"—What benediction!  
It makes the cares and trials of life  
Seem but a light affliction;  
It brings the thought that He may come  
Today, perhaps tomorrow!  
It takes the hurt from pain and leaves  
A balm for all our sorrow.

"Till Jesus comes!" They thrill our hearts  
Those words of expectation;  
O Lord, Thy loved ones watch for Thee  
With glad anticipation.  
Of all Thy grace bestowed on us,  
Help us to tell the story,  
That others in this hope may rest  
And meet with Thee in glory.

—Etta Gracey Storr.

## TILL JESUS COMES

Scripture: 1 Thessalonians 5:1-10

Hymns on faithfulness till He comes

Prayer by the leader

Seed Thoughts for Discussion:

OUR LORD MADE a personal promise of His return on numerous occasions (Matt. 16:27; 25:31, 32; John 21:22). His apostles faithfully preached that He would come again (Phil. 3:20, 21; Titus 2:13; 1 Peter 1:4, 5; James 5:7; Jude 14, 15; 1 John 2:28). The transfiguration was a type of our Lord's return (2 Peter 1:16). The Eucharist of the Bread and Wine is not a permanent ordinance but will be discontinued when the Lord returns (1 Cor. 11:26). The testimony of angels is also given on this subject (Acts 1:10, 11).

Between the fall of man and Calvary God instituted the altar which speaks of sin and the Lamb to take away sin. Between Calvary and our Lord's second coming, Christ instituted the communion of the bread and wine as a remembrance of Calvary, and He instituted the Lord's Supper (a meal) which is to be "fulfilled in the kingdom of God" (Luke 22:16), "that ye may eat and drink at my table in my kingdom" (Luke 22:29, 30). In Rev. 19:6-9 "The Table of the Lord" is portrayed as fulfilled in "the marriage supper of the Lamb." As Prophet He died for our justification, as Priest He is our Advocate, and as King He will usher in His own Kingdom. There is no promise of a better world or a warless world until the Prince of Peace comes back to earth in Person.

Our Lord's coming again was not at Pentecost (John

16:7) for His coming is declared 150 times in sacred writings written after that event. Death is not the coming of the Lord for His saints for death is a departure (2 Cor. 5:6, 8). His coming was not at the destruction of Jerusalem in 70 A. D., for He will restore the Holy City (Zech. 12:10), and Revelation was written 26 years after the destruction of Jerusalem. The return of the Lord is not through a gradual growth of His kingdom on earth for His second advent will be sudden (Matt. 24:27).

Christ will come before the millennium for he will raise the righteous dead that they may rule with him 1000 years (Rev. 20:5). Before the millennium He will separate the wheat from the tares (Matt. 13:40-43); He will destroy the Anti-christ (2 Thess. 2:8); Satan will be bound (Rev. 20:1-3; The Jews are to be restored to the Promised Land (Ezek. 36:24-28).

Prayers by all.



## Comments on the Lesson by the Editor

Lesson for August 6, 1950

ELIJAH, A COURAGEOUS PROPHET

Lesson: 1 Kings 18:30-39

WHEN WE THINK of Elijah, we first of all connect him with the scene depicted in our lesson today—and picture him as a courageous man who withstood a wicked king; risked his life at the hands of an idol worshipping queen, who had sworn to do away with him; won a contest against nine hundred false prophets of Baal and had the boldness to demand their death at the hands of the people, and stay there until it was accomplished; and finally to gird himself and run into the city before the chariot of the King, Ahab, thus acknowledging him as the earthly king of the nation. The reason for all this is to be found in the words recorded in 1 Kings 18:46, "And the hand of the Lord was with Elijah."

It is interesting in the extreme to see just how soon Elijah forgot this experience before the Lord. With courage, not altogether his own, he had met a crisis in the life of the Israelitish people. He had pointed them to the true God and, following his test with these Baalites, had shouted the never-to-be-forgotten words: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." It was then that the test came and the decision made. Surely he, along with the people who had cried "The Lord he is the God; the Lord, he is the God," had seen the power of Jehovah and could not doubt His presence, power and approval.

We have only to turn to the opening verses of 1 Kings 19 to find a far different Elijah. Threatened with death by Jezebel, because of her slain prophets, we find Elijah no longer courageous, but a cringing, fleeing man who "sat under a juniper tree and requested for himself that he might die." How queer! Chased by a wicked king and the desperate woman, Jezebel, yet always in God's pres-



ence, he permitted himself to go down into the depths of despair.

Note his words as recorded in the 10th verse, words given in response to the Lord's question, "What doest thou here, Elijah?" "And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only am left: and they seek my life to take it away." We marvel that he could feel that he was the only one left after the people had risen en masse so shortly before to shout, "The Lord, he is the God!"

But God knew Elijah far better than Elijah knew himself. He still has confidence that in the end Elijah will calm his fears and be his old courageous self again. Note how God meets the situation. After testing Elijah with the wind, the earthquake, and the fire, it was the "still small" voice of God that spoke the words of command that sent him back to his duty as a prophet—to anoint a new king over Israel and also to anoint a prophet who should take his place in the person of Elisha. How utterly encouraging must have been God's final word to him when He said, "You think you are the only one left? Why, Elijah, I have left me seven thousand in Israel, all the knees of which have not bowed unto Baal, and every mouth of which hath not kissed him."

As we have said before, courage is not always evident in an individual at first glance. Courage is a quality of mind which, when called upon in an emergency, always finds its expression in action, many times unforeseen in the individual. Many a brave, courageous man or woman has been afraid, but has done the task in spite of human fear. We believe that we may characterize Elijah thus: humanly fearful, but spiritually courageous. He found himself in positions which demanded action and he overcame his human fear by means of God's overpowering presence. One with God is always a majority.

We should seek to emulate the traits of character that made Elijah a "Courageous Prophet."



KERR. Clarence A. Kerr, aged eighty-one, of Bellefontaine, Ohio, passed on to meet his Maker on July 1, 1950. His wife, Ova Mae Hoover Kerr, had preceded him in death some twenty years ago—September 28, 1930.

Brother Kerr was a member of the Gretna, Ohio, Brethren Church. Funeral services were conducted by the undersigned, his pastor.

Clarence A. Stogsdill.

MESSMORE. Oliver Messmore, son of Jasper and Harriet Foster Messmore, was born in Plymouth, Illinois, April 8, 1869 and passed away at the Sabetha, Kansas, hospital on June 1, 1950.

When five years of age he came to Kansas with his parents, growing to manhood in Reserve, Kansas, where

on March 5, 1896 he was united in marriage to Ida Lichty. To this union one son was born. Since 1898 his residence has been in the vicinity of Morrill, Kansas, where he was a member of the Morrill Brethren Church. On March 5th of this year he and his wife celebrated their fifty-fourth wedding anniversary.

Surviving are his wife; one son, Harold E.; one grandson, Ronald; one brother, Jasper; and one sister, Mrs. Emma Willey. Rev. Baldwin of the Morrill Church of the Brethren officiated at the funeral rites.

Reported by Robert Bischof.



#### ORDINATION ANNOUNCEMENT

Formal ordination of Brother Austin Gable, pastor of our Center Chapel and Denver, Indiana, Churches, to the full Gospel Ministry, will be held at the Loree Brethren Church on Sunday afternoon, July 23rd, at 3:00 o'clock. Brethren are invited to attend. Robert K. Higgins, Loree pastor.

When a church is frozen with formality it needs more than fires of eloquence.



#### NEEDED AT ASHLAND COLLEGE DORMITORY BY SEPTEMBER 1, 1950 A RESIDENT COOK

Pleasant living accommodations furnished at the Dormitory. Our dietician will plan the meals. You are needed to help prepare them.

Write to:

A. Glenn Carpenter, Business Manager  
Ashland College, Ashland, Ohio.



What's Doing  
in the  
Churches



#### COMBINING VACATION SCHOOL WITH REVIVAL at Brush Valley, Penna.

Imagine yourself on the banks of the Allegheny River on a Sunday afternoon. Look around you and see and feel the importance of the occasion. This is a baptismal service. Many have come through repentance and faith in Jesus Christ to be baptized. Over 200 have come to witness this sacred scene and it will leave an impression on their minds and souls for days to come.

Thus we come home with this picture in our mind after spending two weeks with the good people of the Brush Valley Brethren Church, North of Kittanning, Pennsylvania. With 92 registered in our Bible School and an average evening attendance of 150; 24 first time confessions and 9 reconsecrations, we saw evidence of scripture being fulfilled in several ways and the "people had a mind to work."

We enjoyed this privilege to return to Brush Valley where we had labored for a few months, nine years ago, and renew old friendships. It was our first opportunity to work with Rev. and Mrs. Paul Naff, whom we found very faithful and diligent in carrying on the work of this church. The people cared for our every need and more too. We thank again all those who opened their homes to us and those who provided and brought special music for the services. Several local churches sent delegations. Some from the Kittanning Brethren Church came with their pastor and sang for us. Twice there were Brethren present from the Vandergrift Brethren Church.

The Brush Valley Church is moving forward and doing a wonderful work for the Lord in a special way and guiding the lives of all who come within its influence into a close fellowship of Christian believers. We appreciated their great expression of love and pray for God's continued blessing upon Pastor and people as they work together in meeting the problems of living in a Christ-like manner.

E. J. Beekley, Warsaw, Indiana.



#### HUNTINGTON, INDIANA

Since our last report seven adults, all heads of families, have been added to our membership here at Huntington—six by baptism and one by a former baptism.

Our Vacation Bible School had an average attendance of 36 plus. One hundred and twenty-two were present at the demonstration program. We have nine who attended our Junior Camp at Shipshewana.

Our Young People retained the banner at the Brethren Youth Banquet held by the Southern District at Roann on June 2nd.

Brother H. D. Hunter of North Manchester, Indiana, showed sixty new colored slides of our Kentucky Missions at our church recently.

The Woman's Missionary Society has sent a box of clothing to Miss Luisa Kugler for the benefit of the poor children in her Sunday School annexes.

C. Y. Gilmer.



#### Revival at Milledgeville, Illinois

It was our privilege to fellowship with the Milledgeville brethren in a revival effort from March 20 to April 2. The elements seemed to be against the whole idea for the first few days. We started for Milledgeville and were marooned in Fort Wayne by ice-covered roads.

After the ice melted we had a dry highway for most of the journey. But when we came into Illinois the frost was trying to leave the ground and had not quite succeeded. The result was black mud on most of the side roads in many places axle deep. The schools were closed several days because of mud during the meeting. Add to this a little rain and fog and you will see that it took a great deal of faith and effort on the part of the people, and overcoming grace on the part of God, to give us the encouragement and blessing of a good meeting.

I have noticed that people will get to a place if they really want to go. That was true of this revival. There were those who came in night after night the same as if

the road had been good. They loved the Lord and their Church. They believed that the Lord had a blessing for them and nothing could stop them. They had a desire for the things of God and believed that if they came to His table He would feed them. Jesus never fails. It took a great deal of faith and courage for the Milledgeville brethren to give us the audience we had from night to night. They are a real challenge to brethren who live on paved highways. The side roads in the Milledgeville section are surfaced with limestone, but the unusual amount of rain and frost was just too much this year, and the bottom went out of them while the meeting was in progress.

It was a real blessing to be with these people. They have a very nice church, newly decorated, and well equipped. Their sanctuary is so nearly like ours at Pleasant Hill that I felt right at home. Their beautifully-toned organ was a blessing in the services. The faithfulness of the organists, song leaders and singers is certainly to be commended.

The hospitality of these brethren was without measure. We are sorry that we were unable to accept all the gracious invitations to meals. The fellowship and Christian hospitality was so heart-warming and genuinely friendly that we were sorry we couldn't be in every home.

Dr. and Mrs. McCartneysmith and the brethren of Lanark were faithful and most helpful in bringing splendid delegations and special music for several nights during the meeting. Some of The Church of the Brethren Folk were most faithful and appreciative. There were others from various denominations who came repeatedly and were a real help during the meeting.

Visible results of the meeting became evident the middle of the second week. The Lord claimed the victory and it seemed that a third week would have been profitable. The work at home demanded our presence so that it was impossible to stay longer. The remarkable thing about the decisions was that they were nearly all from the young married group.

Our stay was most enjoyable in the parsonage with Rev. and Mrs. White. It had been quite a while since we had been together. Many pleasant memories came back to us as we talked over our past experiences in the Pennsylvania district. They made us feel right at home and cared for our every need. We had real Christian fellowship and the time of our stay seemed too short.

Rev. and Mrs. White are splendid workers in the Lord's vineyard. Their work was in evidence everywhere we went. Rev. White is a real soul-winner. He has compassion for the lost and they respond to it. He has a real harvest of souls all through the year. We praise God for all his blessings, past and present, on this field. May the Lord be gracious to these faithful workers and give them strength and power for many years.

Milledgeville is the home of Dr. and Mrs. W. S. Bell. It was a pleasure to meet and fellowship with them again. Dr. Bell isn't well, but is able to get around town almost every day. They very graciously gave us garage space for our car.

For the opportunity of seeking to lead souls to Christ in their community, we thank both pastor and people at Milledgeville. Their very generous offering makes us feel most humble, and pray to be made more worthy.

Floyd Sibert, Pleasant Hill, Ohio.

# -        -        The Fourth Annual        -        - Brethren Youth Conference

*Ashland College Campus*

*August 21 - 27, 1950*



*Rev. Hoover*

Rev. J. F. Hoover, a world traveler, is to be the chapel speaker for the 4th annual conference. Traveling during the war and shortly after it was necessary for Rev. Hoover to reach most of the mission points by air.

Included in his tours were countries such as India, East Indies, Europe and the Orient. Rev. Hoover has taken many moving pictures, and other pictures which he will present to our young people. It will be interesting to hear of his talks with some of the top Communist leaders in China, who for a time kept him prisoner.

It is certainly a fine opportunity for young people to hear an outstanding leaders in the field of missions.

**SUNDAY AFTERNOON SPECIAL YOUTH MEETING AUG. 27  
GAMES AND TRACK MEET, PLENTY OF RECREATION**

Youth Rally

Youth Communion

Picnic

Good Singing

Daily Chapel

Evening Vespers

Discussion Groups

Mission Movies and Slides

Evening Round-up

Youth Banquet



*Dr. Anspach*



Dr. Charles Anspach is at the present time president of the Central Michigan College of Education; he was formerly associated with Ashland College. Just recently Dr. Anspach returned from Europe after making a tour by air there along with other educators from the United States.

We are especially fortunate to be able to secure Dr. Anspach for our banquet speaker. He is noted for his speaking ability, ready wit, and numerous stories.

Lots of food, fun, and seriousness is promised at the banquet.

## COST

### Rooms

Girls 6 nights one in room .....\$4.00  
two in room..\$2.75

Boys 6 nights two or more in room \$3.00

### Meals

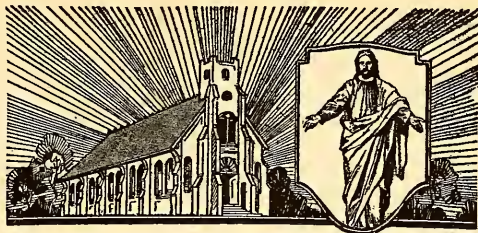
Meal ticket 6 days (3 meals per day)  
only \$10.00







THE  
Brethren  
Evangelist



*Our Forefathers Lived Thus!*



*Would You?*

## THE BRETHERN EVANGELIST

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the last week in December.

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gan way back in February, whereby one entire Camp fee and one one-half Camp Fee, first and second prizes which were awarded to the ones who did the best in memory work, attended on Sunday at the services, and who were the most courteous and helpful to all, were given to Janet Streng, a Junior, who earned first prize, and Stanley Witt, of the young people, who came in for second prize. The money for these prizes was donated by Mrs. Donald West. Brother Benshoff said these young people really earned their prizes.

The Sunday evening services at the Meyerdale Main Street Church are still showing a fine attendance and interest. Among the special attractions recently was a part in the musical program by Shirley Zucco and Ruth Koch of Irwin, Pennsylvania. Here, again, is another testimony that evening services can be held with profit, even during the summer months.

The Meyerdale Church did an outstanding job of entertaining the recent Pennsylvania District Conference—July 17-20, as the editor can well testify. The conference was one of the finest we have had the privilege of attending over the Brotherhood, and we have attended a great many of them. Nothing was left undone to make the delegates and visitors feel welcome. The church was well filled for each session we had the privilege of attending.

Akron, Ohio—Firestone Park. We note that beginning on Sunday, July 23rd, the first of a series of talks, giving missionary instruction, was given. This series will be continued on the fifth Sunday of each month which contains five Sundays, for an indefinite period of time. This work is being sponsored by the Woman's Missionary Society, under the leadership of Mrs. Vera McGraw and Mrs. Catherine Black.

The Annual Public Service of the Church Official Board of the Firestone Park Church was held on Sunday evening, July 23rd. This is a new departure, so far as the editor knows, for he has not heard of such a service being held in any of the other churches of the Brotherhood. As we look over the program, we feel that it might be a good thing for other churches to follow this same plan. It might be that the church would become better acquainted with their official board if such a plan was followed.

Louisville, Ohio. It seems that there is a movement on foot to get robes for the Louisville choir. We note that a great many of our church choirs are so robed and we sincerely believe that it adds dignity and stability to the choir.

The Louisville Sunday School Picnic was scheduled to be held on July 29th at Lake-O-Springs, northwest of Canton.

The Annual "House-cleaning" of the church seems to be now in the process of completion. Brother Byler says that there still remains some to be done.

Two more were candidates for baptism at Louisville recently.

Two huge flood lights were recently mounted on the rear of the Louisville church building, aimed to provide daylight or near so, for the recreational activities which are planned for the church lawn. Roy Midkiff provided the floodlights and Leroy Royer installed them.

(Continued on Page 11)

## Items of General Interest

St. James, Maryland. The St. James Laymen take a great deal of interest in every phase of the work of the Brethren Church. At a recent meeting which was held, at which there were seventeen members present, it was decided to sponsor the church bulletins for the coming year. The matter of sending delegates to General Conference was also under discussion.

Committees for the Sunday School picnic, which is to be held some time during the month of August, have been named. By the size and number of the committees there will be really something doing at this event.


St. James Christian Endeavorers are alive and working. From the bulletin of July 16th we learn that they are planning to send some of their number to the C. E. Rally at Hood College July 28 to 30.

Brother Ankrum, St. James pastor, was in attendance at the recent Pennsylvania District Conference, for a part of the sessions.

A Correction. When Brother John Locke sent the editor his copy for the next quarter's Sunday School lessons, he "gently" reminded him that inadvertently we had reported that the recent Southeastern District Conference had been held at the Mt. Olive Brethren Church, one of Brother Locke's charges. He reminds us that it was held at the Bethlehem Church, the other of his churches. He says, "Mt. Olive's turn will come a little later." Apologies, therefore, are in order, which apologies we gladly make.

Meyersdale, Penna. We learn from Brother Benshoff's bulletin that recently the prizes for the contest which be-





## The Editor Thinks Aloud

### -: :- Panic Versus Prayer -: :-

JUST RECENTLY, in a Radio Program which comes over the Ashland, Ohio, FM station WATG, in which Mrs. Kathryn Donges (wife of George Donges, Athletic Director of Ashland College) conducts a homey little program of local and personal interesting observations, announcement was made concerning a certain social function which was being given by an Ashland church to raise money for the taking of their young people to camp and to help them to attend a conference of the church.

After having made the announcement, Mrs. Donges said, in substance, "Now there is something worth while. In this time or crisis in the lives of young people, it behooves us to turn more to thoughts of what we can do to level out the lives of our youth. It is no time to get panicky, but rather a time to revert to prayer."

When this program discussed at our dinner table, I was set to thinking!

Right now we are in the throes of another war, for war it is, whether declared or not. War is not a matter of declaration, but a progress of incidents which, in time, results in violence. When violence occurs, it is war, be it called "war" or "policing" or what not. It is violence of action and the determination to win at any cost that makes it war, and results in terrible loss of life and the elimination of many peaceful pursuits. The ordinary definition of war is simply this: "A contest as between nations or states, carried on by force, and with arms; also, the condition of things created by such a contest." There we have it! We are already at war.

But that is not exactly what we started out to think about. When the war condition first arrives and people begin to think in terms of battle casualties, and the possibilities of loved ones being called into the conflict, there arises with it a condition which stirs up a state of mind that leads to a "panic" of activity, a sort of mass perturbation or great agitation. The definition of "panic" is found to be, "A sudden, unreasonable, overpowering fear, especially when affecting a large number of people simultaneously." In other words, people become senselessly overwrought, and they forget that they are making things worse instead of better by their efforts to overcome what, to them, has become the greatest crisis of their lives. Their thought processes become sluggish; their activities those of frightened, untamed animals that run from dangers in a terrifying manner. They lose their heads and become as a surging mob—uncontrollable. They buy; they hoard; they forget the good of others, in their urge to satisfy their own selfish desires. In other words they start a "panic."

Is that what we are coming to again? It is not at all necessary. There is another avenue we should travel—the avenue of Prayer. He who stops to pray will not travel

the road of Panic. Prayer quiets the heart; restores the mind to calm confidence; restrains one from sudden actions which will eventually lead to panic.

If there ever is a time when one needs to remain calm, it is in a time of crisis. The most calming influence that can possibly come to a man is reached through the avenue of prayer—for it is the connecting line with the Greatest Power in the world, the loving heart of the helpful Father, who knows all and sees all.

So let us join our hearts and minds in PRAYER—and not in Panic. Let us trust God, for He is able to control all things in His own good time. He may permit us to suffer, but He will never forsake His own. Above all things let's not join the ranks of panic stricken people, for in such a state we lose all consciousness of God's presence and are spurred on by a force that is without, which is ill-becoming to a Christian. "Have faith in God," is the admonition of Jesus. "My peace I give unto you; not as the world give I unto you." If this great fact could grip the hearts and minds of Christian people this world over, what a change would be possible to men. Today men seek only worldly peace. Christians seek the peace that passeth all human understanding, which is found in that close companionship with a kind and loving Father. Maybe we can't stop the turn of events in our physical world; but we can still our own hearts and make them ready to meet any contingency which may arise. Shall it be Prayer or shall it be panic?

Think it over!

### Here is Another Feature of The Youth Conference

AT ASHLAND, OHIO, IN AUGUST

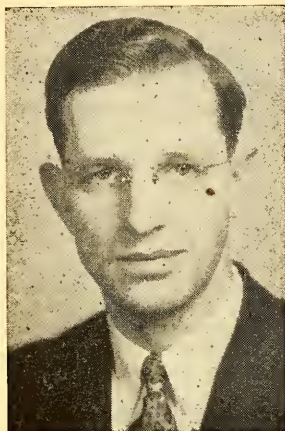
The Story of "The Prodigal Son to be told in "Pidgin English"

Arrangements have just been completed to have Miss Nora Vesper, a returned missionary from Africa, as one of our Youth Conference speakers, Miss Vesper has spent thirty-five years in the Sierra Leone region on the West Coast of Africa. She will show pictures from colored slides, of her work as a missionary.

Miss Vesper has had a vast number of experiences crowded into her life. She will bring these rich experiences to our young people. Particularly interesting will be her story of the Prodigal Son which she will tell in "Pidgin English." She comes to us highly recommended as a very personable lady with fine speaking ability."

The National Youth Director.





## *The Christ of The Cross*

### *Pennsylvania District Moderator's Address*

By Moderator Percy C. Miller

(Delivered at the recent Pennsylvania District Conference, July 17th  
in the Main Street Brethren Church, Meyersdale, Pennsylvania.)

"And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

IN THE HOUR NOW AT HAND the world and its ruler seemed to win, for Jesus was crucified and slain, His earthly work brought to a tragic end. But the very reverse was the fact. Over against the judgment of this world and the doom of its ruler, Jesus set the triumph of His mission: "And I, if I be lifted up from the earth, will draw all men unto me." This emphatic "I" is placed over against "this world" and "the ruler of this world." While the clause, "if I be lifted up," is conditional, it is the condition of certain expectancy, "If I be (or shall be) lifted up," as indeed, I shall be. We must read no doubt into this clause, Jesus vividly imagines the lifting up as being accomplished.

In contrast with Satan, who shall be thrown into the earth, Jesus says of Himself that He shall be lifted up from the earth, the preposition denoting separation from both the ruler of the world and this world. The difference lies in the verbs: Satan is thrown out "outside"; Jesus is lifted up "out of." The connection of Satan with this world is shattered, that of Jesus is only modified. That is why Jesus with reference to Himself here employs "out of the earth," which implies "into heaven" and the corresponding higher form of existence; whereas "out of this world" would here be misleading because of the preceding reference to Satan. Jesus is speaking of the transfer of His body and human nature to the right hand of God's power. The days of His humiliation will cease, the eternity of His glorification will begin. While this refers to His human nature, it does not mean that Jesus will no longer be present with His people. The entire God-man, divine and human, will be with them to the end of the world, and where two or three are gathered together in His name, He will be in their midst and there to bless. Just as what now is about to occur on Calvary and in Joseph's tomb is the doom of this world and the dethronement of its ruler, so it will for Jesus constitute His enthronement in heaven forever.

Hence the conclusion, "And I will draw all men unto me." This is the same drawing as that mentioned in John 6:44, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the

last day." This is predicted of the Father, while the text is predicted of Jesus. This is the drawing exerted by grace through the means of grace, alike in effectiveness and seriousness for all men, not in any way limited on God's part: "and him that cometh to me I will in no wise cast out." Yet here, as in other connections, Jesus is speaking of this universal and unlimited grace only in so far as it succeeds in actually drawing men from the world to Himself. All are alike drawn, but by their perverse unyielding, many nullify all the power of grace and harden themselves in unbelief, while others, in equal sin and guilt, are converted by this same power of grace. Why some are thus lost and others won, (all being under the same grace) constitutes a mystery insoluble by our minds, about which we know only this, that those who are lost are lost solely by their own guilt, while those who are won solely by divine grace.

Jesus is speaking only of the latter when He says, "I will draw all men unto me." These are all "His servants," of whom He says in John 12:26 that He wants them to be with Him in heaven. They constitute the "much fruit" of John 12:24. They form the "one flock" of John 10:16, "the children of God" now scattered abroad (John 11:52) through all the world in all ages. To the eyes of Jesus, though they are yet unborn, they are all present. Jesus will see to it that all of them shall come to Him (John 6:37), "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." In John 6:39, not one of them shall be lost, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." The future is simply futuristic and tells how Jesus will draw them "unto Himself" in the glory of heaven. Thus will all the glorious fruit of His redemptive mission be gathered at last.

In John 3:14, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," we have Jesus as far more than a witness, He is the Saviour Himself. From the great person who came from heaven and can testify to the heavenly things Jesus advances to the great salvation coming through this person.

By this text Jesus seems to kindle faith in Nicodemus, faith in the divine salvation offered him.

Christ came to save us by healing us, as the children of Israel that were stung with fiery serpents were cured and lived by looking up to the brazen serpent. Now in this type of Christ we may observe the deadly and destructive nature of sin, which is implied here. The guilt of sin is like the pain of the biting of a fiery serpent; the power of corruption is like the venom diffused thereby. The devil is the old serpent, subtle at first, but ever since fiery, and his temptations, fiery darts; his assaults, terrifying; his victories, destroying. Ask awakened consciences, ask condemned sinners, and they tell you, how charming soever the allurements of sin are, at the last it bites like a serpent. God's wrath against us for sin is as those fiery serpents which God sent among the people, to punish them for their murmurings.

We also note the powerful remedy provided against this malady. The case of poor sinners is deplorable; but is it desperate? Thanks be to God, it is not. The Son of man is lifted up, as the serpent of brass was by Moses, which cured the stung Israelites. It was a serpent of brass that cured them. Brass is bright; we read of Christ's feet shining like brass, in Rev. 1:15, "And his feet like unto fine brass." It is durable; Christ is the same. It was made in the shape of a fiery serpent, and yet had no poison, no sting, fitly representing Christ, who was made sin for us and yet knew no sin; was made in the likeness of sinful flesh and yet not sinful; as harmless as a serpent of brass. The serpent was a cursed creature; Christ was made a curse. The serpent was lifted up upon a pole, and so must the Son of man be lifted up. His death is called His being lifted up. He was lifted up between heaven and earth, as if He had been unworthy of either and abandoned by both. He was lifted up to the cross, to be further lifted up to the crown.

We must also note the great encouragement given us by faith to look up to Him. It was for this end that He was lifted up, that His followers might be saved; and He will pursue His end. The offer that is made of salvation by Him is general, that whosoever believes in Him, without exception, might have benefit by Him. The salvation offered is complete. They shall have eternal life.

Therefore it becomes the duty of the church to ever hold up the Cross before man and have man not only see the Christ that was lifted up upon it, but to have him also see beyond the cross and recognize the hand of God in it all. As Christ spoke the words of John 10:10, "I am come that they might have life and that they might have it more abundantly," he must have been looking forward to being lifted up upon the cross. The abundant life here and in the world to come is the opening of the eyes to see and of the heart to let God in. Beyond all, in all, and through all, is God in whom we live and move and have our being.

The measure of man's life depends upon the measure of his consciousness of his environment—physical, mental, moral, and spiritual, and how well he adapts himself to it. How many of us do live lives so adjusted to the needs of the world that we do all we can to ease aching hearts, to bring courage to the distressed, to minister to those who need sympathy, kindness, and charity, and to help

build a life of righteousness and good-will? Christ lived such a life, and thereby gave to us His example. Surely it is important that we meet these challenges. Few men live the most abundant life of which they are capable. Indeed who can live out the full potentialities of life here? We cultivate one talent and neglect another. Life is full of unfulfilled promises, full of unaccomplished purposes. We just do not live as full lives as we might.

"Life's more than breath and the quick round of blood:

'Tis a great spirit, and a willing heart!

We live in deeds, not years; in thoughts, not breaths; In feelings, not in figures on a dial!

We should count life by heart-beats. He most lives

Who thinks most, feels the noblest, acts the best."

The way of life in which Jesus walked and to which He beckons us was one of fellowship with God and in harmony of will and purpose with Him. We then have found that ultimate satisfaction of our human needs that comes in fellowship with God. Augustine has so aptly said, "Thou madest us for thyself, and our hearts are restless until they find rest in thee!"

Now to a few brief suggestions as to how we as a church may uphold the Christ of the Cross. This I will endeavor to do by a few recommendations.

1. I urge and recommend that each church of the district have at least one Evangelistic meeting (revival type) during the coming calendar year. It is a period which does us all good, laity and ministers as well, whether we feel that we need Evangelistic sermons or not.

2. I recommend that each minister have at least once a month a sermon of the Evangelistic type.

3. I urge that each church conduct a teachers' training class at least once a year; urge that teachers as well as prospective teachers take the course. The better our Sunday School teachers are trained the better they will be able to hold up before the class the "Christ of the Cross."

4. Since our camping season has just come to a close and we realize it as one of the most successful. I urge that each church, each auxiliary of the church, and the Sunday School get behind the camping program with their full force. This is one of the greatest opportunities for Christian training and Christian fellowship. I further urge that each minister make it a point to arrange his plans in such a way that he will be able to spend at least one week at Camp Juniata.

5. I urge that greater encouragement be given in all our churches for young men to enter the ministry.

It is the prayer of your Moderator that the Brethren Church may go forward for the cause of Christ.

A young cleric said to the Duke of Wellington, "You have seen much of India. Tell me, sir, don't you think it absurd to send our religion there, when the people of India have so many excellent religions of their own?"

"Sir," replied the old sea dog, "I do not understand your theological niceties. I am a soldier. I am accustomed to obey orders. Jesus Christ commanded His disciples to take His Gospel to every nation. That is sufficient for me."—Sel.

# Your Minister and You

## A Layman Speaks To The Church Membership

(The following article was so full of meat and food for thought that we deemed it very worth while to pass on to our readers, with the hope that in reading it it will give Brethren a deeper appreciation of their ministers and a more sympathetic understanding of their problems.—Editor).

**YOU WANT YOUR MINISTER** to do a good work in your church and community, of course. You also want your personal relations with him to be agreeable and helpful. Your church will not succeed unless he succeeds, and he will not succeed unless he is happy.

I know ministers and their work very well indeed, and I am now undertaking to be a voice for them, and say something they are not in a position to say for themselves. To do so I may have to reveal some of the secrets of the trade, but I hope it will do no harm.

I want to give you as a layman, some tips on making your minister appreciate and enjoy his work with you. There are things you may not know because he does not venture to speak of them. Several of them are "thou shalt nots," but they are important, nevertheless.

I am going to begin with one that may seem more trivial than it is.

### He Carries a Seven-Day Load

Don't twit your minister about working only one day in a week. That reflects on you, because it shows you know very little about his work. If you did you would realize how untrue and unfair such a suggestion is. The fact is that he has no rest day in the week and no quitting time any day.

True, Sunday is his day of special responsibility, the day when he steps from his merely human position and takes his stand between man and God. But the fact is that the church members, church societies and community people never let him rest. On week days they all insist on using up much of the vitality he needs to perform his Sunday duties well.

Don't try to tell your minister what to preach about. That is a question that is often too much even for him, and it certainly is for one who is not in a position to understand how much is involved, or to know the feelings and problems of a man who has been called of God to declare the divine truth, who realizes that doing it rightly is a most serious responsibility, and who is desperately trying to meet that responsibility well.

He will, of course, want you to feel free at any time to mention problems and questions that trouble you or others, with the thought that at some suitable time he may help you to clear them up. But don't undertake to tell your minister what and how to preach. You may be getting between God and one of His prophets when you do.

If you think of some of the sermons you, and perhaps

he, did not think came off too well, you may find that they turned out exactly right to reach the heart of someone else who needed help. That is the test. They were not preached to please you, nor even the minister, but to do good. Do not judge such things always from your own viewpoint.

### Respect His Position

Respect your minister and uphold his position in the community. He is not asking to be looked up to as an individual, but his calling deserves to be respected for its own sake. When anything hurts him in the public esteem, his calling, his cause, and your church all share the damage. His position must be respected if he is to exert the influence for good you desire.

Law suffers from an unfortunate public attitude toward enforcement officers. Education suffers from an inadequate appraisal of the position of the teachers in the community. Religion suffers from a flippant and depreciative public opinion of ministers and their work. It was not always so. Once the church had better standing and the ministry was the honored profession it deserves to be. Treat your minister with the respect you give your physician, your banker, and your judge.

### Cooperate With Your Minister

Give your minister a chance at your heart. Probably he is looking for a door into it, and you may be seeing to it that he does not find one. Remember that he is among you for the cure of sick souls and the nurture of healthy ones. Your soul belongs to the one class or the other. Whichever the case may be, let him have a chance at it. He wants to see your church grow and prosper, but most of all he wants to see your life fully opened to the love and power of God. Cooperate with him as well as you do with your doctor—or your broker.

Do not think the particular church society you are interested in should have all your minister's time and attention. Do not try to entangle him in any trick enterprises which are primarily for your personal glory and only secondary for the advancement of the Kingdom. He does not need anyone to add more weight to his already too heavy load. Do not hold him responsible for things it is the business of others to do. If officers are to do all the work, why have private soldiers? Give a long, long rest to that hoary old bromide about the pastor being the key man. He may be, but that doesn't mean that he should be the whole door—and maybe the mat besides.

Pray for your minister. You owe it to him and he probably needs it more than you realize. Day after day he carries his flock, including you and yours, to the Throne of Grace. Return the favor, but don't go into details beyond your comprehension of his problems and needs. Ask endowment of the Spirit, strength and guidance for him. Probably that is enough, unless he has some need or problem you are in a position to understand very well. Ordinarily you can trust God to know how to distribute His



blessings and your minister to know how to use them when he receives them.

### He Has His Own Ideas

Do not expect your minister to follow all or even any of the traditions of his predecessors unless he sees fit to do so of his own accord. It may not be fatal if he doesn't do some particular thing just as Doctor So and So did. A change may be considerably overdue, and getting it made may be the best thing that has happened to your church in a long time. Your minister has his own ideas and methods—or should—and they may be better. At least they are his, and any workman can do best with his own tools.

It is not impossible, of course, that a time may come when your minister may seem to be in need of a little honest caution and counsel from you. If such a situation does arise, think it through with great care, prepare your soul well, and ask God to guard your lips. Make sure you are thinking from the Kingdom viewpoint, and not from your own selfish interest or that of some group you represent. Then give your counsel, and let no one know. Such situations are not likely to be frequent.

Be your minister's friend. Make it easy for him to approach you. Let him know from the first that your attitude is sympathetic. Remember that you should respect his judgment in his field as he respects yours in your field. Take an interest in the happiness of his family, but do not meddle. Treat him and his family as you wish yourself and your family to be treated. In other words, dust off the good old Golden Rule and apply it in your dealings with your minister.—C. E. Flynn in "The Christian-Evangelist."

## Shall We Preach Hell?

THERE ARE UNPOPULAR and stern truths about which very little is being said today from the American pulpit. One of these doctrines is that of retribution and eternal punishment. In the opinion of this writer, if every preacher would go to the rostrum next Sunday morning and deliver a message from the teachings of Christ on this subject of future punishment, it would do more to promote a revival and to purify the life of our nation, than any other one thing. It would bring conviction to the unconverted, and stir the Christians to the loss of humanity and increase their zeal for soul winning.

Much ridicule has been tossed at "hell-fire and damnation" preaching. Some say that Jesus taught only love and they speak of that until one gets a devalitized and "mushy" concept of Christianity. We should remember that there was an austerity and severity about the teachings of the Nazarene. He spoke of a place to which the unprofitable servant was consigned; where there was weeping and wailing and gnashing of teeth. He referred to a certain rich man whom he called by name, who lifted up his eyes in hell being in torment, and who begged for just a drop of water to cool his parched tongue, and who pled for God to send someone back to earth to warn his unsaved brothers.

In another passage, Jesus conveyed the idea that it would be better to go through life blind, halt, maimed or lame, than possessing all of life's faculties, to go to hell. It would, in other words, be more desirable to have the lungs diseased with tuberculosis, the vital organs eaten away with cancer, and awoken on resurrection morning with a glorified body with the glow of eternal health, than to go through this life hale and hearty, robust and strong, yet a victim of sin and find one's self in perdition "where their worm dieth not and the fire is not quenched."

To teach that there is no hell, no need to fear God, is an insult to Him. It is the nicest and most prevalent form of infidelity. It means that later one will treat the rest of the Word as a falsehood; Christianity as a superstition, and God Himself as an outgrown idol. Not to teach Jesus seriously on this subject is to crucify Him afresh.

Again the Psalmist declared, "The wicked shall be turned into hell, and all nations that forsake God." In some ways that is present as well as future, for this world can be turned into hell when men forget God. This also implies that one would have to know God before he could forget Him. That should stand as a warning to people engulfed in the fatal fallacy and deadly belief that having once known the Lord one cannot forfeit favor with Him and be eternally lost.

One of the best rebuttals this writer has ever heard on the subject of eternal punishment came from the lips of an elderly Quaker lady. A young seminary graduate preached his trial sermon. He thought he would assure himself of popularity by declaring "the larger hope" so he discredited the existence of hell and expressed himself in the terms of universalism. She waited on him at the close of his discourse and said, "If what thee says is true, we don't need a preacher. If what thee says is false, thee is a liar and thou hast no business in the pulpit."—James DeWeerd, in "The Christian Witness."

If we take God's program we can have God's power—not otherwise.

There is a silent eloquence in action. Fools talk much; wise people do things.

Hate injures the health, beclouds the mind, sours the temperament, and blasts religious experience.

The Calmer of the sea is also the Tamer of the tongue—but only when He is the Sanctifier of the heart.

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### SOUTHERN INDIANA LAYMEN

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### PLEASE NOTE

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\* The regular Quarterly Meeting of the Southern  
\* Indiana Laymen will be held at the Huntington,  
\* Indiana, First Brethren Church, on Monday eve-  
\* ning, August 14th. All laymen are urged to be  
\* present.

\* Guy V. Purdy, Secretary.

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# National Sunday School Association Page

Conducted by Rev. N. V. Leatherman



## - - The Ideal Teacher - -

IF ONE WERE TO MENTION the most important individual in the Bible School, he would have no hesitancy at all in saying, "The Teacher." Superintendents of all descriptions and grades, secretaries and officers of all sorts, important though they may be, are secondary to teachers. The success of every school, larger or smaller, depends ultimately upon the character, the personality, the ability and skill of the teachers. Equipment may help; organization may help; administration may help, but nothing counts so much as the teacher. Bible School effectiveness centers in the teacher. All honor to the Bible School teacher.

Teachers will find in the following by Elizabeth Brewster, as found in the "Teachers Warrant," a prayer and an example:

"How can I guide these youthful, eager feet,

When mine so oft have wandered from Thy way?

How can I dare Thy wondrous truth repeat

With lips so stained by sin, from day to day?

Yet, Lord, I heard Thy loving voice say, 'Come,'

And, having heard, how can I choose but tell

Of Him, whose tender heart holds ample room

For me, and for these ones I love so well?

I have no wisdom. Thine is all complete,

And Thou dost bid the needy come to Thee.

I come, and bring these dear ones to Thy feet.

Receive and bless them, Lord. Teach them and me."

Let's listen in on a conversation:

"She is a perfectly ideal Sunday School teacher, isn't she?" cried an enthusiastic girl.

"Yes, indeed," agreed another. "She not only teaches the lessons every Sunday, but she lives them out all the week herself."

"Lives them out?" echoed a third. "I should say she does. I remember reading an article one time about another lady who 'trailed the Beatitudes' round her as she walked. That's Miss Norris. Especially 'the pure in heart.' I never knew anybody like her!"

"Well, I should say especially the 'peacemakers,' myself," laughed another girl. But it was an earnest little laugh, nevertheless. "That's the real reason why our class is so successful and does so much. Nobody could help being harmonious and loyal and helpful in Miss Norris' class. She sheds that feeling all around her. Don't you know?"

"Trailing the Beatitudes, just as I said," chimed in the third girl who had spoken. "And nobody could help being regular in class attendance either, with a teacher like that. Why, I wouldn't miss a Sunday for anything. It's not just that she would be disappointed, but I myself would

lose a lot of help for the week. She makes the Bible and Christianity so real, doesn't she?"

"She knows all about them!" agreed another girl enthusiastically. "Why, when I'm in any trouble or worry I always run right to her to talk it over. You do, too, Gert, don't you? And Nan? Yes, I knew it. Miss Norris doesn't entertain nearly as much as some of the other teachers, but I'm sure we girls go to her house no end more than the other girls to their teachers!"

Can you wonder that after hearing all this I decided that I must know this ideal Sunday School teacher? Surely a woman like that would not be at all formidable, so I took my courage in my hand and went to call on her. And in five minutes I had begun to talk about the object of my visit—and I understood just what her girls meant.

Really I wanted to say: "You do trail the Beatitudes. I feel it just as the girls do. But how do you do it?" But of course I couldn't say that, so I asked her what she had found especially helpful in her Sunday School teaching.

"The most helpful thing that ever happened to me," she said with her lovely smile, "was a little talk I had once with a Sunday School missionary who came here to speak. I had been working over my class just as hard as I could—organizing, and entertaining, and visiting, and trying to make the girls do this and that, all 'by main strength and awkwardness' as I see it now; and yet I couldn't seem to see any lasting results at all. I was discouraged!

"Then this wonderful old man came to town and I went to him for help. He let me talk it all out, my hopes and fears and failures, and then he smiled at me so serenely and kindly.

"'It seems to me, daughter,' he said, 'that you need, perhaps, to go back to the beginning and think: What is Sunday School for, really? There are so many developments in its work nowadays, as you say: social and intellectual and even athletic—we have such fine organizations—that I think sometimes we forget the primary purpose of Sunday School is to teach the children and young people about God and His Son, and how to use this knowledge in their daily lives.'

"Granted that, I can tell you just where I should begin, if I were you. I should go home and sit down alone and ask myself these two questions: What do I, personally, know about God and Christ? and What do They mean to me in my own life? And then I should write down the answers in a little note book."

"I went home, and did just that. And I was appalled at the results, for I found that I had been an empty cistern trying to give out Living Water. So I set out to pray

and to study and to learn in order that I might teach. And every year since, on the anniversary of that day, I write in my little notebook the new things that I have learned about God in the twelve months past. And, Oh,—the unsearchable riches of Christ."

The Beatitude that I thought of as I watched her glowing face, was not one that either of her girls had mentioned, though the "pure in heart" certainly showed there in all its beauty. But even more than that I saw: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled!"—Sunday School Times. "I'd rather see a sermon than hear one any day, I'd rather one would walk with me than merely tell the way;

The eye's a better pupil and more willing than the ear, Fine counsel is confusing, but example's always clear." And best of all the teachers are the ones who live their creeds,

For to see good put in action is what everybody needs.

—Herald of Light and Zion's Watchman.

## Remorse

H. A. Gossard

Mat. 5:16—6:23

"My Future, how about it?"

Asked a man about to die . . .

"Do you think I have set the proper pace?"

You are the judge, why doubt it?

Does your conscience in reply

Condemn or praise you now before His face?

"My Future, as I see it,

Lies in what I leave behind . . .

Judge merciful,—for mine's to tortured soul!

All man can do can't free it;

'Tis not that I have in mind;

There's One, I know, who has that for His goal.

That which most alarms me

—Tho I know quite well I'm done—

Is, have I helped someone to fill his place?

That I have not, disarms me

As I hear Death's signal gun

Roar in my ears—"Have you improved the race?"

I live not!—I died surely

Since I failed to set a pace

That lifted life much higher than my own . . .

I'm worse than dead:—I, truly,

Am a hindrance to the race

Since I have ceased to be "a stepping-stone."

—Lanark, Illinois.

Jesus did not call us to be judges, but rather offered us positions of highest privilege—to be lovers of our fellowman.

## A Regulator

TUCKED AWAY in the mechanism of a watch is a seldom considered little lever known as a regulator. It has nothing to do with the watch apparently. It is rarely looked at or moved. But its value is incalculable if the watch is to be depended upon to keep accurate time. Its movement, even slightly, in one direction speeds up the action of the wheels and we say the watch runs too fast. Moved in the other direction, the watch loses time. Finally adjusted to the right spot on its dial, the watch runs true, keeping perfect time and it becomes the safe guide for its users. So much hinges on the correctness of this watch when it is used to time the great trains that run with such speed over the rails, and which, if the watch should be out of adjustment, might cause great and terrible wrecks, that the engineer and conductor of the train must take his watch to the one who makes a check upon it, every so often. This correctness is secured by the properly set regulator.

It is evident that individuals have in their makeup certain regulators. These must be in correct accord with some standards if all of life is to function safely. It may be something pertaining to bodily health; it may have to do with a dependable mind; it may be the determinant of this or that in the progress toward success. In all cases a deviant of the regulator will help or hinder. Wisdom directs that heed be given to have our regulators properly set.

There is a moral and spiritual life that has in it, some place, a regulator. It may not be visible. Probably its definition would be difficult. But that it essentially influences us is not to be disputed. In some way God has entrusted this regulator of our moral and religious living very much to ourselves. We have the power to set it so that we will run to dishonesty and untruthfulness and indifference to religious things, or to adjust it to the finer things of life, thus safeguarding our actions against whatever is wrong.

Another thing, we frequently blunder in trying to adjust our moral and religious regulator without any help. While God leaves it largely to our own choice, He offers us expert assistance. What, with the Bible and the Church and countless other guides, we can keep our Christianity and morals running true by allowing these to assist us in adjusting our regulator.

### PASTORATE OPEN

The Lanark, Illinois, Brethren Church pastorate is now open, and the Pulpit Committee will consider correspondence or personal calls. Office to be occupied on or soon after October 1st. Contact the Pulpit Committee Secretary, H. B. Puterbaugh, whose address is Lanark, Illinois.



## News From Lost Creek

Some things of interest have been happening here at Riverside. The first of these was the Annual Youth Camp, held the last week of June. The Camp this year was especially interesting and very good.

The attendance was not what we have had some other years, but there was a real cause for it. It had rained so very much that the gardens and crops were very weedy, so much so that the first fair weather that came took the youngsters into the gardens and fields. This fair weather came during camp week. This week was the first one that was dry enough for ground work for about four weeks. This cut down our attendance considerably. As it was, we had twenty-one campers, and one of the best camps yet held at Riverside.

That the camp was what it was, was due very much to the Camp Staff. This camp staff consisted of the following: Rev. Woodrow Brant, of Vinco, Pennsylvania, camp director. Brother Brant's physician had told him not to come on account of his health, but he came anyway and did a very good job of directing the camp. For Camp Evangelist we had the Rev. Clayton Berkshire, also his wife, of New Lebanon, Ohio. Both were mighty good camp helpers. Brother Berkshire brought very splendid gospel messages and Mrs. Berkshire helped in the teaching and as director of a tribe, helping also with her violin in the music. Miss Dorothy Carpenter of Ashland, Ohio, a teacher in Denison University, was with us for the camp, and was a very splendid helper in many ways. She had charge of a tribe, which, I believe, won out on points. She also taught some classes and was a very capable helper generally. Miss Adah Drushal was also a Camp helper, having charge of a tribe and doing other work. The campers wished to see all of them back again another year.

One of the high lights of the camp was a broadcast over station WKIC of Hazard, Kentucky. The management of the broadcasting station was very kind to give the time for the camp broadcast of one-half hour. The message given by the campers was very helpful and good advertising for the place.

The other event, which followed two days later than the camp, was the annual July 4th program. It has now, for years, been an all-day affair, folks coming for many miles around. One man has only missed one day in forty-four years, and that day he was rained out. The day's program consists of speaking by some good local man, then athletic contests, and ball games for the afternoon. Around five hundred were out for the day.

But the important thing about the day was the good order. Up until a few years ago we would not think of putting on the day's program without officers present to keep order. Now we do not need them. Mrs. Drushal's sisters, all old school teachers, were here on a visit, and attended the day's proceedings. The next morning they said something like this: "You could go anywhere in the U. S. and you would not find a more orderly and well behaved crowd than we saw here yesterday, and with no objection

things present." There was really even very little cigarette smoking. This has come to pass all through the work of the Gospel, and we praise the Lord for it all.

Will you please pray for the following:

An elderly woman as matron for the new Wheeler Home. We do not have one as yet.

For a high school teacher who can teach typing and business administration. This place is not yet filled.

Then that the Lord will enable the work to meet and pay its bills for operating expenses. Thank you.

C. E. Drushal.

## Jesus Established Sunday Night Services

IS THERE A MORE pagan picture of our present age as the appalling disregard professing Christians openly manifest for that blessed evening of the week on which our Risen Lord showed Himself to the dismayed disciples assembled in the upper room? The Savior arose from the grave on Sunday morning, but He appeared at the meeting of the saints on Sunday night.

Thomas, the doubter, missed the first Sunday night and the Lord Jesus showed Himself at this meeting, too, and cleared up the fears and forebodings of His doubting disciple so that he was no longer "faithless, but believing."

The risen Lord established the Sunday night service. He employed it that puzzled believers might be empowered; that His mission might become the mission of those who bear His name; that doubters might know; and that others yet to believe might be assured of a blessing, too.

To the extent that the Lord set His soul upon the Sunday night service by His reported presence after His resurrection and before His ascension, and the use He made of these meetings, the Sunday night service has the Saviour's sanction in a way the Sunday morning service cannot claim. Not that it is more Scriptural or more important than the morning church service, for Pentecost was a morning service, but because of its marvelously meaningful and sacredly beautiful beginning, as seen above, the Sunday night service is divinely unique.

The Sunday night service encourages a personal invitation, strengthens wavering faith, and affords opportunity to know Jesus for one's self. That is the business of the Sunday night service. It saves people for something. People are going to do something on Sunday night. Many are going some place on Sunday night. Think of the places so many are going.

The Sunday night service gives us the best thing to do and the best place to go. And it saves people for something. The disciples met the risen Lord at the first resurrection Sunday night service. They were the first to hear Him say, "As My Father hath sent Me, even so send I you." And they were completely transformed in that one service. Life became a crusade, death a triumph, and the grave a vestibule to glory. Nothing previously dreaded mattered any more. Only one ruling passion

now: to glorify Him and to make His salvation known to all men. It was even easy to pray, and to love, and to witness for Him now. It was even easy to die for Him—the Christ of the Sunday night!

Is it not true after all that our real trouble in the world today is that we have lost what they found that Sunday night? And is it not time for us to set about recovering it for ourselves and then to help others to find it, too? Should we not seek it where they found it?

—Louisville, Ohio, "Pastor's Helper."

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## *Items of General Interest*

(Continued from Page 2)

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**Ashland, Ohio.** In the absence of Brother H. H. Rowsey, who is on vacation, the pulpit was filled by Dean M. A. Stuckey on Sunday morning, July 15th and by Brother E. M. Riddle on Sunday morning, July 23rd.

Brother Rowsey was given and has accepted a unanimous call for another year of service with the Park Street Church.

Brother E. P. Lersch, Moderator of the Park Street Church, who has been the "Time-keeper" for the donated labor on the redecoration program in the church, reports that according to the scale of wages which would have had to be met in the various items of work which were performed by these men who worked many nights, that between three and four thousand dollars was saved. Beginning March 20th, there were 1,917 hours put in, many of the men working as many as fifty nights during this time, some more and some less. The above does not include the number of ladies who came almost every evening to serve refreshments to those who worked. He also reports that the financial contributions have been very generous, but that more money is needed.

**New Lebanon, Ohio.** We note by the New Lebanon bulletin of July 16th that at the Quarterly Business meeting of the church a call was given and accepted by Brother W. C. Berkshire for another year of service as pastor, this being the tenth year.

The Sunday School Picnic is scheduled for August 12th and will be held in the Sinclair Park north of Dayton.

A new Ampro Movie Projector was purchased recently for use in the work of the church. This was made possible through the contributions of interested individuals.

The electrical wiring was completed at the parsonage a short time ago, the work of members of the church.

Rev. Jack Falkenberg, speaking in behalf of the Bible Meditation League, was a recent guest speaker at New Lebanon. The offering given him amounted to \$134.11.

**North Georgetown, Ohio.** Brother Robert Hoffman, North Georgetown pastor, reports that in their Vacation Bible School there were sixty-nine enrolled and that fifty certificates were given to those who completed the work. The school was manned by ten teachers and helpers.

We note that an effort to establish a Church Library is being made by the North Georgetown people.

The Children's Day program proved to be a great success and many comments were heard throughout the con-

gregation. A Leadership Training School is also in progress and will continue for some time.

Brother E. M. Riddle will be the guest speaker at the North Georgetown Church on Sunday, July 30th, in the absence of the pastor.

**Warsaw, Indiana.** In recent weeks the Warsaw congregation has been treated to two very fine messages by two guest speakers in the persons of C. Chaco Thomas of South India, and Jean Vala, graduate of the Bible Institute of Paris, France. Each told very impressive stories of their experiences and gave a fine discourse concerning the missionary activity needed in their countries. The editor had the pleasure of hearing Mr. Thomas and he was greatly impressed with the message he gave.

**Loree, Indiana.** We note that Class No. 7 of the Loree Sunday School has taken for a project the converting of an abandoned coal room into another Primary Class room.

Brother Higgins sent us a program of Twenty-second annual annual Rural Leadership School, which was held at Purdue University recently, and in which school Brother Higgins was one of the instructors, his field being "The Open Country."

**Peru, Indiana.** The Southern District Youth of Indiana will meet at the Peru Brethren Church on East Main Street, on Sunday afternoon, August 6th, at 3:00 o'clock. There will be a Weiner Roast at the evening hour.

**Nappanee, Indiana.** We note that Dr. Roy L. Smith, one of the nation's outstanding speakers, was the speaker at the Union Sunday evening services at Nappanee on July 16th. Our church is cooperating with this series of services.

The ladies of the W. M. S. enjoyed a pot-luck dinner and a meeting at the Neterer cottage on July 20th. Mrs. Perkey of South Bend was the guest speaker.

**Elkhart, Indiana.** Brother L. V. King lists the names of forty-nine in the Children's Division who had a perfect attendance for April, May and June.

**Waterloo, Iowa.** Brother Spencer Gentle reports as follows on their Tithe Month. He says, "Tithe month, the month of June, was a success for those who turned in their tithe." Anyone who tithes always reports it as a "success."

**Morrill, Kansas.** We have received the first of the bulletins from Brother Robert Bischof since he became pastor of the Morrill church. He reports that the work is beginning to take on a progressive movement and that with the help of God and the prayers of the people that things will soon begin to move forward. Mid-week services have been inaugurated and the pastor and his wife are beginning to get acquainted with the field. Keep this field on your prayer list.

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Pride goeth before destruction and a haughty spirit before a fall.

True repentance is never too late, but late repentance is seldom true.

Man calls sin a mistake; God calls it a tragedy.

# Prayer Meeting Studies

By C. Y. Gilmer



## STRANGE ALCHEMY

By Grace Noll Crowell

I am amazed to find that pain and grief  
By some strange alchemy, if bravely borne,  
Become a power, vital beyond belief  
To bless and comfort other hearts that mourn.  
I did not dream through those far lonely days,  
Those bitter hours when pleading for release,  
That God would move in His mysterious ways  
To make those hours a means to others' peace.

That one's own darkness may become a light  
For hurt, bewildered ones—'tis strange to me;  
Yet, out of pain is often born a white  
Undying flame of love and sympathy:  
The power that comes to dry another's tears  
Was generated through long, bitter years.

## THE GOOD OF AFFLICTION

Scripture: 2 Cor. 12:7-9; 1:3, 4

**P**AUL did not regard his infirmities as an evidence of low spirituality or weak faith. He would appear contemptible in the eyes of some faith healers. Paul speaks of the recovery of Epaphroditus simply as "mercy" and not as something they had a right to demand (Phil. 2:26, 27). It was not backsliding that prevented Trophimus from being healed (2 Tim. 4:20).

The Scripture recognizes a number of causes of sickness: the natural infirmity of the flesh (Psa. 103:13-16; Matt. 26:4); unavoidable dangers (Luke 13:1-5); sin (Deut. 28:15-25; Lev. 25:15, 16; 1 Cor. 11:30; Psa. 107:17); Satan (Luke 13:16; Acts 10:38); sent as a penalty of sin (2 Chron. 21:18); the innocent are subject to the violence of the wicked (Matt. 18:7; 23:35); "That the works of God may be made manifest" (John 9:3).

If we are in the will of God our hardships and reverses in life are overruled for our spiritual good (Rom. 8:28). Sickness and affliction should teach us God's laws (Psa. 119:71). Since the days of Timothy we have learned to guard our food and drink from impurity (1 Tim. 5:23). Certainly affliction teaches humility (2 Cor. 12:7). God's school of affliction will develop the glory of Christian character (2 Cor. 4:17). By affliction we are given the power to sympathize and help others who are afflicted because of the comfort we have received from God (2 Cor. 1:3, 4). It helps to know that Jesus feels for us (Heb. 4:15).

The afflictions of others as a sequel to their sins can be a warning to us (1 Cor. 10:6-12). In our affliction we can glorify God (John 3:9) and show how patient Christ can enable us to be (James 5:10, 11). Some have found God and salvation in affliction (Matt. 5:4).

We are to befriend those who cannot befriend us again (Luke 14:12-14; 1 Thess. 5:14). We are to know the comfort of BEING a friend. We are to comfort one another (1 Thess 4:18; 5:11) with the Word of God. Like Jesus, we are to comfort the sorrowing, the sick, help the needy, pray for the sinful, love the unlovely, be kind to all in distress.

Remember the sympathy of Luke "the beloved physician" (Col. 4:14). We are to supplement our prayers and faith in God by helpful remedies. Not to do so would be to tempt God (Luke 4:12). We should always work in the direction of our prayers. We can teach our friends the comfort of the anointing service (James 5:13-16). Let us not forget that the healing mission of the gospel is contained in the great commission (Mark 16:16-18).

Hymns: "The Great Physician"; "Help Somebody Today"

Pray for all who need our help.



## Comments on the Lesson by the Editor

Lesson for August 13, 1950

### EZRA, INTERPRETER OF GOD'S WORD

Lesson: Nehemiah 8:1-6, 8, 10, 18

**T**O INTERPRET MEANS to give the meaning which is attached to anything or explain it. We can interpret language, actions, movements and what not, if we know them well enough to do so.

Now we come to the study of the life and character of one of the interpreters of the Word of God. This man, Ezra, was a scribe, and one of the most noted of that class of individuals. He, by reason of his position, or possibly we had better name it "calling," being trained in his craft, knew the Word and was able, therefore, to "give the sense and cause the people to understand the reading."

Before we go further it might be well to say something concerning scribes in general. The early scribes belonged to the tribe of the Levites, more properly a part of the tribe of Levi who were set apart to the priestly office, and who became the special interpreters of the law. As time went on, the clan of scribes gradually became more and more of the laymen class.

We are told that the duty of the scribes was to add to the law the regulations of the minor details there omitted; to make explanation of the law itself; to teach the law to others; and to make decisions and practically be a judges under the law. (Peloubet's Dictionary).

Some scribes were not always strictly honest in their interpretations, but often sought to annul the law of God for the sake of their own traditions. Since it was generally understood that only the scribes, who had been



schooled in interpretation, fully understood the meaning of the law, their words grew to be honored above the law. But Jesus, you will remember, called such false scribes "Hypocrites" as He spoke of them and to them.

But Ezra was not that kind of a scribe. He was honest in his interpretations. Being such a scribe he was amply qualified to do the work to which he was called in this most important time in the history of Israel.

Having been lost to the Israelites for many years, the book of the law had become something vague and probably altogether forgotten by some, save as it had been brought to memory by some of the older ones. Now found again it was to grasp their interest anew. That they were extremely interested is brought out in the story before us.

As Ezra read the Book of the Law of Moses, he surely must have stopped time and again to explain the meaning of the words. He must have done it in such a fashion that it struck a responsive chord in the minds of his hearers, to such an extent that they were willing to do the things that were set forth in the real meaning of the word. This is evidenced by the words of the 18th verse, "And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner."

Since we are studying character largely this quarter, we should seek to find the great outstanding characteristics which marked Ezra as a great scribe. Looking at the particular selected verses of the lesson, we cannot help but be struck with the strength of character that caused Ezra to stand out against the background of Israelitish history. He had something which he knew ought to be brought to the people to renew their faith and allegiance to their God. He knew how to interest the people in what he had to say. But above all, he must have had the confidence of the inhabitants of the land, for they believed him as he interpreted the Word of God unto them. He lived among them; they knew his life; they were willing to take his word for what he said the Law stated—in other words, Ezra was an honest man, both in the sight of God and of man.

Then, too, we get another view of Ezra's relationship to God. In verse 6 we read that "Ezra blessed the Lord, the great God." He did this when he stood up to read. In reality he was "asking the blessing of God" upon the people and upon His Word. The people realized this and in turn they "answered, Amen, Amen, with lifting up their hands: and bowing with their faces to the ground." Ezra knew from whence came his personal strength. Happy is that man who knows God and His Word, and who is able to talk to God and to interpret His Word.

To know God and His Word is the most important thing in the life of man.

John the Baptist was a "burning and a shining light." He was shining because he was burning.

To be a Bible Christian I must be a Spirit-filled and a Spirit-led Christian. I need the Bible for principles and the Spirit for immediate guidance.

All of Christ's ways become the WAY for everybody, everywhere.

## - - BURNING TRUTH - -

By Charles Emory Byers

Murderer: "We are men, my liege."

Macbeth: "Ay, in the catalog ye go for men;

As hounds and greyhounds, mongrels, spaniels, curs,  
Are cleft all by the name of dog; the valued file  
Distinguishes the swift, the slow, the subtle."

—Shakespeare.

**M**EN, LIKE DOGS, are classified according to their worth and characteristics. There are dogs and dogs—just as there are men and men. There exists the widest possible difference between one man and another. One noble man may be worth as much as a whole continent while many a crook or craven may not be worth his salt. This difference between man and man is largely brought about by the individual. In no other creature that walks the earth is there such a wide gap as between the good man and the worthless.

When a man like Lincoln or Edison dies the whole human race is affected and mourns. But when a nameless itinerant expires in some jungle nothing takes note but the vultures. Why this difference?

Macbeth was talking to men he despised. He knew they were of the lowest classification, yet he needed them and engaged them to do a dastardly deed—kill a great and noble man, Banquo. This man Macbeth admired but feared. So he was murdered by these thugs according to their low thoughts and ideals.

Thus a man may be a little lower than the angels or he may be no better than a worm of the dust, as he chooses. What is it in him that makes this difference? That question has been pondered for centuries and many answers have been proposed. Perhaps it is a driving force from within, an ambition, an urge, a vision.

Some men are too lazy to accomplish anything. They are always poor, down at the heel, discouraged and have a hard-luck story to tell. There are many qualities they lack that they should have, but mostly it is mental and emotional equipment of the right sort.

What causes the difference between the wandering hobo who cooks what food he can beg, along the railroad tracks, and the president of the United States. There are a whole series of circumstances that led to their lots. They are both men in the catalog, but what a difference! Each has the same sky above his head and the same wonderful earth at his feet, but there the likeness ends.

Perhaps one of the differences consists in the mental menu selected and assimilated. One works and stores his mind habitually with the wonderful things earth and heaven have to share. The other at the same table does not. He starves while the great man almost surfeits. "Ay, in the catalog ye go for men."

The best way to get rid of an enemy is the Christian way—forgive him, forgive him freely.

## Travel Flashes

Dr. Charles A. Bame

(Continued)

### "Beautiful Shippshewana"

MORE beautiful than ever and becoming still more so, is the story of the development of this Retreat for Brethren folk. It was not easy to leave this time since we had such a nice cottage to ourselves where we could relax, sleep, rest and eat what we pleased if we had the money to buy it. I covet for Brethren a look at the new Retreat Grounds. And do it quick! With 60 new lots all platted, and all nice, with the canal finished (no scum, fresh water), with springs flowing out of the side of the hill to be captured by someone, somehow, with a choice of lots with trees and water front or otherwise and only 60 of them, I fear most that others rather than Brethren who will later regret, will get these choice lots and make our "camp" less Brethren. But it is already more than a camp; 45 Brethren families already there will doubtless soon support a pastor; new homes will be made as year-around places to live; undesirable people will be shunned in the selling of lots and even yet with a local organization to "take care" of the character of the newcomers, there is small chance that anything but the finest environments will obtain.

### Then Chicago!

City of great contrasts: best educated, and least desirable; most consecrated, and worst hypocrites; best saints, and worst sinners; finest homes, and shambling hovels; finest hotels, and dirtiest slums; wonderful suburbs; and rushing folk who must rattle to the city each day for work in noisy "elevateds"; fine parks, playgrounds, pools and play equipment, but insufficient for multitudes of foreign peoples who do not know and are never taught! What contrasts!

### Then, Western Springs

Here one could do quite a bit of "gushing" about another of the select places where building and social limitations make it one of the most desirable places to live; and yet, where the next door neighbor might drink, children use vulgar and profane words, whose uninvited company is often less wished than that of a nice dog or cat as playmates for the rising generation. Here, Brethren might find it difficult to gather a church group together because of the ungodly atmosphere of much of the society doings, of good citizens. Yet, it is here that one finds also, much that is desirable if compelled to live in a city like Chicago.

Here it is that we lived almost a week (this trip) with our lovely daughter, her interesting children (girl and boy) and her hard-working and accomplished husband (Harry Gehman) while I "cysayed" around visiting interesting places and people.

### Church of the Brethren, Chicago

Here I love to worship and visit. Here I meet people

who say they were led to Christ in my evangelism; here are those with whom I once fellowshiped in their Conferences until 1910; here come the moving spirits of their colleges, seminary, hospital; and talented folk who are finishing University training and here I meet those whom, in the spirit, I love as much as any Brethren of any group. Here I am commended for my lifetime effort to help us know each other better and love more as members of the same families and with the same heritage and still with no more differences between groups than are found in each of them, themselves. May God have mercy on us that we do not try to follow the method of the Jerusalem Council to discover how we may go forth, "like a mighty army" . . . in faith and doctrine, one in charity." Oh, schismatists, get on your knees and "with forbearance, love one another!"

### To Elgin

Another of my prize drives during my visits to the Gehmans is a trip to Elgin. With the busy vacation season on, I did not get to see all my intimates there; but that one with the pastoral secretary, one with a returned missionary from India, and most valued, with the new youthful editor of the Gospel Messenger, I felt well repaid for my trip. We have two criterions: "The Bible as our only guide" and the scant writings of the founder, Alexander Mack whose arguments have not been excelled nor his clearness of thought contradicted by the best of Brethren from that day to this. The fact that his education was not collegiate and that his spirit was so humble that he allowed only the crudest marker for his grave, are witness to his correctness of interpretation of a message (The Bible) that made us his brothers in the Lord Jesus Christ starting the disciples of the future back toward that "faith that is not without works." May his memory be more cherished and his writings more exemplarily followed by those who still profess loyalty to "the Bible, the whole Bible and nothing but the Bible," as I believe all Brethren do. If they do, they should be glad for him; if not, they should not disturb.

### To a Theologian

One lifetime friend who has for fifty years been a teacher of theology in one of our fine Bible institutes, kindly insisted on a visit which I gladly accepted even with traveling 50 miles of city traffic which I always avoid if possible. Both brought up among the "strictest of the sect," our lives mingled in the early ministry I had in Dayton. Though he is now and has been a Presbyterian (?) in name he still professes to be a "better Brethren than most of us"—a thing which is as hard for me to accept as some of his other interpretations of scripture; but I got the promise of two of his books with which he promises to set me right! Fifty years we have been intimate friends; for fifty years we have not always agreed nor was it "easy to take" since he gives no ground—he knows! But friends? yes! Believers, Yes! Christians? yes! "Let every man be fully persuaded in his own mind" has some place in the right thinking of the great apostle Paul and all Christians. It has also, in my own mind, and to me, it seems that the first cry of protestantism: "In essentials, unity, in non-essentials, liberty and in all



things charity" must still be made a basis for that "love" that "never faileth."

But if "every man" is to be fully persuaded in his own mind, whose business is it to try to force another opinion. Force is unchristian. Men must be true. As Shakespeare has written,

"To thine own self be true,  
And it must follow, as night the day,  
Thou canst not then be false to any man."

Or, with Oliver W. Holmes:

"Truth is tough. It will not break like a bubble, at a touch; nay you may kick it about all day, like a football, and it will be round and full at evening."—At the Breakfast Table.

"Truth crushed to earth will rise again" and it did and it does. "I am the Truth" needed no answer to Pilate's question, "What is Truth?" He who does not yield his own right to his opinion is a patriot; but he who forces his opinion on another, on the assumption of greater scholarship or training or knowledge, is far away from "in non-essentials, charity." "Go ye therefore and teach" the ignorant; "by love serve one another" and "great will be your reward in heaven." Amen.

Wabash, Indiana.



## What's Doing in the Churches



### FALLS CITY, NEBRASKA

#### News of the City-Wide Campaign

On June 20th, a city-wide evangelistic campaign was launched in Falls City. Ralph Pollock and his wife were engaged as song leader and pianist. Rev. Roland V. Hudson, Ph.D., was called to be the evangelist. Meetings were held in the Prichard Auditorium. Sunday morning services were conducted in each of the seven cooperating churches by the pastors and all united in the evening services at the auditorium.

The attendance was constant. There was an evident manifestation of the Spirit's presence from the first service to the last. The messages which were brought by Dr. Hudson were scriptural, scholarly, spiritually uplifting to believers; packed with warnings to the unsaved, and delivered with earnestness, simplicity, and in the power of the Spirit. The number of decisions was not as great as might have been desired because the unsaved could not be induced to attend.

After the closing service, July 9th, at least one-third of the audience said to Dr. Hudson, in various ways, "You will never know how much good you did me."

It was my privilege to entertain Brother Hudson in my

home during the three weeks. I can say truthfully he is a man of God par excellent. May God continue to bless him in his ministry. It was my privilege to act as the General Chairman of the committee.

H. E. Eppley.

#### Dr. Hudson Writes of the Campaign

In a communication to the Editor, Dr. Hudson writes as follows concerning the above campaign. Note some of the nice things he has to say about the Brethren, as well as the campaign as a whole. A portion of his letter follows:

Dayton, Indiana, July 11, 1950

"The writer has just returned home from the great Crusade for Christ held at Falls City, Nebraska. From the start to the finish of the Crusade, the presence of the Holy Spirit was manifest in every service. The apparent results were not in the least spectacular in any sense, but an unusual consciousness of the Spirit's presence was felt and acknowledged by people from all of the seven cooperating denominations. Here was an example of churches differing widely in their emphasis, working as a unit without as much as the slightest ruffle of disagreement, in an effort to bring souls into conscious unity with the will of God.

"We are merely stating the obvious truth when we say that a large proportion of the credit is due to the work of the Brethren pastor at Falls City, Rev. H. E. Eppley. The moving spirit behind the campaign, Brother Eppley, was unanimously elected by the ministers of the city to the position of General Chairman of the Evangelistic Committee. He secured the unqualified cooperation of the various churches and laid careful and consecrated plans for the Crusade. He filled his position with real credit to the local Brethren Church, the town of Falls City, and the kingdom of our gracious Lord. His church statesmanship, gracious presiding, and evident burden for the spiritual welfare of the community, left an impact which will not soon be forgotten.

"Furthermore, a word is in order concerning the Brethren people of Falls City. They seemed to be more deeply concerned than the people of any other communion. More of them attended the prayer meetings preceding the evening services; more of them sang in the great combined choir. Last, but not least, in proportion to their membership strength, they led in attendance at the evangelistic services.

"Can you wonder now that I, an outsider, am most wonderfully impressed with the people of the Brethren Church, and that I wish that somehow my personal gratitude might be known to them and serve as something of an encouragement to them?

"In our Lord Jesus Christ,  
Roland V. Hudson."

The only hope of the world of today and the world of tomorrow is in the Christ of the ages. He is the Christ for every age and the Christ for every life.

The end of holy discipline is not merely to make YOU, but to make YOU a Christ-like YOU.



## THIS MAY BE IMPORTANT TO YOUR CHURCH

In the process of business in the General Conference of 1947 the following resolution was passed and became a part of the action of that conference: "We recommend that The Brethren Church go on record as adopting the plan of calling and setting aside youth for the Brethren ministry as early as sixteen years of age." This action was the result of the action of the National Ministerial Association which had adopted and sent to the General Conference floor the following resolution which was presented to the Association by Dean M. A. Stuckey, and which read: "I move that we, the members of the National Brethren Ministerial Association, do hereby urge and approve the setting aside of ministerial and missionary candidates for lifetime service in the Brethren Church as early as sixteen years of age."

In consequence, and because of the urgency of the need that young men be encouraged for the ministerial and missionary field, it is suggested that churches who have any life work recruits in their congregations, who have reached that age, and who have not already been set aside by the congregations for the special work of the ministry or mission fields, do so by action of the congregation in a regular or called business meeting to make the call official and to be entered on the minutes of the church business session. In this day in which we live such action may become very important to the church and to the young men thus set apart.

At a recent meeting of the Ashland Congregation, on July 12, 1950, four young men were called to the ministry, two of them high school seniors and two of them sophomores in the college. In addition to calling the men to the ministry by the church, it is possible to pre-register them at Ashland College and Seminary, thus giving the full support of the church to ministerial recruits.

Such action is really important to the continual recruiting of the ranks of the ministry. Has your church acted?



GOOD-BUTLER. Miss Janet R. Good, daughter of Mr. and Mrs. Henry W. Good of Waynesboro, Pennsylvania, became the bride of Ray Butler, Jr., son of Mr. and Mrs. Ray L. Butler, Sr., of Lorain, Ohio, on June 25, 1950. Nuptial vows were exchanged before an improvised altar of palms, ferns, roses and madonna lilies at the fireplace in the living room in the home of the bride. Only the immediate families were present for the single ring ceremony which was performed by Dr. George L. Detweiler, of the Church of the Brethren of Waynesboro, Pennsylvania.

## YOUTH RALLY TO CLOSE CONFERENCE

AUGUST 27

Plans are being completed for the closing session of Conference by "Brethren Youth" on Sunday afternoon, August 27th. In order to allow ample time for "early starters" to go home, Brethren Youth will begin the afternoon youth rally at 2:30, so there will be plenty of daylight yet remaining for those who plan to go home on Sunday.

An outstanding program is promised as Brethren Youth brings to a close the week's activity. As has been true in the past, Brethren Youth again is presenting fine material to Conference delegates—so plan to stay for Sunday afternoon.

Your National Director.



AMSTUTZ. Vernon H. Amstutz, son of Daniel and Mary Ann Amstutz, passed from this life on July 6, 1950, at his home in Wayne County, Ohio, at the age of 64 years. A faithful member of the Brethren Church for the past forty years, he had held membership in Zion Hill church and later, at the organization of the Smithville church, had transferred his membership to this congregation.

He is survived by his widow, Emma; two sons, Glenn and Roy; four grandchildren; a sister, Mrs. Clara Gillman; two brothers, John and Delbert. Two brothers and his parents preceded him in death.

Services from the Smithville Brethren Church by the undersigned, his pastor, with burial in the Smithville Cemetery.

Vernon D. Grisso.

SWINEHART. Nora Swinehart, widow of Ephraim Swinehart, died suddenly of a heart attack at her home in Wooster, Ohio, on April 12, 1950, at the age of 79 years. She was the daughter of Benjamin and Mary Hershey Zercher, and a life-long member of the Brethren Church, for many years of the Fair Haven Church and later of the Smithville church, where she and her husband served as Deacon and Deaconess.

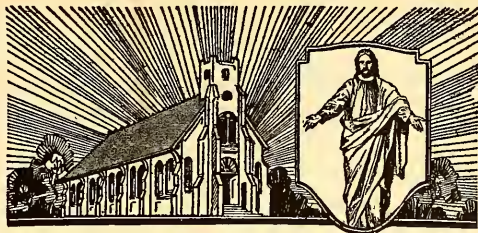
Surviving are a daughter, Mrs. Paul Arnold; a son, B. Frank Swinehart; a brother, F. B. Zercher, and grandchildren, nieces and nephews.

Services from the Prim Funeral Home at Wooster, with burial in the Wooster cemetery. Services by her pastor, the undersigned, assisted by Kenneth Ashman, the daughter's pastor.

Vernon D. Grisso.



THE  
Brethren  
Evangelist



*The Dates -*

*August 21 - 27*

*The Time of  
General Conference  
Approaches*



*The Place - Ashland College Campus*

## THE BRETHREN EVANGELIST

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and Church, will assist Brother Miller in the ordination. Brother Hoffman is serving the North Georgetown, Ohio, Brethren Church as pastor while he is a student in Ashland College and Seminary.

Three Adult Sunday School Classes combined to hold a covered-dish picnic on Sunday, July 16th, at the Community Grove in Berlin. Vesper services are being held at this community meeting place each Sunday evening, with three churches of the city cooperating.

Ashland, Ohio. Sunday morning, July 30th, saw the services in charge of the Laymen's Organization, as they observed their Public Service. The speaker of the morning was Brother J. Garber Drushal, of Wooster, Ohio, a member of the Smithville, Ohio, Laymen's Group. The President of the Ashland organization, Rex Martin, was in charge of the service. A fine audience was present, with many of the regular attendants away on vacation. The offering went to the Laymen's National Work.

Gratis, Ohio. The Annual Sunday School picnic of the Gratis Church was held on Thursday evening, July 27th at the Twin City Rod and Gun Club, with supper being served at the 6:30 hour.

Brother W. S. Crick, Gratis pastor, reports a very fine vacation trip to California, a trip which was underwritten by his daughter and son-in-law, Mr. and Mrs. L. M. Levy, and his son, Don Crick. He says that even if it was a "flying trip"—two weeks—it was well worth it.

Dayton, Ohio. The Miami Valley Brethren Youth Rally will be held at Sinclair Park on Sunday afternoon and evening, August 13th. A fine youth program has been prepared.

The Whetstones report a fine vacation which they recently spent in Michigan. Brother Whetstone says that several days were spent in the Marantha Bible Conference, near Muskegon, Michigan.

Nappanee, Indiana. The Nappanee Laymen and their wives enjoyed a picnic at the Nappanee City Park on Monday evening, July 31st.

We note that Dean M. A. Stuckey of Ashland Theological Seminary will be the guest preacher at the Union services at Nappanee on Sunday evening, August 6th. Perry Hayden of "Dynamic Kernals" fame, showed the motion picture, "God is My Landlord," at the union service on July 23rd. Our Nappanee Church is cooperating in these Sunday evening union services.

Loree, Indiana. That Sunday School Class, No. 8, which is reported many times in this column as constantly doing something, recently realized a gross receipt of nearly \$200.00 at an Ice Cream social.

That the Sunday School attendance at Loree is holding up mighty well through the summer months is shown by the fact that on July 15th there were 173 present and that the morning worship attendance on the same day was 152. We have noted that other reports in Brother Higgins' bulletins have showed correspondingly high attendances.

Oakville, Indiana. We quote from Brother Henry Bates' bulletin of July 23rd, "Word was received last week that

(Continued on page 11)

## Items of General Interest

Brethren, Please Note: On page 16 of this issue is the annual Shareholders' Notice of the Shareholders' meeting of the Brethren Publishing Company, of which company each member of the Brethren Church whose congregation is in good standing with the Brethren General Conference is a shareholder. It is the official notice of this meeting.

St. James, Maryland. Brother Freeman Ankrum announces the date of their Sunday School Picnic as of Saturday, August 19th. The place of the picnic is Pangborn Park.

"Water, water, everywhere, but not a drop to drink!" That seemed to be the cry at the St. James Parsonage when the electric pump ceased operations a short time ago. Trust it is all fixed up by now.

Meyersdale, Penna. We note by Brother W. S. Benshoff's July 23rd bulletin that the "choir chairs" which they had so desired to be in place for the recent District Conference, were shipped on July 25th, just a week too late. Isn't that just the way things generally turn out?

The Brethren Youth Ambassadors Male Quartet is scheduled to be at Meyersdale for three evenings and one Sunday morning—August 17-20. This will be their last appearance in the churches prior to General Conference.

Berlin, Penna. We learn from Brother Percy C. Miller's bulletin of July 23rd, that Brother Robert Hoffman, a Berlin boy, is to be ordained to the Full Gospel Ministry at the Berlin Church on Sunday evening, August 6th. Brother N. V. Leatherman, pastor of the Johnstown Sec-





## : - : "A Spoonful of Sunshine" : - :

LAST SATURDAY I had the privilege of sitting for an hour or more upon the beach at Sandusky Bay, off Lake Erie. As I watched the motor boats and the rich looking cruisers, together with the dozens of sail boats, I was set to wondering just where each one came from; what each one did for a living who had the time and money to occupy them, what each person did to earn his or her livelihood, and whether any of them realized the opportunity that was theirs in this great country of ours.

Then I began to realize that what they were doing on this week-day, they would, in all probability, be doing tomorrow, the Lord's Day, and that, forgetting the church and all obligation to the spiritual side of life, they would be giving themselves over to "the things of the world" and neglecting "the things of the Spirit."

The Bay was very calm when we sat down, but it was no so very long until a brisk breeze arose and the waves became choppy and the sails of the boats began to flap as the occupants thereof hurried to get control of their craft's. Almost at once one of the Coast Guard Cutters took off and circled the bay, watching for any signs of distress on the part of the "sailers," many of whom seemed not to be too good "sailors." However, we saw no signs of distress.

As I watched the scene I was reminded that we, too, are out sailing on a sea of life. When we launched our craft, we found it rather calm sailing, and we became careless and indifferent to the possibilities of "stormy weather." But a sudden puff of wind, all unexpected, stirred up the sea and we found ourselves fighting the elements in order to keep on an even keel. It was then that we were heartened to see the hand of God reaching out to care for us and to watch over us even as the Coast Guard Cutter became the watchful helper in the time of conflict with sudden waves.

Then I thought of the time when the disciples were in the boat on stormy Galilee, and they saw the Master calmly sleeping in the stern of the vessel while it rocked and trembled in the rush of the waves and the roar of the mighty wind. How fearful they were and they gave the cry of every frightened follower of the Master who has not learned to fully trust Him—"Master! Carest Thou not that we perish?" That day He arose and rebuked the winds and told the waves to be still—and it was so. His words, "Why are ye so fearful?" ring down through the centuries to us. He asks the same question of us today.

Even in the midst of a world that is chaotic, and in which we never know just what is around the corner, He still says, "Be of good cheer; it is I," even as He told His disciples on another occasion as they were tossed about

in their boat and He came walking to them on the water. He never forsakes us.

If we could only be like the little girl in the following short story, we would realize that our lives are in God's hands and that we need to have more confidence in His keeping power. The story goes like this:

As a little girl was eating her dinner, the golden rays of the sun happened to fall upon her spoon. Quickly putting her spoon in her mouth, she exclaimed, "O mamma, I have swallowed a whole spoonful of sunshine." The one who related the tale then went on to say, "We believe it would be an excellent thing, doing more good than food or medicine, if a lot of us professed Christians could swallow not one, but many spoonfuls of sunshine."

Remember that it is the "sunshine of God's love" that makes the Christian growth and that into every life a "little rain" must fall to keep the ground mellow and productive. Remember, also that the word says, "He will be kept in perfect peace, whose mind is stayed on God."

Sidney Smith once said, "I have gout, asthma, and seven other maladies, but—am otherwise very well." Cheer up! Get your mind off your troubles. Do not think about them. Think of the bright things of life. Think gratefully of the good things you have and be cheerful. Get a spoonful of sunshine.

Think it over!



### A SUGGESTION TO PREACHERS

The following, under the caption, "Encouraging the Faithful," came to our notice and we pass it on to the ministry for what they may deem it worth:

"How would it do to send some of your faithful members a little card with a message like this, or similar thought, on it: 'The Pastor wishes to express his appreciation of your constant encouragement. The honest fellowship of our church gladdens and cheers. Your affectionately, . . .'"



### "THE TALKING BIBLE"

Early risers in New York City and vicinity can hear the Bible read every Sunday morning, starting at seven o'clock. This new program, sponsored jointly by the American Bible Society and Station WNEW presents a half-hour continuous reading of the Bible, which was begun with the Book of Genesis. The Talking Book Records, which the Bible Society has prepared for the use of the blind, are being used. The reading is by Alexander Scourby. It is expected that it will take a period of three years to complete the reading of the entire Bible.

# The Call To The Church

By Rev. James E. Ault, Retiring Moderator of the Southeastern District

(Delivered at the recent Southeastern Conference—June 20, 1950)

FELLOW-MINISTERS, and Brethren of the Southeastern District of Brethren Churches: We assemble in this, the Sixty-third Conference of this District, amid the perplexities of our age, realizing that God has granted one year reprieve from the judgment that will come upon us. No generation has ever had more with which to do and revealed any less ability to use it to constructive ends.

As one person has stated, "The dominant, outstanding achievement of modern man, signalized and symbolized by the atomic bomb, is his mastery of physical energies. His technology is the fruit of his science. This has won for him power both over nature, and, as in war and the threat of war, over his fellow men. What is now everywhere recognized is that the possession of instruments of practical mastery lies within a wider context. That wider context is a matter of morals, is a sense of 'moral' more profound and significant than is customarily attached to that term. It is now brought home to the awareness and imagination of men everywhere that the possession of power does not dictate or prescribe the purpose for which that power may be used. Something is required beyond the knowledge, skill and intelligence displayed in any of the instruments devised by human wit and cunning."

Another has said, "All society is confronted by a mortal crisis, in all its institutions, organizations and associations. Coercion in the naked form of war is supreme. Brute force is the only arbiter. Oral maxims and the norms of natural law are ignored. Instead of being an era of peace and order in international relationships, the present century has turned into the bloodiest, cruelist among the thirty centuries recorded by man. The time is tragic."

It is further stated, "Man lacks direction. Contemporary culture is so devoid of unity of purpose, material and method as to be something of a heterogeneous mass of confused entities. Man is uncertain as to where he is going, and why he is doing what he is doing. Unprincipled industrialism with its boast of liberty, of the autonomy of the individual, has precipitated a condition of society in which victimized men can neither do what they will nor will what they do. Life is overloaded, dessicated, congested, and requires simplification. There is a total absence of organic unity. There is incoherence, planlessness and suffering."

A great vacuum exists in our society. We have cries of, "Peace, Peace," when there is no peace. Internationally we call it a "cold war." Selfishness has been enthroned and crowned instead of giving our attention to new ways of strengthening the moral and spiritual fiber of mankind.

Amid the seriousness of the times, internationally, nationally, and in our communities, there is a bright light on the horizon. The Church which has been divided for four-hundred years is discovering new joys in unified loyalty

to Christ. Christ is no longer just a rallying point, but is King; One who demands the Churches' loyalty and which she gives-with rejoicing. The Church of Jesus Christ knows that "Clericalism is not merely the sin of hierarchs who take their own power too seriously. It is the sin of every Church which is more interested in its own life than in the service of the Lord."

Many years ago missionary workers and organizations discovered that in "unity there is strength" and formed councils abroad which would determine territorial boundaries. These were honored and the natives saw a picture of unity instead of division. Later they questioned why the homeland was so divided. John C. Bennett expressed the feelings of millions of people, Christians and non-Christians, when he said, "Only a Church that is united can speak a convincing word to a world that is in conflict. Only a church that is united can act effectively as an instrument of God's love for the distressed and shaken people."

This desire for unity has brought into use the word "ecumenical," meaning "the whole earth." It is not a new word but it has taken on new significance both in the language of secular culture and the language of religion. The radio and airplane helped us to transcend space and time and the secular world began to speak of "ecumenical era" and "ecumenical organism." It was said "We have entered a time when any major happening in the world affects the whole world, when any major stimulus applied to the body of mankind in any representative part affects the entire body." Reality for many people today will uphold this statement. Since that statement was made we have passed two World Wars and many people would rather wage a third War than to bring meaning out of the cold aspects of peace.

In religion "ecumenical" has come to describe conferences designed to bring cooperation and understanding among the many Protestant Church bodies resulting from Reformation movements. Heretofore, the word described the Councils held before the church was divided. The Greeks and Romans used it to indicate the world of their nativity or which they ruled. The Evangelist, Luke, used it when he said, "The *oikoumene*," or "the world," should be taxed. John A. Mackay puts it this way, "The ecumenical movement is a movement towards Christian solidarity in life and work throughout the globe, that is to say, wherever Christians live and move and have their being upon this earth." It is a difficult idea because most of our churches came into being as the result of protests against faith and doctrine. It takes a long time and noble souls for truth to overcome error.

The "Ecumenical" unity does not connote world community, for the world of the spirit transcends boundaries of race, nation, or clan. A world church might make a great contribution to a world community, but also a church



united in Jesus Christ with members in all the inhabited globe, might find itself in a hostile world. Christians everywhere might promote world order by promoting church order, that is "seeing to it that the Christian churches form a unity in the truth and a worthy instrument in the hands of God for the blessing of the nations."

Christians should set themselves against union for convenience. Unity becomes real and ecumenical when the believers of various bodies are challenged to consider afresh their common faith and their obligations to be one.

Nothing so misrepresents the spirit of Jesus Christ than to see people united for expediency only. We force them to say, "O well, it doesn't make any difference anyway, we are all going to the same place." That may be true, but when the blood is sapped from the veins the body soon dies. Church unity should be the climax of spiritual understanding and sympathy.

Church organization should not be put on a throne. It is always a means to an end. If it does not serve the end of glorifying Christ and extending His Kingdom, it fails in its true purpose.

Another false concept is that the ecumenical goal is the submission of Christians throughout the world to a supreme hierarchy. This could never be called ecumenical unity. What we are looking for is unity that is voluntary and uncoerced.

Recognizing the false concepts I am certain that the need of the hour is Christian Churches that are giving "unqualified corporate allegiance to Jesus Christ." What a reproach we represent. The nations of the world are striving to form "one world" while Churches confuse essentials and non-essentials. The Spirit of Christ must be sought anew.

A study of the Scriptures will uphold this view. God's covenant with Abraham stated that "your seed might be a blessing to all nations." They were respected and of service to God when they were united and kept their thoughts in His direction, but when they became self-centered and divided, they were a reproach.

Jesus desired to call Israel back to this mission, but eventually found greater faith in the Roman centurion and the "woman at the well." Later when He saw His disciples, spiritually weak and selfishly ambitious, weakening under the strain of criticism, He prayed:

"That they may be one as Thou, Father, art in me, and I in Thee, that they also may be one in us: That the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them, that they may be one, even as we are one." (John 17:21). In this day that is the prayer of a true Christian.

The Holy Spirit is a unifying Power. It convicted men and brought them to the feet of Jesus. Pentecost exemplifies what men can accomplish under the power of the Spirit. In this all we must recognize that the Spirit works in a variety of ways, remembering that Jesus said, "Other sheep I have which are not of this fold" (John 10:16). We should always walk with care for we might come upon some of these "sheep" unawares. They might be Orientals, or Europeans, with whom we do not agree politically, or some of the "de-layed Pilgrims" seeking refuge within our borders, or they might be some Afro-

American to whom God has spoken. If we do not recognize this, we condemn ourselves.

The Great Commission and the desire to fulfill it gave rise to the Ecumenical Movement in our day. John R. Mott, the guiding spirit of unity, inspired the Student Volunteer Movement. The Fatalists laughed it down as too ambitious, but as has been pointed out it was not as ambitious as the Great Commission, "Go ye into all the world," make all disciples, baptize all disciples, teach all to be disciples. Latourette, the church historian of our time says this, "Those who have been introduced to eternal life, the life whose dominant feature is love, cannot rest content while any have not known or have missed the way to life. If the alternative to life as Jesus plainly declares, is destruction, then the love which is of the essence of that life must endeavor to call all men to repentance and to the entrance into that life."

On the Mission field small and isolated groups found the obstacles so great they cooperated to their own benefit and to the benefit of the whole Christian Movement. Only in the last few years have we as Christians realized the problems so great that we must face them together.

The Brethren Church could contribute much to the Ecumenical Movement. Our devotion to the study of the Bible would enable us to supply a great need in the Movement. John A. Mackay says, "There is but one source where an authoritative understanding of the meaning and future of the Christian can be obtained. That source is the Bible . . . When we approach the Bible in terms of its own native concepts and principles we discover that the Gospel, the 'good news' of God's approach to man in the interest of man's salvation, constitutes the core of the Bible and the clue to its understanding."

The Brethren have known this for their entire existence and could live and teach it with more vigor and more purpose than ever before.

Participation in the Ecumenical Movement would give us Brethren a fresh opportunity to examine our fundamental beliefs and practices. Truth will stand the test anywhere. When a man sincerely lives a faithful and serviceable life among other faithful people, he becomes more appreciative of what he practices and understands the faith of others. In this day of close relations between people we cannot preserve our faith by placing prohibitions on it or on others. It is pride and self-righteousness to say we are the only group that possess the key to heaven. Other protestant groups raise up children that are good enough to inter-marry with our children, then why not become more cooperative and understanding in the face of the great moral and spiritual crisis?

We will multiply our resources by sharing them with others.

Lead on, O King Eternal,  
We follow, not with fears,  
For gladness breaks like morning  
When'er Thy Face appears.  
Thy cross is lifted o'er us,  
We journey in its light;  
The crown awaits the conquest;  
Lead on, O God of might.

—Hagerstown, Maryland.



# The 1950 General Conference Program

## Ashland College Campus - August 21-27

(The following tentative program for the General Conference, which convenes at Ashland, Ohio, on the Ashland College Campus, August 21 to 27, has been supplied by the Executive Secretary of the conference, Rev. C. S. Fairbanks. The Editor should be notified AT ONCE of any changes necessary and supplied with any subjects for addresses if these are to appear in the printed conference booklet programs. PLEASE TAKE NOTE! Send such changes or subjects to The Brethren Publishing Co., Attention of F. C. Vanator, 524 College Avenue, Ashland, Ohio.)



### GENERAL CONFERENCE PROGRAM

#### Monday evening—August 21

- 6:30- 7:45 Credentials will be received by the Conference Committee  
 7:30- 7:45 Praise Service  
 7:45- 8:00 Devotions  
 8:00 Vice Moderator's Address. Rev. E. J. Beekley

#### Tuesday morning—August 22

- 8:00 Simultaneous Sessions: Ministers, Laymen, W. M. S., S. M. M., Youth  
 9:00 Bible Hour  
       Devotions .....Rev. Robert Higgins  
       Bible Lecture .....Rev. S. M. Whetstone  
 10:00-11:45 Business Session  
       1. Business—10:00 to 11:00  
       2. Moderator's Address.. Rev. W. E. Ronk  
       3. Report of the Rules Committee  
       Adjournment

#### Tuesday afternoon

- 2:00- 3:00 Sunday School Institute: Conducted by the Sunday School Board

#### Tuesday evening

- 6:45- 5:15 Evening Vespers  
       Adult Vespers in the Gymnasium  
       Rev. Paul M. Naff, leader  
       Rev. Wayne Swihart, speaker  
       Young People's Vespers in Redwood Stadium  
       Phil Lersch, Song leader  
 7:25- 8:00 Benevolent Board Session  
       In charge of Fred C. Vanator, President  
 8:00 Inspirational Hour  
       Devotions .....Rev. Vernon D. Grisso  
       Speaker .....Rev. W. S. Crick

#### Wednesday morning—August 23

- 8:00 Simultaneous Sessions:

- 9:00 Bible Hour  
       Devotions .....Rev. Virgil Meyer  
       Message—"Our Historic Faith In a Changing World" .....Dr. W. D. Furry  
 10:00-11:45 Business Session  
       1. Brethren Publishing Company Shareholders' Session (Set hour 10:00)  
       2. Business of Conference  
       Adjournment

#### Wednesday afternoon

- 2:00- 3:00 Forum on Raising Church Finances

#### Wednesday evening

- 6:45- 7:15 Evening Vespers  
       Adult Vespers in the Gymnasium  
       Rev. Ralph Mills, leader  
       Rev. S. E. Christiansen, speaker  
       Youth Vespers in Redwood Stadium  
       Phil Lersch, Song leader  
       Rev. Wayne Swihart, speaker  
 7:25- 8:00 Sunday School Board Session  
 8:00 Brethren Laymen Session  
       Speaker ..Dr. Stanberry Nichols, Medina, O.

#### Thursday morning—August 24

- 8:00 Simultaneous Sessions:  
 9:00 Bible Hour  
       Devotions .....Rev. Bruce Shanholtz  
       Speaker .....Rev. Smith F. Rose  
 10:00-11:45 Business Session

#### Thursday afternoon

- 2:00- 3:00 Inspirational Hour—The Missionary Board Speakers:  
       Miss Esther Zeche, Rosario, Argentina, South America,  
       Dr. J. Federice Wenzel, Buenos Aires, Argentina

#### Thursday evening

- 6:45- 7:15 Evening Vespers  
       Adult Vespers in Gymnasium  
       Rev. Chester F. Zimmerman, leader.  
       Rev. D. R. Murray, speaker  
       Youth Vespers in Redwood Stadium  
       Phil Lersch, Song leader  
       Rev. Wayne Swihart, speaker  
 7:25- 8:00 Christian Endeavor Board Session  
 8:00 The Missionary Board in Charge  
       Speaker ..Dr. C. L. Anspach, President of Central Michigan College of Education

#### Friday morning—August 25

- 8:00 Simultaneous Sessions

9:00 Bible Hour  
Devotions .....Rev. Frank W. Garber  
Message—"The Christ of Our Daily Life"  
Dr. R. F. Porte

10:00-11:45 Business Session

#### Friday noon

12:15 Woman's Missionary Society Banquet (Christian Church)  
Laymen's and Ministers' Luncheon

#### Friday afternoon

3:00- 5:30 Brethren Youth Program

#### Friday evening

6:45- 7:15 Evening Vespers  
Adult Vespers in the Gymnasium  
Rev. Joe Shultz, leader  
Rev. Clarence Stogsdill, speaker  
Youth Vespers in Redwood Stadium  
Phil Lersch, Song leader  
Rev. Wayne Swihart, speaker

7:25- 9:00 Ashland College Program

#### Saturday morning—August 26

8:00 Simultaneous Sessions:

9:00 Bible Hour  
Devotions .....Rev. J. Edgar Berkshire  
Speaker .....Rev. J. Milton Bowman

10:00-11:45 Business Session

#### Saturday afternoon

2:00- 3:00 Inspirational Hour  
Devotions .....Rev. G. L. Maus  
Speaker .....Rev. L. V. King

#### Saturday evening

6:45- 7:15 Evening Vespers  
Adult Vespers in the Gymnasium  
Rev. Arthur J. Tinkel, leader  
Rev. E. J. Black, speaker  
Youth Vespers in Redwood Stadium  
Phil Lersch, Song leader  
Rev. Wayne Swihart, speaker

7:25- 9:00 Brethren Youth in Charge of Program

#### Sunday morning—August 27

9:00-10:40 Sunday School

10:40-11:45 Morning Worship  
Devotions .....Rev. D. C. White  
Message—"The Mind of Christ"  
Rev. N. V. Leatherman

#### Sunday afternoon

2:30- 4:30 Brethren Youth Program

## NATIONAL LAYMEN'S ORGANIZATION PROGRAM

The Text: "Let the people praise Thee, O God: let all the people praise Thee."

(The Laymen's Organization will meet daily—Tuesday through Saturday—from 8:00 to 9:00 A. M., and from 3:15 to 4:15 P. M.)

#### Tuesday morning, August 22—8:00

Devotions .....Berlin, Penna.  
Report by the President .....H. D. (Bud) Hunter  
Business: Committees appointed  
Prayer of Thanks and Memorial  
John Eck, Trustee Emeritus

#### Tuesday afternoon—3:15

Business—Panel Discussion

#### Wednesday morning, August 23—8:00

Devotions .....Hagerstown, Maryland  
Business: Goals Report

#### Wednesday afternoon—3:15

Business—Panel Discussion

#### Wednesday evening—8:00

(General Conference Program)

Address.....Dr. Stanberry Nichols, Medina, Ohio

#### Thursday morning, August 24—8:00

Devotions .....Falls City, Nebraska  
Business: Elections

#### Thursday afternoon—3:15

Business—Panel Discussion

#### Friday morning, August 25—8:00

Devotions .....Nappanee, Indiana  
Business

#### Friday noon—12:15

Laymen and Ministers Luncheon (Place to be announced)

#### Friday afternoon—3:15

Business—Panel Discussion

#### Saturday morning, August 26—8:00

Devotions .....Dayton, Ohio  
Business: Installation of Officers

We are not cisterns but springs; passing benefits onward, fitting our blessings with wings.

With courtesy and firmness it is our duty to reject and resist any teaching that undermines the Bible or undercuts our divine Saviour.

To forsake our Heavenly Father's love and discipline, brings us into ridiculous living.

Have you ever seen a donkey that didn't like to BRAY?



## Rev. Freeman Ankrum At His Desk



The accompanying cut, as shown here, was loaned to us by the "Hagerstown Daily Mail" where it had been featured in a writeup concerning Brother Ankrum, in relation to his current articles appearing in *The Evangelist*, and concerning also his two books: "Alexander Mack, The Tunker, And Descendants," and "Maryland and Pennsylvania Historical Sketches."

Brother Ankrum's current articles are drawing notice, not only among our readers, but elsewhere as well. The human interest attached to his stories gives us many little asides which always draws attention.

## Brethren Church History

By Rev. Freeman Ankrum

### *James Quinter*

ON A BEAUTIFUL Saturday afternoon, at North Manchester, Indiana, May 19, 1888, there were more than a thousand people gathered in a great service. It was at the Annual Meeting of the Brethren. Men and women had come from all sections of the country. It was a time of the deepest fellowship to be had upon earth in any gathering. There were glad reunions and cheerful greetings as friends of other years were hailed and welcomed.

For the opening of this afternoon service one of the outstanding men of the church had been called upon to lead the great throng to the throne of grace in prayer. He dropped upon his knees and with a cheerful heart poured out his thanksgiving to the God who had preserved them and enabled them to assemble to enrich and be enriched in this meeting. The words, "We are glad to meet again," fell from the lips of this man. There came a pause as the leader of the prayer sank to the floor. An eloquent silence followed which gave the horror stricken

group the sad information that Elder James Quinter's soul that moment had gone home to God. Who can say that perhaps standing just inside the Gates above he heard the same words, "We are glad to meet again."

His life from the time of his youth until the time of release was spent in intense activity for the Master. The wires flashed the news from ocean to ocean, and the reading public of the country learned that "Bishop Quinter," as some papers had designated him, Editor of the GOSPEL MESSENGER, gifted preacher, writer and President of Juniata College had passed on.

Kind hands lifted the prostrate form and laid it upon the table where he had so often served as writing clerk, and the men and women in that great audience wept like children.

The limitations of an article such as this cannot permit more than a sketch of the life and activity of this man. It was filled full. "I must be about my Father's business," was his energizing and inspiring motivated life.

His earthly pilgrimage began at Philadelphia, Pennsylvania, February 1, 1816, and ended at the full age of seventy-two years, three months and eighteen days. The father was a laborer and when the boy was eight years of age the family moved to Phoenixville, Pennsylvania, where the father was able to secure employment in one of the iron mills of the city. The work was hard and after five



years the father passed on. This left the burden of support upon the shoulders of the thirteen year old lad.

Burning deep within the heart of young James was the desire for an education. The Bible was the main text book in the home. The best standard authors were read as the limited means brought their works to the impoverished home. James worked for some time in the store of Isaac Price, but his retiring disposition did not indicate a success as a merchant. From here he went to the country where, in the home of a deeply religious family by the name of Fitzwater, he was able to continue his reading when the tasks of the day were over. In this retreat, as it were, he thrived both mentally and spiritually.

When he was seventeen he was enabled to attend an Evangelistic meeting held in the community. Here he was converted and following his baptism became a member of the Coventry Brethren Church. He writes of his experience thirty years later. He says in part, speaking of events preceding his conversion, "How solemn was that night to me, when journeying homeward along the romantic Schuykill, alone, without Christ . . . having no hope and without God in the world. Lonely and lost indeed I felt. And I regard it as a fortunate circumstance for me, and much to my advantage, that my home was in a Christian family, that of Brother Fitzwater . . . Here we found, I humbly trust, peace in believing, and experienced the power of God unto salvation."

Very early following his conversion he felt the call to preach the Gospel. He was in fact known as "The Boy Preacher," though he was not called to the ministry by the church until 1838 when he was 22 years of age. He was ordained to the bishopric in 1856 by the advice of the Elders assembled in Annual Meeting at Waddams Grove, Stephenson County, Illinois. Article 28 at this Annual meeting is as follows: "A request from the church in Fayette County, Pennsylvania, to have our dear brother, James Quinter, ordained for the office of an overseer at this Yearly Meeting." The answer—"Concluded, that in as much as this brother had not been able to be present here, Brethren Joseph Showalter, of Stark, and Henry Kurtz, of Mahoning, Ohio, be appointed as a committee to attend to this business." Moving at this time from Pennsylvania to Ohio had prevented his attendance at the Conference.

James Quinter's unusual ability as a preacher brought him many calls from his native state as well as those adjoining. He continued to read and educate himself and in his teens was teaching school. He taught for a number of years in the state of his birth and at one time was given the honor of being examiner of teachers for the Public Schools.

In the year 1842 he received an urgent call to locate in Fayette County, Pennsylvania, and to assume the pastorate of the seven year old church established upon the hill about a mile from Masontown and known as "Georges Creek Church," though today the name of this particular church is known in the community as "Fairview." In order to enable him to care for his living, a small farm was purchased and presented to the new preacher. Later in life he spoke of his attempt at farming on a piece of land not over fertile. To this location he brought his widowed mother, widowed sister and three boys.

By farming, teaching school in the winter and with

what aid he received from the church, he was able to make a modest living. Here the bachelor preacher met the one who became his wife, and on September 17, 1850 he was united in marriage to Mary Ann Moser. One daughter came to bless this home, Lydia Isabelle, who became the wife of Elder J. T. Myers, Pastor of the Green Tree Church, Pennsylvania, where the boy James Quinter was converted. The wife of Elder Quinter passed away after seven years of married life. Her death was caused by Consumption.

When James Quinter assumed the pastorate of the Fayette County, Pennsylvania, Church, he found a boon companion in the miller, Jacob Mack. Jacob was also an Elder in the Brethren Church. When his father Jacob, for matters of health, had emigrated to the vicinity of Brownsville, Ohio, about the year 1832, Jacob assumed ownership of the mill which his father had owned and operated about a mile from Masontown on Browns Run, a favorite mill stream of one hundred and fifty years ago. Elder Jacob Mack was the grand son of William Mack, and the great grandson of Alexander Mack, Jr. Not only the father of Elder Jacob, but two brothers, John and Alexander, and two sisters, Agnes Mack Leckrone and Anna Mack had gone West to Ohio. All settled in the same community forming a nucleus of Brethren in that section of Ohio. This, by the way, is how the Macks and the Brethren came to the Counties of Perry and Licking in Ohio.

Elder Jacob Mack visited his father, mother and brothers and sisters in the Ohio country. He often took Pastor Quinter with him on the 150 mile trip to the "far west," as it was known in those days of over one hundred years ago. Meeting houses were few and far between. People were hungry for the word and services were held in houses and barns. The trip on horseback furnished ample time for conversation and meditation. Ofttimes when weather permitted, God's great outdoors furnished the place for preaching services.

The late Miss Oma Karn, a granddaughter of Agnes Mack Leckrone, and an interesting writer in her own right, gave the author the following information regarding one of the trips to Ohio. ". . . On one occasion the two brethren were traveling together and did not reach the home of the brother and sister where they were to spend the night until quite late. The house was a primitive cabin of one room and a lean-to, and the family, an old fashioned one, numbering any where from eight to twelve. The brethren could not help looking curiously about wondering where the sleeping accommodations could be had.

"When bed time arrived, their host put a chair by the bureau and another on top of it and invited his guests to ascend to the loft above. Brother Quinter went up with the agility of a school boy and then turned and gravely, but humorously, cheered on his companion, who, being a large man, had to part considerably before he reached the upper room. Several of the children followed, and sleep was sweet in the low, bare loft, for souls were hungry in those days, and the pleasure and peace that followed feeding them was great."

Three and a half years following the death of Mary Moser Quinter, he was united in marriage to Fannie Stuebaker. She proved a worthy help meet. To this union were born two daughters; Mary who became a mission-

ary to India, and Grace, who married F. F. Holsopple and resided at Huntingdon, Pennsylvania.

In 1855 Quinter was assistant writing clerk to Henry Kurtz at the Conference held at Aughwick, Huntingdon County, Pennsylvania. In this work he was so efficient that he was recommended for the position of Assistant Editor of the GOSPEL VISITOR.

In the Spring of 1856 he moved from Fayette County, Pennsylvania, to Poland, Ohio, much to the regret of the congregation where he had labored for fourteen years. His Editorial work continued without a break for thirty-two years, until that memorable day at North Manchester when his spirit took its flight to the city of the Great King. After his leaving Pennsylvania, he said one day to Mary Mack Deffembaugh, of the Glenford, Ohio, congregation, a great Aunt of the Author, "I stayed in Pennsylvania until I told them all I knew; then came to Ohio."

James Quinter was a man head and shoulders, intellectually and spiritually above many of his day. A man, not a member of the church told him one day, "That in the Dunkard church there was no place for a man of his ability, and that affiliated with one of the larger denominations his services would be in demand in the best pulpits." Elder Quinter told him that, "he thought he would better stay where he was needed."

His day was one in which great doctrines of the various churches were publicly debated. Quinter was one of the leading debaters in defending the doctrine of the Brethren. He was engaged in debate in 1866 with L. B. Wilks of the Disciples in Macoupin County, Illinois. A young man, just twenty years old had heard so much of the Elder Quinter that he rode for fifty miles on horse back to be present for the debate. As the discussion proceeded from day to day, the arguments were studied. The young man said, "I studied the man, and as a young man just out of my teens, I made up my mind that Elder Quinter was the finest looking, the best informed and the best

groomed Brethren preacher I had ever met, it being the first time I ever saw him. I went away from the debate thoroughly rooted and grounded in the outstanding doctrines of the Brethren and fully resolved to spend my life in their defense . . ."

This man while not eloquent in speech because of a physical handicap, became eloquent with his pen and gave to the world many interesting books on the Brethren. The young man who received his inspiration from Quinter was later to become Elder John Henry Moore. The Author was privileged twenty-three years ago to sit at his feet in his Sebring, Florida home, and receive from the venerable Nestor of the Brethren Church many inspiring facts of our background, and incidentally much encouragement in collecting and publishing articles of Brethren History.

The Publication office was moved from time to time, but Elder Quinter continued his residence in Huntingdon, Pennsylvania, and sent his editorials to Elder J. H. Moore who was managing Editor of the GOSPEL MESSENGER. Quinter was Editor-in-Chief.

He was said to be the leading Evangelist in the church of his day. He had a large vocabulary and a fine use of English. The last nine years of his life he was President of Juniata College, at Huntingdon, Pennsylvania.

In the words of another who knew him personally, we quote, "His life was marked by a pervading piety, a deep religious feeling and a spirituality of the highest type. He gave it freely and unreservedly to God, the church and to humanity. It was life crowned with ripened years and with the love and esteem of all who knew him best, a life of constant endeavor for the advancement of all that was good and true, and beautiful; a life filled with love and sympathy as broad as the human race; a life of righteousness, of such holy living and purity of thought and purpose that it was at once an example and a blessing to all who came in touch with it. God blessed him and made him a blessing to humanity."

—St. James, Maryland.

## Summary of the Recent Pennsylvania District Conference

The Sixtieth Pennsylvania District Conference of the Brethren Church has just concluded. It was held in the beautiful Main Street Brethren Church of Meyersdale, Pennsylvania. With the theme, "The Church of the Uplifted Christ," the conference seemed to be on a higher than usual spiritual plane. Rev. W. E. Ronk, our visiting Bible Lecturer, used his expositions from the book of Hebrews to wonderful advantage. To have brother Ronk in the pulpit in this "Cradle of Brethrenism" was a distinct treat to many of the Brethren of our district who recall him as quite a figure in the history of the host congregation.

The evening sermons, brought by district pastors Wolfe, Brant, Mills and Grumbling were of a high order and reflected much thought and preparation. The fraternal relations speaker for our conference was Elder M. J. Brougher of Greensburg, Pennsylvania. Elder Brougher had a full house for his address on Wednesday afternoon,

which address was as fine as this writer has listened to in a long time. The impressive W. M. S. memorial service was held to conclude the Wednesday afternoon session. The way these W. M. S. folk line up the membership for meetings, work, etc., continues to amaze many of the layMEN, who, it seems, are still in the infant stage as regards organization.

With moderator Rev. Percy Miller making his second try in this position in three years, the business sessions moved in good order. His moderator's address contained five recommendations which were adopted by conference and are to be made available to all churches, as follows:

1. That each of the churches of our district have at least one evangelistic meeting of the revival type during the coming conference year.
2. That each minister have a sermon of the evangelistic type at least once a month.
3. That each church conduct a teacher's training class



during the year and urge all teachers or prospective teachers to attend and participate.

4. That each church and Sunday School get behind the campaign program and every minister earnestly try to spend at least one week at Camp Juniata.

5. That each church encourage its young men to enter the ministry.

Camp Juniata came in for much consideration and cheering in business sessions, in the Sunday School session, and in a well attended camp rally. Running the risk, and being fully aware that I'm missing many worthies, I must mention our man Walter Wertz in connection with Camp Juniata. He is, and has been for quite a few years, a consecrated, well informed promoter and hard worker in the interest of camping for young people in our denomination. May he live long and "may his tribe increase."

The hospitality of the Meyersdale congregation, pastor W. S. Benshoff and his people, was of the high Somerset county order. From the time Brother John Blocher brought the address of welcome till we said good by, everything possible was done for our comfort and convenience. This congregation has been through the wringer in recent years, but it now has all the earmarks of a going concern. May the Lord so direct.

The interests of the church at large were well presented by visiting Brethren, Rev. E. M. Riddle, Rev. F. C. Vanator and Dr. Glenn L. Clayton.

The officers of Pennsylvania district Conference for the coming year are:

Moderator: Rev. W. B. Brant, Vinco, Pa.

Vice Moderator: H. W. Darr, Johnstown, Pa.

Secretary: Floyd S. Benshoff, Johnstown, Pa.

Assistant Secretary: Mrs. Walter Wertz, Conemaugh, Pa.

Treasurer: John H. Glessner, Berlin, Pa.

Statistician: Mrs. Arthur Baer, Cameron, W. Va.

Floyd S. Benshoff, Secretary,  
Johnstown, Penna.

## Items of General Interest

(Continued from Page 2)

Brother Bright Hanna has accepted the call to become the pastor of the Oakville Church beginning the first of September." Brother Bates, former pastor, but now a member of the faculty of Ashland College and Seminary, has been acting pastor this summer. He will return to his duties in the college at the beginning of the school year this fall. At present he and his family are vacationing in Philadelphia, Pennsylvania, with his parents. Brother Bright Hanna has been the pastor of the Cambria, Indiana Brethren Church for the past several years.

We note that Brother E. D. Burnworth, former pastor of the Muncie, Indiana, church, will be the guest preacher at Oakville on Sunday, August 6th.

Milledgeville, Illinois. While the Ambassador Team from Ashland College and Seminary were with the Milledgeville congregation, the young people of the church and Sunday School had a "Share-a-Dish" supper for them on the church lawn. We will venture they had a fine time together.

And Speaking of This Ambassador Team. It is really doing great work in the interest of the entire Brotherhood. From our end of it—The Publishing House—we are constantly receiving orders for books and Evangelist subscriptions from them through their spokesman, Robert Keplinger. If they are doing that for the Publishing House, they are also working for every other phase of the work. Their work will be sure to bear fruit and they are gaining a vast experience for themselves which will be of inestimable value to them as they go out on "their own" at the close of their school work.

Waterloo, Iowa. And here, again, these same Ambassador boys are being well "fed." The Waterloo congregation held an "honor dinner" for them on July 23rd. Brother Gentle reports that their work was "much appreciated."

The Waterloo Laymen's Organization is planning a picnic for the Boys' Brotherhood on August 15th.

The Waterloo Church is again a 100% Church in Evangelist subscriptions, with 98 subscriptions, their check for \$147.00 arriving in our hands last week.

Stockton, California. We have not heard much about the other Ambassador Team from the College and Seminary which wended its way to California some weeks ago. But Brother C. E. Johnson has somewhat to say concerning them in his bulletin of July 16th. The team—a duo—composed of Robert Holsinger of our Oakville, Indiana, church, and Horace Huse, of our Manteca, California, church, have been working in the Northern California District churches and Brother Johnson says their work has been of the finest order. They have had part in the district conference; have helped in the camp; have conducted services in the churches and have made themselves generally useful wherever they were. These boys will soon be back in Ashland to begin their school work. They have been a blessing wherever they have worked.

The Communion was observed in the Stockton Church on Friday evening, July 21st, and a Youth Rally was held on Saturday, July 22nd.

## The Bible In Formosa

In spite of military activities in Formosa, the Bible continues to make its way. Large supplies of Chinese Scriptures are frequently being sent by the American Bible Society to Tsiaph where the book-store, managed by Rev. and Mrs. J. W. Montgomery, sells hundreds of Bibles and New Testaments every month. Mr. L. Singleton, in Tainan, is also making a similar distribution in Southern Formosa.

The Church in Southern Formosa is a Bible reading Church, largely due to having the Scriptures in Roman characters which are simple to learn.

Within the past three months, 2,000 Bibles have been sent from Hong Kong to Formosa. Indo-China, Burma, Malaya, Indonesia, the Philippine Islands and Japan are also receiving Chinese Scriptures from Formosa.

Our all-out efforts are our best efforts, and God wants our best because it enables Him to give us His best.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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(Because of the fact that the C. E. topic did not arrive in time to be included in last week's issue, we are therefore including two topics in this issue. It will be necessary to run two in the next issue in order to be ahead enough to take us past the issue which is left out—namely, the last week in August.—Editor)

Topic for August 13, 1950

### RE-CREATION OF WRECK-REATION?

Scripture: I Cor. 10:31-33; Gal. 6:7, 8

For The Leader

WE ARE IN THE SEASON of the year in which the activities of out-of-doors are receiving a great proportion of our time and effort. It is good to have a healthy body through recreation. For the renewed vigor thus obtained makes our body a more powerful instrument for God's service. So, recreation is fine. Our subject tonight, however, denotes a danger of over doing it. And there is great danger that in seeking to find recreation, we may also do a lot of damage to our body, our character and our witnessing for Christ. So, all in all, we must be guided by our scriptural passage of the evening. "Whatsoever thou doest, do all to the glory of God." And we must remember also that whatsoever we sow that shall we also reap. Through careful judgment, and prayer, we can find healthy recreation that will increase the value of our body, our character and our witness for Him.

### DISCUSSION

1. THE PURPOSE OF RECREATION. Recreation is something which we think of as fun, play, exercise, thrill, excitement. It is that which is apart from work, drudgery, confinement, responsibility, worry and care. Mistaken young people think that all of life should be one round of pleasure and fun. In that, they are sadly mistaken, for we must learn to take our share of life's responsibility along with our parents and others. The purpose of recreation is found in the word itself. Creation is a making, a building, a manufacturing of something. A re-creation is a remaking of that which was made and had deteriorated, or broken down. Recreation is a remaking of our physical and mental selves. We get tired working, the daily routine duties tend to get us into a rut. Life becomes dangerously drab, colorless, and soon we begin to look like we have lost our best friend. But, inject into our life a period of time, more or less frequently, in which we can relax, enjoy fun, go places, do things, then we will take new hope in our work and will become refreshed and happier. That is the purpose of recreation.

2. THE WRONG EMPHASIS. Realizing that we are God's servants, we must be sure that we are living according to His will. Even with young people, God never intended for them to be without responsibility. He wants

them to have fun, to grow up strong and happy, but He wants them also to learn to take their share of life's duties. Why do we say all this? Simply because so many of our young people today seem to think that their parents, and all others exist simply for the purpose of showing them a good time. All life must be for them one round after another of excitement, dates, fun, etc., with their parents doing the housework, and other duties. How dull life must be when it is nothing but fun, laziness, and excitement. "Rest is joy when your work's well done," said a poet of years ago. We will get more real good from the fun and pleasure we do have, if, before, we have done our work and shared our responsibilities of home.

3. GOOD RECREATION. It would be well at this point to suggest some things which would be classified as good recreation. We perhaps can set up a rule to follow. Our recreation should leave us refreshed, physically and mentally and also spiritually. Our recreation should find us in places where there is no question of doubt as to their reputation. A person who is constantly working with people, could find his recreation in walking alone through wooded hills. A person who works alone most of the time could delight himself in being with other people. So, we note also that good recreation denotes a change of activity. Certainly the postman would not relish a 10 mile hike on his afternoon off as his recreation. He would probably enjoy more a ride through the beautiful country.

4. BAD RECREATION. That which leaves us exhausted, weary, and ill of body is wreck-reaction. To go swimming and get a sun-burn which keeps us sore for several weeks, thus making us miss our place at God's Church services is wreck-reaction. To expose our sacred bodies indecently in swim suits and play togs, so that the eyes of those around us must observe us with evil thoughts, is certainly wreck-reaction, for it wrecks our Christian modesty, and Christian witness. Popular fashions may decree one thing, but Christians must glorify God in all that they do. Activities which include gambling, horse-racing, "hot-rod" driving, dancing, are not for the Christian. Anything which puts into the activity of the Christian an undue amount of chance and danger of life is out of the question. God has us here to serve Him, and if by our recreation we endanger that life, we are certainly being unfair to Him. Thrill riding in automobiles, staying in swimming beyond depth and strength, and any other activity of the like is truly wreck-reaction.

5. SINFUL WRECK-REATION. We have a God to glorify. What we do affects the lives of all who know us or come in contact with us. It is said of ministers that they live in glass houses. Which is true, for everyone is observant of their lives—personal and public. People expect them to be good living individuals. But for all who are Christian there is a tremendous responsibility for all Christians live in glass houses. A minister, in a group is naturally expected to do the right thing, and people most times temper their own conduct and words to the knowledge that there is a preacher present. But all lay Christians are not always so considered. In their groups, with their friends, they are considered more as one of the gang, so standards are often dropped. It is here that we must be careful that we don't overstep. If the gang suggests recreation that would be harmful, then we must

take a firm stand and have nothing to do with it. For if you go along on sinful things, you will truly wreck your Christian standing.

6. A REAL HOLIDAY. "Let's have a real day of recreation!" First we'll get our work done at home, wouldn't want mother to have a lot of bed-making, dusting, dish washing, etc., to do while we are out having fun. Wouldn't want dad to have to mow the lawn, either, would we? So, after we get up early and do these things, we can go. Join the gang, go on your picnic, watch your language, your type of clothes, be seen only in places that have a good standing, remembering always that you are a Christian. You are a different individual than worldly people, you have a God to honor and obey. In your day you will no doubt have a chance to bear your Christian testimony to some spiritually lost soul. Do it. Return home, happy, rested, with peace at heart. Tell your parents about it.

Topic for August 26, 1950

### WHAT IT MEANS TO BE A CHRISTIAN

Scripture: Micah 6:8; Matt. 5:16, 38-45; Phil. 2:1-11

For The Leader

WHEN WE SEEK TO ANSWER the question of our topic tonight, we find ourselves faced with a thousand different answers in the minds of people. Not every one thinks truly on this. Some even go so far as to think that since they live in a "Christian" America, or that their mother went to church once, that they are Christian. The disciples received the name "Christian" at Antioch because they were acting and living like Christ. So, to be a Christian, we must live Christ, act, and worship Christ. We must turn to Christ, study His Word and learn to live as He lived. We are fearful that if a multitude of so-called Christians were to do this, there would be a lot of surprised people. It is not an easy thing today to live Christian, so if you are having an easy time in your life, better check up. He is our Master, and to be a Christian means to follow Him—all the way.

### DISCUSSION

1. TO WALK HUMBLY. Micah, in the Old Testament, comes through with an admonition that is just as true today as then. To please God, we must walk humbly before Him. To follow Christ, we must deny ourselves, and take up our cross of service. So, to find what it means to be a Christian, at the very first we must hurdle the hardest obstacle—humbleness. "Let me serve; let me hold position; let me receive the loud acclaim of people who see me; let me be eloquent; let me give great gifts; but, O God, don't ask me to humble myself." Thus the cry of many today. Yet the first precept in a Christian life is that of humbleness. How else can we get forgiveness of sin and the hope of eternal life, than to fall humbly before the cross of Christ, seeking the forgiveness of the only One Who can forgive our sin? Until we have fallen prostrate at His feet, confessing Him as the true Son of God; until we have confessed our own worthlessness and our sin; and until we have acknowledged our own unworthiness, we have not made the first step. All others we may take without this first one, will do us no good. Church mem-

bership, a life of service and giving, will avail us nothing if we have missed this first step of humbleness. (This may explain why so many "Christians" live such poor Christian lives today.)

2. THEN TO LET OUR LIGHT SHINE. You can always tell a real Christian by the light that shines. If you've ever had experience with coal oil lamps or gasoline lanterns, you'll know what we are driving at. Sometimes they burn, often they don't. An oil lamp is very touchy, get it a little too high and it will smoke. A gas lantern must always be pumped up. Pity the preacher today if his entire congregation was oil or gas lamps. Constantly he would have to be adjusting them, pumping them up, cleaning up the messes when they got turned up a little high. The sad part of it is that many are still in that stage. Let's be modern and shine as steady electric lights. Christ certainly wants us to shine that way for Him. Where does the electric light get its power to shine so steady and bright? From the power house many miles away. There, electric energy is sent into the strong wires that reach down to the tiny electric bulb that shines so bright. So God's power comes to us through a life of prayer and fellowship. Being on the right connection with Him we need never worry about our light growing dim, or going out. It will shine day after day and night after night. But we must keep in fellowship with Him.

3. LET THIS MIND BE IN YOU. Philippians 2:5-8 contains an excellent pattern for us to follow in making our lives as Christ's. We realize it is impossible to live a perfect life here on earth. Those who do insist that it's possible are fooling no one but themselves. Such "perfect" lives are often the most filled with rank sinful acts. This life is a life of overcoming, full of sin, mistakes, and shortcomings. But the mind of Christ is to be in us. With our minds centered on Him, we shall be able to overcome all things. We shall be able to do all things through Christ, our strength. But don't be fooled. The old devil is still around and will haunt you every moment of your life. In the moments when you least expect it, he will throw his darts at you. Thus, let the mind of Christ be in you that you may have strength to overcome and to become powerful for Christ. A Christ-centered life will be one that is above reproach.

4. A PRACTICAL CHRISTIAN LIFE. You will meet many people in the world today. For now, we shall classify them into two types. First, those who have absolutely no conviction of right or wrong. They are indecent, immoral and godless. Second, that group which makes a profession of church membership, or of being a Christian. But their patterns of life are more like the first group. (Of course you will meet many of your own type—that is, those trying to live a true Christian life.) But now, back to these groups. The first, you will know how to deal with. They do need the gospel, and will not hear it unless we tell them. We dare have nothing to do with partaking of their way of life, though, for it is the way of the world and destruction. Dealing with the second group will give you your roughest time, for there comes the debatable issues of whether or not the things they do are Christian or not. Really there is no question, but you, as a sincere Christian, will meet your hardest tests, for you must decide against them, and often they are your closest friends in your C. E. and Church. It is our prayer

that you might be given strength to stand up for a true Christian conviction.

5. OBEYDIENT UNTO DEATH. What does it mean to be a Christian? An easy life as a church member in a well lighted and heated church, holding an office in your C. E. or church? Maybe. But we bet that if you are truly sincere, you will meet up against something before you're dead that won't be that easy. All who are on the firing line today for Christ are meeting opposition. From outright unchristian enemies, and from those who would seek to lower the Christian standard, and from those who have not caught the vision of humbleness before Christ. In it all, we must be patient, kind, and helpful. Most of our opposition results from lack of teaching in the minds of those around us. So, as Christ did, let us be helpful, understanding, spending much time in prayer and fellowship with Christ.

## Prayer Meeting Studies By C. Y. Gilmer



### "SO LONG AS WE HAVE HOMES"

"Everyone in his watch, and every one over against his own home."—Nehemiah 7:3.

So long as we have homes to which men turn  
At close of day,  
So long as we have homes where children are  
And women stay,  
If love and loyalty and faith be found  
Across these sills,  
A stricken nation can recover from  
Its gravest ills.

So long as we have homes where fires burn  
And there is bread,  
So long as we have homes where lamps are lit  
And prayers are said,  
Although the people falter through the dark  
And nations grope,  
With God Himself back of these little homes  
We have sure hope.

—Grace Noll Crowell.

### NO HOME LIKE A CHRISTIAN HOME

Scripture: Joshua 24:14, 15; Deut. 6:4-9

It takes a heap o' Christian livin' to make a real home.  
"The family that prays together, stays together."

**B**IBLE READING AND FAMILY PRAYER are for the home. Failure to give thanks at meal time shows ingratitude to God. Ingratitude to God will result in lack of appreciation for each other. Let all follow the example of the thankful Apostle (Acts 27:35; 1 Tim. 4:4, 5). The home should be fortified by regular family church attendance and the family pew (Heb. 10:25). The family income should be consecrated to Christian stewardship

(Mal. 3:10; 1 Cor. 16:2). Each member of the family who is accountable should first give himself to the Lord (2 Cor. 8:5). Let Christian family attitudes prevail as a prevention to ill-will, unforgiveness, jealousies, suspicion, divorce, etc. (Eph. 4:26; Prov. 28:13).

The Bible kind of a home begins with a Christian man. To such a man is the promise of Deut. 11:12. A man is the image of God to his children; he is God's deputy (Psa. 103:13). A man to his wife represents Christ (Eph. 5:22-24). The man who takes holy vows of matrimony sins by not representing Christ in his home. The major responsibility for the home falls to man. Surely he is to be an example as he leads little souls for God and eternity. He is to lead his house in the way of godliness and Bible knowledge (1 Cor. 14:34, 35). The man who has his religion in his wife's name has not the right in God's sight to have a home.

God requires discipline in the home as an evidence of parental love (Prov. 13:24). Christian training is to begin early (Prov. 22:6). Children are to learn by parental punishment that sin does not pay (Prov. 20:30; 23:13, 14). Abraham, the patriarch, was of such a character that he was called the father of the faithful (Gen. 18:19).

"Forty years ago fifty per cent of Christian people had a family altar. Today, it is estimated that only about five per cent of professing Christians have family worship. This forty-five per cent drop has done terrible things to the life and morals of Christians in particular, and to the world in general! For example: The divorce rate 40 years ago was one in every thirty-three marriages. Now it is one in every five. This fact alone indicates the terrible breakdown of the modern home!"

## On Speaking Terms With God

**I**S IT POSSIBLE? Is it desirable? Will any good come from knowing God well enough to talk with Him? To each of these questions an affirmative answer comes naturally, for God is not separated from His people. He does not dwell apart and is not unapproachable. He leaves the way to Him marked and open.

This is encouragement to go boldly into His presence and commune with Him. Moses had his tent of meeting; Jesus had His place of prayer; and to us, His humble followers, the like privilege is granted.

But, observe that it was Jehovah who did most of the speaking. Moses did not overtalk and shut out God's voice. He listened to God. He learned what God had to say for him and his people. Just so for us, there must be a tarrying for God's answering voice. We may talk too much and leave no room for God's speaking to us. The pauses in our devotions to give God room for a place in our thinking, and to allow Him to speak to us, are the choicest moments for the soul. If we "wait upon the Lord" we may come without fear, and face Him confidently and boldly.

To talk to God—what a blessing! To have God talk to us to be the enlightening privilege every Christian ought to enjoy. To be on speaking terms with God is a prerequisite for leadership.



## - - BURNING TRUTH - -

By Charles Emory Byers

"He lives to learn in life's hard school  
How few who pass above him,  
Lament their triumph and their loss  
Because, like her, they love him."  
From In School Days.

—John Greenleaf Whittier.

PEOPLE ARE SELFISH and self-centered. Only a few are willing to sacrifice, be it ever so little, to make life more interesting, or even more bearable for their neighbor. Some will go close enough to look upon a wounded and bleeding man, like the priest and the Levite, and then pass by on the other side. They hurriedly turn their thoughts to other things in order to crowd out the unpleasant picture.

The vast majority of human beings prefer to climb to eminence over the dead and broken bodies of their brothers and wade through slaughter to a throne rather than help others there, even those whom they think they love. The history of victories whether in legislative halls or on the field of battle is one long story of the victor riding ruthlessly over a vanquished and sorrowing enemy or friend.

Then how gracious and benignant is this little candle of Whittier's that throws its beams over a naughty world, shedding a wondrous light in the darkness. It is indeed a comforting light where there are so many shadows. It is at least one instance where selfishness and temptation to crush and subdue is turned to a nobler end. It touches ever so delicately on one of the most beautiful traits of human nature. These lines of Whittier's have set that trait in amber where it may be viewed through the centuries unaltered and perfect.

Whittier turns the pages of memory back forty years to recall this tender incident. During all these forty years in dealing with men he found few examples to match it. Thinking it over he found it had not happened to him since. The girl had to go above him when she spelled the word to avoid embarrassment. But she did not wish to and the exquisite apology for doing so is devotion and grace itself. It is more, it is deep and abiding love which does not wish to offend. So she reluctantly took advantage of her success. How the tangled golden curls, the quiet sunset, the dropping eaves have all helped to color the scene and intertwine themselves with like emotions of future generations. And such a rare sentiment needs to be preserved.

At how many spelling schools of life does this happen? Most all times we find the opposite. The victor goes contemptuously up scorning the vanquished one. There is no thought of wounded pride, no thought of the cold hearthstone of defeat. The only thought is the winning and the booty, the applause of the multitude and the triumphant goal.

Here Whittier has pointed out a very real universal trait that resides, even if ever so briefly, in every human heart. But in the noisy clatter of stern competition its tiny light is too easily extinguished.

## Ashland College News Letter

By Arthur Petit

As you read this, the summer session at Ashland College will have closed. It has been one of the largest if not the largest session ever held on the hilltop. Twenty-nine degrees were scheduled to be awarded on August 4 when the summer commencement was to be held in the Guy C. Myers Bandshell in beautiful Brookside Park in Ashland. It is becoming customary for the college to use the park for some of its formal activities.

In the graduating class this year are a number of young people familiar to our Brethren churches. Helen Shank of the St. James, Maryland, church will receive the degree of Bachelor of Arts. Miss Shank is a registered nurse and worked at her profession in Samaritan Hospital in Ashland while attending college. Bonita Bowman Ronk of our Dayton church will receive the degree of Bachelor of Science in Education. Mrs. Ronk taught in the Johnsville-New Lebanon schools last year. Donald Edward Suman of the Gratis Church will also be awarded the same degree. He will teach in the Mansfield City Schools next year.

The majority of the students in the summer session work toward the education degree.

Commencement speaker for the summer session was H. A. White, superintendent of schools in Medina County, Ohio. Mr. White was formerly Director of Admissions at Baldwin Wallace College.

The two year program is now a reality. A beautiful brochure and mimeographed curricula are now available. It is proving quite popular. A number of young people who are planning to attend Ashland this fall will be enrolled under this new program which is in addition to the regular four year degrees. Plans are rapidly going forward for the Home Management house which will be adjacent to the campus. It will be furnished with the most modern equipment and will be a valuable addition to the offerings on the campus.

Enrollment for this fall has proceeded pretty much as expected. The Allen Hall is rapidly filling up and girls are urged to delay their applications no longer. Only a few more rooms are available, even as this is written. There is room for many more boys and it is hoped that boys, even in the face of enforced military service, will see fit to attend college for at least one year.

One of the encouraging things about the enrollment is the number of Brethren young people who are expressing an interest in Ashland. Four freshmen have already been accepted from the Goshen Church. More churches should emulate this example.

Apology Department. It has been called to my attention that in listing of recent churches, the writer failed to give credit to Mr. Harrison Hossler who designed the beautiful Nappanee Church, but rather gave the credit to another. It is hoped that all concerned will accept my apology. (Petit).



## Comments on the Lesson by the Editor

Lesson for August 20, 1950

### JOHN, PREACHER OF REPENTANCE

Lesson: Luke 3:7-20

**W**HAT THE WORLD NEEDS today is more preachers like John the Baptist—conscientious, fearless, bold to speak the truth regardless of what the results might be, yet humble and really kindhearted in his attitudes. Preaching the truth is not a matter of seeing how hard and bitter the message may become, but rather searching out the error in the lives of men and seeking, by presentation of the truth, to bring conviction to the heart and mind to such an extent that the “sinners be converted and God’s name glorified.”

The physician or surgeon does not take delight in hurting the patient, but often it is necessary to bring pain to relieve pain. Just so with the message of the preacher—it is quite often necessary to touch a “sore spot” in the life of an individual in order to set him to thinking about the real way of life.

Let’s think a little about John, the Baptist. John the Apostle, writing in his Gospel, characterizes him thus: “There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light” (John 1:6-8).

Then note that we find John the Baptist speaking of himself in this manner: “I am the voice of one crying in the wilderness, Make straight the way of the Lord . . .” (John 1:23) . . . “I am not the Christ, but I am sent before him . . .” (John 3:28) . . . “He must increase, but I must decrease” (John 3:30).

What an opportunity John the Baptist had to proclaim himself the Messiah, gather about him a large army of Israelites and seek to subdue the Roman army which occupied Palestine. These Jews were surely looking for just such a man to come and proclaim himself king and set up his kingdom and relieve them of the oppression of the Roman yoke. But he did not. Rather he stood by the Jordan River and announced to the people, “Behold the Lamb of God which taketh away the sin of the world,” and he pointed to Jesus as the one who should “come into the world”—the Messiah.

But we are interested in John’s message. His message, first of all, was the one that God sent him to proclaim. It was a message that had been proclaimed before by the prophet Elijah, who had told of the coming of Christ in his writings centuries before. It was a message that carried with it a reproof for sins committed and a call to repentance and a corresponding action to prove that a real repentance had taken place. He also called for the

people to reform and take upon themselves the responsibilities that were set before them through the opportunities afforded them. In his message there was held out both the hope of reward and the promise of punishment for deeds done, and he said, “He (the Christ) will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.”

His appeal is to be found in the Golden Text: “Bring forth therefore, fruits worthy of repentance.”

Did his message bring results? Read the verses in our lesson that tell about his sermons and they will tell you (Luke 3:10ff). After all, the value of any message is to be found in the results it brings in the lives of the hearers. That John had the ability and the courage to speak the truth and to deliver his message as God gave it to him, is the thing that made him stand out and to be characterized as he was by Jesus in these words: “What went ye forth to see? a reed shaken by the wind? . . . a man clothed in soft raiment? . . . a prophet? yea, I say unto you, and more than a prophet . . . Among them that are born of women there hath not risen a greater than John the Baptist” (Matthew 11:7-11).

Truly John was a preacher of repentance and his message brought the results he expected.

### ALL SOUTHERN INDIANA LAYMEN TAKE NOTE

The regular quarterly meeting of the Southern Indiana Laymen will be held at the Huntington, Indiana, First Brethren Church on Monday evening, August 14th. All laymen are urged to be present.

Guy V. Purdy, Secretary.

### ANNUAL SHAREHOLDERS' MEETING OF THE

### BROTHERS PUBLISHING COMPANY

The annual meeting of the shareholders of The Brethren Publishing Company will be held Wednesday morning, August 23, 1950, at 10:00 o’clock, E. S. T., at Ashland, Ohio, in the Conference Auditorium, in connection with the General Conference of The Brethren Church, as provided in the Code of Regulations, Article II, Section 1.

Article II of the Code of Regulations states that “All members of the National Conference of The Brethren Churches, in good standing, are known and hereinafter designated as The Shareholders.” This notice constitutes official notice to all shareholders.

The purpose of the meeting is to receive reports of the officers of the Corporation, to elect Directors, and to care for such unfinished or new business as the shareholders may direct in accordance with the Code of Regulations.

J. E. Stookey, President  
J. G. Dodds, Secretary.

Date of meeting—August 23, 1950.



THE

Brethren



# Evangelist

I read  
In a Book  
Where a man  
Called Jesus Christ  
Went about  
"Doing Good."

It is very disconcerting  
To me that  
I am so easily satisfied  
Just "Going About"

Warsaw Bulletin



## THE BRETHREN EVANGELIST

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was swelled to sixty-seven during the course of the afternoon activities.

Meyersdale, Penna. Brother W. S. Benshoff says that the response of the congregation to the summer service schedule and the mid-week service has indeed been gratifying and the attendance splendid.

The Meyersdale Sunday School picnic was held on Thursday, August 10th.

New Lebanon, Ohio. Brother Berkshire reports the confession of Christ by two more at a recent service.

He also says that the pastor and family were spending their vacation the first two weeks in August in Wisconsin. We note that he was hoping that the "fish were biting well" during that time.

The Sunday School Picnic of the New Lebanon Church was scheduled for Sinclair Park north of Dayton, on Saturday, August 12th.

Akron, Ohio—Firestone Park. A note from Sister Washburn tells of the fine messages which were delivered by Rev. Reid, of the Jewish Mission, at the Akron Church during the absence of Brother J. G. Dodds who is on vacation. Rev. Reid was born in Korea, where his parents were stationed as missionaries and he was able to give first hand information on the conditions to be found in Korea and the things which our soldier boys are meeting in that place.

Gratis, Ohio. Brother Crick reports that the Daily Vacation Bible School, which was conducted as a community project, had an enrollment of one hundred, with an average attendance of seventy-three. Twenty-seven youth and adults served as teachers and helpers.

Fifty were in attendance at the Sunday School picnic of the Gratis Church recently. Brother Crick says that while it rained early in the afternoon, it did not interfere with the games and fellowship and that a sumptuous supper was enjoyed.

Elkhart, Indiana. We note by Brother King's bulletin of July 16th that Brother Lyle Lichtenberger, who is a member of the Ambassador Team from Ashland College and Seminary which is now touring the Brethren Churches, was called to the Gospel Ministry in a meeting of the Elkhart church.

Brother King was extended a call for his fifth year as pastor of the Elkhart Brethren Church, which call he has accepted. He says that the call came with an increase in salary.

Couples who were married fifty years or more were special guests at the services of the Elkhart Church on Sunday morning, July 30th. Dr. W. I. Duker, pastor of the Milford, Indiana, Church, brought the message.

The Elkhart Laymen met at Shipshewana Lake on Saturday, July 29th. They met for, as the bulletin says, "an afternoon of rest and relaxation." They had their supper together at the hotel.

Brother King reports an average attendance in the Sunday School for the past year of 361. The average for the past quarter was 389.

Nappanee, Indiana. We note that at a recent W. M. S.

(Continued on page 11)

## Items of General Interest

St. James, Maryland. Brother Ankrum says that the Men's Bible Class of the St. James Sunday School visited the Men's Bible Class of the Church of God at Sharpsburg, on Sunday, July 23rd. Brother M. L. Bloom, of the St. James Church, taught the combined classes.

Brother Ankrum also says that he had the privilege of being the guest at a session of the Legislature at Annapolis, as a guest of Brother Bloom, who is a member of the House of Delegates. He took note of how the members met and how the laws of the state were made.

Mt. Pleasant—Valley Brethren Circuit, Jones Mills, Penna. We are in receipt of the first of the bulletins which Brother Elmer Keck, pastor of the Mt. Pleasant-Valley Brethren Circuit, is getting out for his churches. We note that the services are held each Sunday morning at each of the churches and that Brother Keck preaches at Mt. Pleasant at the 9:30 hour and at the Valley church at the 11:00 hour, making the drive each Sunday between the two services.

The Ambassadors were present at the Mt. Pleasant church on a Wednesday evening, August 9th.

A Camp Rally was held at the Valley Church on Sunday evening, August 6th, at which time Brother Keck showed the fine pictures he had taken at the recent session of Camp Juniata. A Candle Light service was held following the showing of the pictures.

The Ambassadors were at the Valley Church on Tuesday evening, August 8th.

The Valley Brethren Picnic was held on Sunday, July 23rd at Trent Park with fifty-five present. The number



## "No Vacancy"

EVERY ONCE IN A WHILE a little homely story attracts our attention and causes us to pause and think, for it strikes a chord in our mental processes that makes us wonder if it might not be meant particularly for us.

When we read the little "fillers" that are to be found in most magazines (you know, those little two-, three- and even four-line sentences that the editor has to hunt up to fill in the space at the bottom of a column when the article will not quite stretch out the full length)—we are oftentimes set off on a whole train of thought. For example, such little sentences as the following:

"Fault finding is one of the unskilled employments"; "There is something wrong with the congregation that cannot listen longer than twenty minutes"; "Most of us are in need of spiritual help just as much on a rainy Sunday as in good weather"; "There are two kinds of people in our churches—pillars and caterpillars. The Pillars hold up the churches; while the caterpillars simply go in and out."

Have you been thinking while you were reading the above paragraph? Maybe it would do you good to go back and read it again . . . Well, did you? And what did you think about each of the sentences?

Well, whether you did or not, we suppose is of not too great a consequence.

But here is another little story which will give us plenty of food for thought, and it is one that does carry consequences with it. It is the one that drew the caption of this "Think" to my mind. It goes like this:

A customer in a hardware store noted that Eddie, the notoriously discourteous and inefficient clerk, was out, and so the place seemed more pleasant. He remarked about it to the proprietor and asked if Eddie was away on his vacation or something. The proprietor replied, "Eddie ain't just away; he don't work here no more."

"Do you have anyone in mind for the vacancy," asked the customer.

"Nope," was the answer, "Eddie didn't leave no vacancy."

Gone from his place—but he had left no vacancy. How sad!

We read in Acts 1:24-25, about the filling of the place Judas had "occupied" among the Twelve Apostles. In the casting of the lot, the disciples were conscious of the presence of the Lord in the choice of the new member of the chosen Twelve. God's hand came upon Matthias, and, as someone has so rightly said, "Matthias was chosen to fill the place that Judas had never filled." In the death of Judas he really left no "vacancy" for he had never, in reality, filled the place to which he had been appointed. He simply had been "numbered" with the Twelve.

How many are exactly that way today. The hand of God is laid upon them for a specific task and they apparently accept it, but, lo, when the end of their days has come, they are found to be without anything to show for that which they were called to do.

A group of us were talking concerning a certain man of our acquaintance not so long ago, and when he was mentioned, one of the group said, "By the way, where is he now?" To which another made answer, "Why, he is dead; has been for nearly five years." The other said, "Well, what do you know about that? I never missed him!" Obviously that man had left no vacancy to be filled.

How sad it is when the place one is trying to "fill" is vacated by him and those around about never even know or realize that he is not at his post.

We ought to be constantly praying the Father that we be so taught that we will live with but one purpose, and that purpose be that we shall fill our places well, do the task God has assigned us, and be missed when we are gone. Are we doing that?

Think it over!



## SUPPLYING THE PULPIT

A young clergyman, who was spending a holiday in a small, out-of-the-way town, went to the local barber to get a shave. The barber, like all his fellows, was a more or less loquacious soul. He showed a friendly interest in the stranger, who, by the way, was not dressed in clerical garb. He began to question him. "Stranger here, ain't you?" The parson admitted it. "Traveling man?" said the barber. "No," said the parson "What are you doing over here?" asked the barber. "I am supplying the pulpit," said the parson. "Supplying the pulpit," echoed the barber, who had apparently never heard the phrase before. "What with?" The question set the clergyman thinking. He began to ask himself with what he actually was supplying that pulpit.—The Christian Herald.

## PASTORATE OPEN

Teegarden and County Line, Indiana, are open for a pastor—Half-time at each church, with pulpit to be occupied on or after September 1st. Contact the Secreatry from either church: Mrs. Alice Richard, R. R. 1, Lakeville, Indiana, or Mrs. James Keck, Teegarden, Indiana.

The speech of the guests of God is "always with grace seasoned—not with mustard or vinegar—but with salt."

## GOD'S GRACE FOR TO-MORROW



# Building Skyward

Rev. Floyd Sibert

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone;" Ephesians 2:20.

• • • •

THERE IS NOTHING quite so intriguing as the erection of new buildings. No activity of man will gain an audience quite so quickly as the carpenter with his hammer and saw, or the mason with trowel, brick and mortar. Our Savior was familiar with all these tools. Perhaps that is why He laid so much stress on spiritual building. It was He who said, "I will build my church." It was natural for Him to build something. Man created in His own likeness, also has the capacity to build. There are really only two types of building. One hugs the earth and the other reaches for the sky.

Paul's conversion came late in life and was a bit violent, but it was genuine. He literally bumped into "the Rock, Christ Jesus" on the road to Damascus. He found something more solid than the Roman government. He saw the rottenness of the earthly foundation upon which he was building and chose Christ, the Rock. He began immediately to preach about foundations. Heaven was his aim, but as he aspired to his goal he stood on the Rock and said, "Other foundation can no man lay than that is laid which is Christ Jesus."

If we would build high we must dig deep. First find the Rock. Foundations are important in building. No building will ever rear its head skyward very far unless its foundation reaches deep down to bedrock. Mighty skyscrapers that play with the gentle breeze and wrestle with the hurricane would never stand if their foundations were not anchored to the rock beneath the soil. A life may be beautiful and good, but if it has not been anchored upon the Rock Christ Jesus it will never, with all its skillful building, reach heaven.

Foundations are important in earthly governments. Magistrates are called foundations in Psalm 82:5. "All the foundations of the world are out of course," "all magistrates, rulers and governors that should settle and establish governmental justice and order, have disturbed it by their irregular and disorderly proceedings." Solomon

says, (Prov. 10:25) "The righteous is an everlasting foundation": or hath an everlasting foundation: his hope and happiness is built on a sure foundation. If man ever prayed he ought to pray NOW that earthly magistrates find the sure foundation quickly: The magistrates of Noah's day never found it.

Foundations are important to Spiritual building. The Word is plain in its affirmation that every saved, born-again individual will be chosen and accepted upon his ability to stand against the wiles of the devil. The exhortation is, "Having done all, to stand." To him that overcometh TO THE END will be given the Crown of Righteousness. The foot of the unrighteous man shall slide in the evil day but the righteous shall stand on the solid rock. He is known by the soundness of his rock-like character. Peter met the test with an unwavering confession and then Jesus called him a rock. In fact all true Christians are called "lively stones."

Again the Word is plain in its declaration that these rock-like characters are the material out of which a great superstructure is to be built that will eventually reach heaven. Earthly characters, "wood, hay, stubble" are of the earth, earthy, and shall be burned. Only their smoke will reach heavenward. This superstructure is to be great. It must have a good foundation. Our text says that it shall be "built upon the foundation of the apostles and prophets." Christ the same yesterday, today and forever was that foundation. He is steadfast and sure. God knew this before the foundation of the world. Man must discover it and believe it or be rejected and lost (Luke 6:49). Only the wise will ever be selected as "lively stones" for this building.

If a man would build his life structure heavenward he must first dig deep until he finds the Rock. A WISE man will do this. A fool will not. Our text is speaking of wise men, "who cometh to Me (Christ) and heareth My sayings, and doeth them" (Luke 6:47). To come to Him as



Savior, to hear Him as Teacher, and to obey Him as Master is evidence that we have been, and are, being taught of God and made wise in Christ. Such a man, says Christ, is "like a wise man who built a house, and digged deep, and laid his foundation on a rock." He is like this wise man because,

1. He believed in the Rock. He had no faith in the sandy earthly foundation. And because he believed in the Rock he would do nothing in the way of building till he found it. Jesus is the Mighty Rock that will one day fill the whole earth with His glory.

2. He spared himself no trouble to get at the rock. "He digged deep." A life that is to be pleasing to God by resisting temptation and finally triumphing over all the assaults of the world, the flesh and the devil must not begin in any superficial fashion. Its foundation will be deeply laid. There is much that may lay between the seeker and the Savior. Much pride, prejudice, and false teaching. It is no loss of time for a man to examine himself and dig deep down through everything until the strong and mighty Christ stands clearly revealed before him. Every builder knows that even dust will hinder stones from being cemented together. Let there be nothing between, so that the building may be fitly framed together.

3. He BUILT his house upon it after he found the rock. He was not satisfied with merely finding a good foundation, he sought the rock for the purpose of BUILDING it. How many there are who seem perfectly satisfied in that they have found Christ as the Rock of their Salvation, as their Atonement for sin, but who are utterly indifferent as to what they build thereon. They rest on the founda-

tion, but they do not BUILD on it. They may be saved, but their lives do not reveal the structure of faith (1 Cor. 3:12). Your works may be many and beautiful, but if Jesus Christ is not the foundation of all, "one thing thou lackest"; and the lack of this "one thing" renders useless and fruitless every other thing. It is too late to build another house when the flood has come (Mal. 4:1; 2 Thess. 1:8).

Peter tells how this building is to be done. "Add to faith virtue, and to virtue knowledge, and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. BUT HE THAT LACKETH THESE THINGS IS BLIND, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."

True Christianity is no failure. The life that is built on Jesus Christ will be found as stable as the Eternal Throne. "He is able to KEEP THAT which I have committed unto Him against that day." He is able to KEEP US from falling. THE CHURCH, OR SOUL, THAT IS BUILT UPON THIS ROCK IS SAFE. "The gates of hell shall not prevail against it" (Matt. 16:18).

"THE FOUNDATION OF GOD STANDETH SURE."  
(2 Tim. 2:19).  
—Pleasant Hill, Ohio.

## *We Build For An After-self*

By Dr. Charles L. Anspach President of Central Michigan College of Education

(Delivered at the Annual Swingout, Michigan College of Education).

A LONDON, ENGLAND, hotel maid, in a very simple, but effective manner, gave me a new evaluation of America. She began the conversation with the positive statement, "You are from America." The emphasis she gave the name America was akin to that which one places on the word heaven. I replied in the affirmative. Then she said, "I have relatives in America. I wish I could go to the States," I said, "I hope that you can come to our country." Then she said with a touch of feeling I shall never forget, "I may never get to America, but you can't blame me for dreaming, can you?" To the future for:—America the land of Utopian promises.

In the city of Oslo, Norway, a business man told me about the dreams of his son. The son had spent six months in the United States and then returned to his home and entered business with his father. After about a year he asked his father if he would be disappointed if he left the business and returned to the States. He told his father that he wished to return to America for he felt there were many business opportunities in the United States. The father was disappointed for he would have liked to have had his son succeed him. The young man came to Amer-

ica, his land of opportunity, and at present is a representative of one of our large corporations. To the future for him:—a land of economic opportunity.

To the future for you:—the same dreams of Utopian promises and economic opportunities. You, however, have an advantage these other two young people do not have. You already have your America:—land of promises and economic possibilities. You have received your inheritance. The activities and festivities of this commencement season are but a part of the dream America has for you. Many there are who receive their inheritances, and frequently trade them for a mess of pottage.

What does your dream for the future encompass? One can never escape the immediate. The immediate is an ever present must for it gives balance to life. When we are faced with the necessity of solving the problems which are associated with every day existence we cannot escape the realities of life. It is good that one must make provision for every day living. But the devotion of all of one's energies and endeavors to daily existence is deadening and defeating. A very wise religious prophet and counsellor said many years ago, "Without a vision a people perish."

The statement, "The glory that was Rome" has had wide usage for many years. That expression has been used many times in describing a condition of quiescence if not actual decay. In making a comparison of nations and peoples we measure their strength and virility by judging the value they give to past glories as compared to the potential achievements of the future. The remote is necessary if problems of the immediate are to be solved. The remote means significant objectives; significant objectives make for greatness and greatness is conditioned by imagination. Imagination must temper will, for without imagination will may become blind and misdirected stubbornness. The future of any nation is determined by the manner in which it attacks its immediate problems and the course it follows in planning for the remote. Our country has solved successfully many of our immediate problems and we are making definite plans for the future. However, if we would continue our position in "the sun" we must not permit the greatest strength of our nation, the development of the mental abilities of our youth to suffer for lack of adequate finances. It is of interest to note that several of our European neighbors, now faced with staggering immediate problems are providing for the remote in a manner foreign to their past history. They are spending more money instead of less for higher education; more educational opportunities are being provided for more people than ever before, and more institutes for research in the field of human relations as well as in the abstract sciences are being established than at any time in their national histories. They are accepting the truth of the statement that "without vision a people perish."

To bring our point closer home, we need to reaffirm the Ordinances of 1787. "Religion, morality, and the happiness of mankind, schools and the means of education shall forever be encouraged." There are those who are so much concerned with immediate problems that they are losing sight of the responsibilities which are theirs in providing for the future.

The same conditions which make for the success of a people and a nation, determine the direction to be taken by her citizens. The future for all of us requires that we turn not away from the hard realities of the immediate, nor that we maintain a balance between the two. It is said that David Starr Jordan, one of our great University Presidents of former years, continually asked his students to consider their "after-selves." The after-self, said he, is that "self you are to be." One may not realize that an "after-self" accompanies one along life's highway, but sometimes it will appear in a bend or at the end of the road. What type of inheritance will one leave for him, and what type of self is one expressing in the present which is accumulating for the "after-self" in the future. A modern writer tells about a person of his acquaintance who is worried for fear he will not be remembered after he has gone on. This person, according to the writer, cannot entertain himself even for one evening. The writer concludes his story by asking the question, "Why should he be worried about his not being remembered when the poor soul apparently is leaving nothing to the 'after-self' worthy of remembrance?" In contrast Walt Whitman will be remembered always because as he said, "To me, every hour of the day and night is an unspeakably per-

fect miracle." To this I add the statement of Oliver Wendell Holmes, "I find the great thing in this world is not so much where we stand as in what direction we are moving."

In preparation for our future we cannot ignore the co-operative relationship which must exist between individual and country. Our two young, European friends are searching for a new country, but when they find it they must realize that a country can provide certain natural resources, but in addition to the natural resources there must be intangible resources which find expression in the thoughts, hearts and behavior of men. We are in danger of losing much that has made us great as a nation. I refer to the will to overcome difficulties;—asking favor from no man. There is a dangerous tendency developing, that of receiving without giving. As an illustration we are inclined to take too much for granted. Our country was purchased through the hard work, the sacrifices and the life blood of those who deemed liberty, freedom and happiness essentials.

We are the ones who must bridge the gap between the opportunities of the present and the possibilities of the future. It is our duty to safeguard the remote of our country. As to the individual; what he does in the immediate is motivated by the remote. Pestalozzi as a child said, in referring to the conditions of the poor of Switzerland, "Someday I will do something for these people." So motivated he became an educator whose name shall always be remembered. David Livingstone is buried in Westminster Abbey because he believed in helping those who needed him more than his fellow Englishmen. By his side is the tomb of The Unknown Soldier, who was brought back from the battlefields of the continent that he might rest with the illustrious of his country. He too, name unknown, was driven by a great cause. Oliver Wendell Holmes is right, it does make a difference as to the direction we take.

Look well to your duties as you dream with our young European friends of the future, remembering always the balance that must be maintained between the immediate and the remote, never forgetting that "we build for an 'after-self'."

In searching for the second part of the dream:—economic opportunities, there are several very simple truths that must not be overlooked. Frequently one feels that a large starting salary must be demanded, and that the salary earned is the ultimate goal. The salary to be received is the payment made for services given. Opportunities can be created if it is remembered that: (1) the giving of more than is expected will bring a manifold return, (2) knowledge gained through experience is another form of salary or wage, (3) the more correlated knowledge one has the greater his resources and potentialities, and (4) adventure and persistence in the face of disaster are forerunners of success. These four simple statements need little elaboration. It is a pleasant experience to find people who will go out of their way to be of assistance. I shall always remember the kindness of people who, when asked a question as to direction, not only answer the question but take time to point the way. They do more than is expected of them. In the professional and in the industrial world the same principle is basic to a successful



career. Each must give more than is expected, in effort, in time and in sacrifices. This way of life is not a way specified by religion but is a well-established principle of the business and professional world.

Knowledge gained through experience can become a tangible financial asset if such pay is demanded above the satisfaction which comes from achievement. A prominent and wealthy lawyer started work as a stable boy. He dreamed of a career as a lawyer which helped relieve the annoyances that were his as a stable boy. He laughingly says now that his knowledge of horses gained as a worker in the stable has helped him a great deal as a lawyer. His first position in a law office came because he could talk about a special breed of horses with the head of the law firm. He gained because he knew more than law.

It is very important that one exercise the spirit of adventure. Alfred North Whitehead said, "We must expect that the future will disclose dangers. It is the business of the future to be dangerous; and it is among the merits of science that it equips the future for its duties." To the individual the future must always be dangerous and challenging, and to the individual must be given the responsibility of equipping the future for its duties.

A striking illustration of adventuring is found in the history of the Netherlands. Given little in the way of land area, she actually claimed a land from the bottom of the sea. She constructed a kingdom out of a worthless waste. Coupled with her will to build is the spirit of persistence. A visitor to her shores today sees not only the rebuilding of dikes and the rehabilitation of the lands that were made useless during the war period, but he also sees the building of an entirely new land area. The sea is being pushed back and the impossible accomplished.

The story of perseverance is the story of the great scientist, George Carver. He had little, received little, but he achieved much and gave much, for he combined that which he had to an ever living, never dying spirit. Reverses came, but never disaster.

An internationally known mountain climber was asked why he wished to climb Mt. Everest and he replied, "Because it is there." One needs no other reason for trying to solve the problems of every day than the challenge that they are there.

In developing your land of promises look well to yourself as the seeker, the creator, the builder of opportunities. Believe with Henry R. Harrower, "The practical man is the adventurer, the investigator, the believer in research, the asker of questions, the man who refuses to believe that perfection has been attained . . . There is no thrill or joy in merely doing that which anyone can do . . . It is always safe to assume, not that the old way is wrong, but that there may be a better way."

Finally in achieving the dreams of the future, one must exercise faith in the present. More and more one realizes the necessity for believing in the ultimate goodness. When one takes off in the blueness of the sky, he can do so with more ease if he has faith in those who designed and built the plane, if he has faith in those who drew the line of flight, if he has faith in those who direct the course of the plane, if he has faith in an over-all directing power, purer and better than self; in fact if he believes in the

"ultimate goodness of things." Life in many respects is similar to a flight through the skies. It requires a fundamental faith. The nations are still sitting at the world conference table, and there is still hate and violence abroad. It is still true that "any decency we get will be hard won, and that it will take men and women of undiscourageable faith to see the next generation through."

As a working creed basic to such a faith, I give you the statement of Henry Van Dyke, "Be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not content with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can with body and spirit in God's out-of-doors—these are little guidepaths to peace."

Tonight we toast the future. May you be successful in claiming its promises, and in establishing a firm pathway for those who follow; Tomorrow, in the words of James Russell Lowell, you say:

"My golden spurs now bring to me,  
And bring to me my richest mail,  
For tomorrow I go over land and sea,  
In search of the Holy Grail."

## An If For Ministers

(With apologies to Kipling)

If you can show young men how to wrestle  
With flesh and blood, and how to buck the line,  
And, at the same time, be a chosen vessel  
Filled to the brim with love and power divine;  
If you can talk so loud to Deacon Purvus  
Can hear distinctly every word you say,  
Yet speak so softly that poor Mrs. Nervous  
Will not be driven by your noise away;  
If you can uniformly preach with unction,  
No matter whether stocks are up or down,  
Can show up well at every social function,  
And yet on Sunday look swell in a gown;  
If you know how to kiss little babies,  
And tell each mother hers is just too sweet,  
Can cater to the Has-beens and the May-bes,  
And be hail-fellow-well-met, on the street;  
If you can boast a wife who's never weary  
Of making calls and doing parish work,  
Who plays and sings and has a voice that's cheery,  
Is never sick, and never known to shirk;  
If you have children who are an example  
To all the other parish girls and boys,  
Who never fret, nor answer back, nor trample  
The neighbors' lawns, nor make unseemly noise;  
Added to this, if you have good digestion,  
And liver trouble never makes you blue;  
Can answer promptly every Bible question—  
I think, perhaps, my brother, you may do.

—C. D. Crane.





# National Sunday School Association Page

Conducted by Rev. N. V. Leatherman



## The Adjusting Influence of Christian Education

RELIGION IN EDUCATION needs added emphasis in this age of thought. If education is to meet the practical test of bringing in the quality needed, religion must occupy its necessary place. We must be more than just satisfied with information, skill and efficiency in mental development, to insure a well-balanced mind. The mental life is so closely affiliated with the spiritual that the two should ever be kept in vital contact.

What is the aim of Christian Education? A part of the answer is "To train the mind and heart." The heart is the seat of the affections and is the place where the vital force resides whose outward manifestations reveal the inward condition and growth. As the heart is, so is the man or woman. To set the heart right, and keep it so, should be the endeavor of all Christian teachers.

The aim of Christian education also is to develop community interests. There has been during recent years rapid development in the erection and equipment of educational buildings. The movement is a cheering comment on the progress in the community of the cause of religious education and the deepening of convictions that the saving of the children and young people to Christian leadership is a duty that churches of this generation can no longer evade. That the church is becoming conscious of the fact that they need to reach the youth of the church is no longer a matter that is still in the offing, but rather one that is imperative in the active program of every church and Sunday School.

Within the aim of Christian education is to be found, and rightly so, a setting forth of the real necessity for Bible reading and study. Knowledge and faith and salvation are all essential to the life of the Christian. The teaching of the apostles, as they sat at the feet of Jesus, was followed by the effects in the lives of those who were so taught. The study of the Scriptures must not be allowed, however, to become a substitute for Christian experience. Christian experience is impossible without a knowledge of the basic facts of the Christian faith, and this may not be found in its fullness without the proper interpretation of Christian truth. To this end the Scriptures must be given their proper place in the setting up of any program of Christian education in the church or Sunday School.

The Bible is the revelation of God's will for humanity. Its purpose is not to teach science, but to emphasize the position which religion has in the world, and no one can grasp the real meaning of life, until his life is literally saturated with the truth of God. What does God say? That is what ought and must interest mankind. Each and every home ought to have some portion of God's Word

read in it each day, in order to find a criterion for life's activities. Remember, first of all, that the Bible is a Book for the home, and for individual lives.

Christian education also aims to adjust young life to the business of the King of kings. Leaders in all colleges, churches and communities are to be urged to put forth every effort in giving the right kind of counsel to the youth, in order that they may find their places in the world's manifold activities and that through the leading of God in their lives they may serve mankind more efficiently. The challenge of Christian Education may be summed up in the words, "Christian Education is religion in education and education in religion."

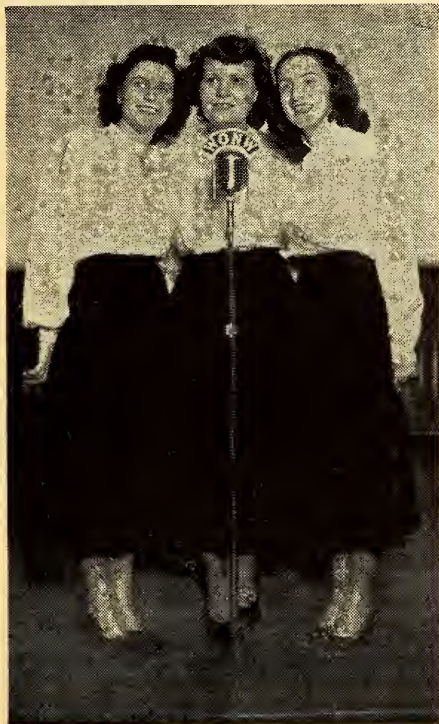
Parents who are alert to the situation are profoundly concerned when they discover the masterful sway held by the teachers of the public schools. Thoughtful people must be seriously inquiring into the methods now used and seek to protect the rising generation from the harmful effects of secularized education. The lack of religious conviction in some cases is noticeable. This should be a matter of concern to every parent.

What are the agencies of Christian education? Here are a few: the home, the school, daily association with Christian people, the Church, the Sunday School, Vacation Bible Schools and conferences. All of these should be working together to build up the lives of the people in the community. The Sunday School and the Vacation Schools are probably the most important in the realm of Christian education. Therefore, the training of those who are to have the teaching and oversight of the children should be a matter of the utmost concern to everyone.

The church used to be the center of activity for the entire community. It is no longer that. Spasmodic attempts to so make it again are being made in a number of places. But as yet the secular has usurped the place of the spiritual in the lives of men and women, boys and girls.

Last, but by no means least, is the thought of the drawing of young men into the Christian ministry. All pastors and teachers should be vitally interested in persuading young men to consider the ministry and young women to look well to the field of Religious Education. The age limit downward should not be set, but rather the urge should be given from the time the child is able to recognize that he or she has a real relationship with God and humanity. The potent urge should come when the youth is beginning to think in terms of future service. God's call is sacred. With the help of a consecrated teacher or pastor the youth can be brought to realize it. It is surely time to pray the Lord of Harvest that He send forth reapers into His harvest.—Adapted.

## "Joy Messengers" To Appear At General Conference



The above cut shows the "Joy Messengers" of the Bryan, Ohio, Brethren Church, who have become very popular in the Tri-State area (Indiana, Michigan and Ohio) as a result of the weekly broadcast which is sponsored by the Bryan Church over Radio Station WONW of Defiance, Ohio. They have been kept quite busy singing in other churches than our own at special services, Brother E. J. Black, pastor of the Bryan Church, reports.

They will appear during the General Conference on the W. M. S. program on Thursday.

That the type of education the child and youth receives is bound to influence all of his future life, is not at all debatable. He grows and usually thrives on whatever he receives. If the food is good he brings forth fruit unto righteousness; if bad, he becomes as the "tares" sown by the devil.

Belonging to a group does not save me; belonging to Christ does.

## Brethren Youth And General Conference

### BRETHREN YOUTH MISSION PROGRAM A DOUBLE VALUE FOR YOUTH AT THE CONFERENCE

Brethren Youth is announcing a **DOUBLE VALUE** program at the Youth Conference at Ashland August 21-27. Here it is:

1. We are bringing in mission speakers to speak and show pictures of Mission work in Africa and around the world—Miss Nora Vesper, Rev. Hoover and Dr. Charles Anspach.

2. In addition we are using our own men to develop our own mission interests, both at home and abroad. With this will be actual plans for starting new churches, here and in South America. Young people will have ample opportunity to find out the possibilities for service available in our Brethren Church. These men are at the head of our mission program and will be in a position to give every detail of the work now going on and the new work planned—Rev. Vernon Grisso, Rev. E. M. Riddle, Rev. Clayton Berkshire, and Prof. J. Garber Drushal.

### PROGRAM LEADERSHIP PLANNERS FOR THE BRETHREN YOUTH CONFERENCE

The following is a partial list of leaders who will have part in the Brethren Youth Conference: Rev. Hoover, Napanee, Indiana; Miss Nora Vesper, Ashland, Ohio; John and Jeanne Guy, Cleveland, Ohio; James Richcreek, Ashland, Ohio; Rev. J. D. Hamel, Ashland, Ohio; Rev. J. R. Shultz, Ashland, Ohio; Rev. Robert Hoffman, North Georgetown, Ohio; Mrs. Edwin Boardman, Ashland, Ohio; Mrs. Leo Jones, Ashland, Ohio; Mrs. Paul Clapper, Louisville, Ohio; Mrs. Joseph Hamel, Ashland, Ohio; Miss Carol Snyder, Louisville, Ohio; Rev. Woodrow B. Brant, Vinco, Penna.; Miss Margaret Lowery, Ashland, Ohio; Rev. Vernon D. Grisso, Smithville, Ohio; Rev. W. Clayton Berkshire, New Lebanon, Ohio; Rev. E. M. Riddle, Ashland, Ohio; Prof. J. Garber Drushal, Wooster, Ohio.

### BROTHERHOOD, SISTERHOOD, C. E. SESSIONS AT CONFERENCE

As a regular feature of the Brethren Youth Conference in Ashland, all of the Youth Organizations of the church will meet in session each day. Since Brethren Youth is made up of these organizations, it is fitting that they should meet individually to plan the year's work ahead.

While Christian Endeavor holds no special organizational meetings, they do sponsor an evening Vesper Program each day in Redwood Stadium. In addition to the Vesper Service the leaders of C. E. meet to plan for the year's activities.

### EVENING ROUND-UPS PART OF YOUTH CONFERENCE

As is the custom of Brethren Youth, evening fellowships will be held after the regular Conference sessions. Most

of these programs are in the lighter vein and serve to help the young people to "let loose" with some fun and foolishness to round-up the day's activities.

A part of these evening round-ups will be the usual camp rally, with refreshments promised. Other plans include camp-fires, singspirations, and a whole host of good Christian activities.

**Remember:** All activities and programs are supervised.

**BE SURE YOUR CHURCH HAS A DELEGATE TO THE BRETHREN YOUTH CONFERENCE AT ASH-LAND.**

### BRETHREN YOUTH CONFERENCE PROGRAM

(Times and details subject to change: Come and see)

#### Monday afternoon—August 21

5:30 Registration time for youth.

#### Monday evening

7:25 General Conference Session

(See Conference Program)

9:15 Youth Round-up .... Brotherhood in Charge

#### Tuesday morning—August 22

8:00- 9:00 Brotherhood Meetings  
Sisterhood: "Giving Ourselves to Others"

9:15-10:15 A Meeting for You

10:20-11:00 Discussion Period

11:00 Business for You at General Conference  
(Also Choir Practice)

#### Tuesday afternoon

Recreation—Jim Richcreek directing

#### Tuesday evening

6:45 C. E. Vesper: "Build With Christ"  
National C. E. Officers

7:25 Important meeting at General Conference

9:15 Another Round-up .. Brotherhood in Charge

#### Wednesday morning—August 23

8:00 Brotherhood  
Sisterhood: "Giving Ourselves to God"

9:15 Miss Nora Vesper, African Missionary

10:20 Some new Brethren Churches  
Rev. Vernon Grisso

11:00 General Conference Session  
(Choir Practice)

#### Wednesday afternoon

Recreation: Also Brethren Youth Business Meeting

#### Wednesday evening

6:45 C. E. Vesper: Wayne Swihart Speaker; Phil  
Lersch, Song leader for all Vespers

7:25 Conference Session Just for You

9:15 Round-up ..... Brotherhood still in Charge

#### Thursday morning—August 24

8:00 Brotherhood

9:15 Sisterhood: "Giving Ourselves to the Church"  
Rev. J. F. Hoover, returned mission worker  
(Motion Pictures and Slides)

10:20 Some Places You Can Fit In Work At Home  
Rev. Clayton Berkshire

11:00 General Conference Session  
(Choir Practice)

#### Thursday afternoon

##### Recreation

#### Thursday evening

C. E. Vespers ..... Rev. Swihart

General Conference Session (C. E. Reports)

Round-up—Camp Rally

#### Friday morning—August 25

Brotherhood

Sisterhood: "Giving Ourselves Through Our  
Work"

Rev. Hoover (Motion Pictures and Slides)

10:20 The Brethren and Foreign Mission Plans for  
the Future—  
—Rev. E. M. Riddle, Mission Secretary

11:00 General Conference Session

#### Friday afternoon

Recreation and Brethren Youth Business Meeting

3:00 Brethren Youth reports to Conference  
(Reports of summer work by Brethren Youth Team)

5:15 Brethren Youth Banquet

#### Friday evening

C. E. Vesper ..... Rev. Swihart

General Conference Session

Round-up—Singpiration

#### Saturday morning—August 26

Brotherhood

Sisterhood: "Giving Ourselves Through  
S. M. M."

Rev. Hoover (Motion Pictures and Slides)

Summary of Brethren Mission Work

Prof. J. Garber Drushal, President Mis-  
sionary Board

Brethren Youth Business Meeting

#### Saturday afternoon

##### Track Meet

#### Saturday evening

C. E. Vespers ..... Rev. Swihart

Brethren Youth Rally

Rev. Hoover (Moving Pictures)

Installation of Brethren Youth Officers

Youth Pageant



Sunday morning—August 27

Sunday School and Morning Worship  
(Held in the Gymnasium)

Sunday afternoon

2:30- 3:45 Brethren Youth Rally  
Chaco Thomas, Minister from India, as guest  
speaker. Special Music by the Choir; instru-  
mental numbers by other young people

## Second Notice

HAVE YOU MADE YOUR RESERVATIONS FOR  
ROOMS FOR GENERAL CONFERENCE?

Send all reservations on Campus to:

A Glenn Carpenter, Bus. Mgr.,  
Ashland College, Ashland, Ohio

Send all reservations off campus to:

Dr. George C. Carpenter,  
1122 Grant Street, Ashland, Ohio

The Housing Committee will be in the Housing Office  
in the Gymnasium during the following hours during Con-  
ference Week: 10:00 to 12:00 A. M.; 2:00 to 4:00 P. M.  
and 7:00 to 8:00 P. M.

Don't Forget! Send in your reservations NOW.

## Dispositions

H. A. Gossard

(Happy folks are not necessarily the idle rich, nor the  
non-laborious, neither they who expend energy to acquire  
wealth. Many in either of these classes exhibit, often un-  
consciously, evidence of unhappiness, while it is very  
noticeable that the contented and happy folk are they  
who find pleasure in the rewards of honest toil, and re-  
laxation in healthful play. They who see in all things di-  
vine providence in man's behalf; they who find pleasure  
in helping others to live decently and comfortably—THEY,  
I say, ARE THE HAPPY PEOPLE. H. A. G.)

We met on a highway and we spoke:

Said I, "The sun is hot; the air is still;

I should be working, but I lack the will;

My optimism's hazy as with smoke;

My plans have failed; and I am all but broke . . ."

Said he, "There comes a zephyr from the hill;

A sylvan spring allures us to the rill—

Let's go and quaff, and talk 'neath yonder oak."

"Each day I take a pace I can enjoy:

I work much as I ought; but let me say,

'Abiding at it I am much a boy' . . .

I'm never lonely—new things by the way

Absorb me fully; and in their employ

I'm taught three useful things: Life, Work and Play.

All these enrich me, strengthen, and renew;

Nor would I of them any one eschew."

—Lanark, Illinois.

## Items of General Interest

(Continued from Page 2)

meeting they had as their guest speaker Miss Geneva  
Alexander, who had spent a year and a half in mission  
work in Ethiopia. She appeared in native dress and  
showed many articles which she had brought from Ethiopia.

We note that the Optimist Class has appointed a com-  
mittee to investigate the cost of an amplifying system for  
the church, with the thought that they may seek to pro-  
vide it if possible.

Brother V. E. Meyer reports that the mid-week services  
are holding up well this summer. There were thirty-two  
present at the meeting recently.

Warsaw, Indiana. Brother E. J. Beekley reports that the  
repair work on the church is progressing rapidly and that  
it will soon be completed.

Milledgeville, Illinois. The Christian Endeavorers had a  
fellowship supper at Lowell Park on Sunday evening, July  
30th. This supper was followed by the regular Christian  
Endeavor program.

Brother White bears witness of the fine work the Am-  
bassadors did at the Milledgeville services. He says, "Their  
programs were well planned, very spiritual and well re-  
ceived by those who heard them."

Waterloo, Iowa. Brother Gentle reports that a box of  
clothing was sent to our Kentucky mission recently.

The Laymen observed "Paint Day" at the church for  
a number of Saturdays in recent weeks. They have been  
painting the church.

Morrill, Kansas. We learn that Brother Bischof, the  
new pastor of the Morrill Church, got right into the har-  
ness in the camp work of the District, finding that it was  
one of his first district duties.

He reports that the attendance is increasing. When fall  
comes and the work gets down to regular effort, we trust  
to see a fine increase in the work here.

Carleton, Nebraska. Brother Oberholtzer tells us that  
he is endeavoring to institute regular mid-week services.

He reports that while the church attendance is not all  
that it might be, yet considering the set back that the  
delayed harvest brought, it is going along all right.

The Carleton Laymen are seeking to strengthen their  
organization, and are holding regular meetings on the  
second Wednesday of each month.

Stockton, California. Word from Brother C. E. Johnson  
says that he baptized one and that two more were not  
permitted to be baptized.

He also reports that "The Youth Rally went over with  
a bang. It was really great." He tells us that Brethren  
Holsinger and Huse are reporting this rally for us.

If all that you can do is to criticize and hurt a friend,  
—well—were you wise?

# Prayer Meeting Studies

By C. Y. Gilmer



## OUT OF THIS LIFE

Out of this life I shall never take  
Things of silver and gold I make.  
All that I cherish and hoard away,  
After I leave, on earth must stay.

Though I call it mine and I boast its worth,  
I must give it up when I quit the earth.  
All that I gather and all that I keep  
I must leave behind when I fall sleep.

And I wonder often, just what I shall own,  
In that other life when I pass alone,  
What shall He find and what shall He see,  
In the soul that answers the call for me?

Shall the great Judge learn when my task is through  
That my soul had gathered some riches too?  
Or shall at the last, it be mine to find,  
That all I had worked for, I had left behind?

—Selected.

## WHEN JESUS REWARDS HIS SERVANTS

Scripture: Matthew 7:19-34

Hymn: "Will Jesus Find Us Watching?"

Prayer by the leader

Seed Thoughts for Discussion:

**C**HRIST WILL COME to rapture His Church (1 Thess. 4:15-18). The dead in Christ shall be resurrected when He comes (John 11:25b). The living saints at that time will be translated (John 11:25c). The grand surprise will be when Jesus comes FOR His saints (Matt. 24:42-44). He will come for His jewels, and leave the unsaved. The unsaved will not be looking for Him, and hence they will not be ready (Luke 17:34-36). All Christ's born-again ones will be raptured from over all the earth (1 Cor. 15:23).

The saints will then be brought, not before the Great White Throne which is the judgment of the unsaved a thousand years later, but, to the judgment seat of Christ (2 Cor. 5:10). The steward will have to give an accounting of his stewardship. Paul, a Christian, writing to the believers at Corinth, uses the pronoun "we" twenty-six times in 2 Cor. 5: Here, at the judgment seat of Christ, the martyrs of the tribulation period shall receive the crown of life (Rev. 2:10). The same crown is promised in James 1:12. The crown of glory is promised to spiritual leaders who do not serve for filthy lucre (1 Peter 5:2-4). The soul winner will receive a crown of rejoicing (1 Thess. 2:19). All who love Christ's appearing shall receive a crown of righteousness (2 Tim. 4:8). For all who live

the separated life there will be the victor's crown (1 Cor. 9:25-27).

After the Rapture God will pour out His wrath in the awful judgments of the tribulation period (Matt. 24:21, 22). All who procrastinate should read the warning of Prov. 1:24-29. The great plagues upon Egypt were not figurative, and we have no reason to explain away the seals, trumpets, and vials of God's righteous wrath in the book of the Revelation.

Christ will come out of Heaven to resist the Antichrist (Rev. 19:11-16) in the bloody battle of Armageddon (Rev. 14:20). He Himself will restore Israel (Ezek. 36:24-27) and bring them to repentance (Zech. 12:10). Christ will reign on David's throne (Isa. 9:6, 7). Even the natural world will be subdued (Isa. 65:25). Let the saints be interested for they are to reign with Christ on the earth (Rev. 5:8-10)!

Prayers by the group.



## Comments on the Lesson by the Editor

Lesson for August 27, 1950

### MARY, THE MOTHER OF JESUS

Lesson: Luke 1:46-48; 2:48-51; Mark 3:31-35; John 19:25-27; Acts 1:14

**W**E COME TODAY to one of the most beloved, yet one of the most misunderstood characters in Bible History—Mary, the mother of our Lord. In a certain sense, she was just simply another mother among mothers, in that she brought a child into the world through the medium of physical birth. In this particular she was no different from the thousands of thousands of other mothers that preceded her, and the untold thousands that have succeeded her. The record has it that "she brought forth her first born son, and cradled him in a manger."

But in the particular sense that we study her here, she was different from every other mother that preceded her or that has succeeded her—for her child was the child of miracle; and He was the Son of the Most High God. The record says that the conception was not of human origin, but that the "Holy Ghost" came upon her and that the "power of the Highest overshadowed her" and that that which was born of her was to become the dwelling place of the "Son of God." Never before, nor since, has there ever been anything like this taken place. God was the Father; Mary, the mother; the child, the Son.

The scriptures definitely teach us this fact of the "Virgin Birth" and the miraculous conception, but not after the manner of the Roman Catholic teaching of the "Immaculate Conception." This Catholic doctrine—The "Immaculate Conception"—is, stating it simply, the doctrine which says that from the very moment Mary was conceived she had been kept, by the "singular grace and favor

of Almighty God" and preserved "free of all taint of original sin." This we can in no way accept.

That she, along with all women of the Jewish race, looked forward to the possibility of their being chosen to be the mother of the Messiah, cannot be doubted. But her surprise and her feeling of unworthiness as she was approached by the "Announcing Angel" who told her of the choice God had made, would indicate her ignorance of such a possibility.

To further examine this thought we may look at the content of Mary's great song of praise, as recorded in Luke 1:46-48—"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed." She recognized the humbleness of her "estate"—her family and how she had been singled out for the particular task of bearing The Child. She saw the peculiar position in which it placed her in relation to all the other women of the entire world.

As we further study her life, we see how she was constantly perplexed and in a state of wonderment as she saw Jesus grow into manhood. She did not quite understand why He became all that He did, yet we find that "she pondered all these things in her heart."

Anxious concerning His work; constantly bearing His reproach; longing for the assurance of what she had come to believe concerning Him—she was continually seeking to have Him spare Himself. She seemed never to realize until the time He arose from the grave that He was all that He claimed to be, yet there was continually in her mind that which had come to her through the word of the Announcing Angel—"Blessed art thou among women."

That she at last believed is made sure by the words found in Acts 1:14—"These all continued with one accord in prayer . . . with . . . Mary the mother of Jesus." Blessed among women—but no "goddess" as some would have us think. Not the "intercessor" nor the "mediator" through whom prayer reaches the throne of God; simply the one chosen of God to become the physical medium through which His Son took upon Himself the "form of a servant" in the flesh. Wonderful character—else God would not have chosen her.

## That Little Chap That Follows Me

"A careful man I want to be,  
A little fellow follows me;  
I do not dare to go astray,  
For fear he'll go the self-same way.  
I cannot once escape his eyes,  
Whate'er he sees me do, he tries;  
Like me, he says he's going to be—  
That little chap that follows me.  
He thinks that I am good and fine,  
Believes in every word of mine,  
The bad in me, he must not see,  
My life to him must an example be.  
I must remember, as I go,  
Through summer's sun, and winter's snow,  
I'm building for the years to be,  
For that little chap that follows me."

## TENTATIVE PROGRAM

### OF THE

## NATIONAL BRETHREN MINISTERIAL ASSOCIATION

August 22-26, 1950

(Meeting each morning at 8:00 o'clock)

### Tuesday

Devotions . . . . . Rev. James E. Ault  
Memorials

### Wednesday

Devotions . . . . . Dr. Charles A. Bame  
Minutes and Election of officers  
Address . . . . . Rev. John F. Locke

### Thursday

Devotions . . . . . Rev. E. J. Beekley  
Minutes  
Business—Reports of Secretary-Treasurer  
Address . . . . . Speaker to be supplied

### Friday

Devotions . . . . . Rev. Percy C. Miller  
Minutes  
Business  
Reports of Committees

### Saturday

Devotions . . . . . Rev. Frank W. Garber  
Minutes  
Business

## Our Unlimited God

I was eating a piece of watermelon one time and was struck by its beauty. I took some of the seeds and dried them and weighed them, and found that it would require five thousand seeds to weigh a pound; and then I applied mathematics to that forty-pound melon.

One of those seeds, put into the ground, takes off its coat and goes to work. It gathers from somewhere two hundred thousand times its own weight, and forcing this raw material through a tiny stem, constructs a watermelon. It ornaments the outside with a covering of green; inside the green it puts a layer of white, and within the white a core of red, and all through it scatters seeds, each one capable of continuing the work of reproduction.

Who drew the plan by which that little seed works? Where does it find its coloring matter? Where does it get its tremendous strength? How does it collect its flavoring extract? How does it develop a watermelon?

Until you can explain a watermelon, do not be too sure that you can set limits to the power of the Almighty and say what He would do or how He would do it.—W. J. Bryan.

Our faith tells us that work and worship shall be heaven at last, eternal progress amid eternal praises.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for August 27, 1950

### WHAT CHRISTIANITY HAS FOR YOUTH

Scripture: II Tim. 1:12; Phil. 4:13; Eph. 3:14-21

For The Leader

**C**HRISTIANITY IS THE ANSWER to all of your needs. Whatever they may be, Christianity is the answer. We challenge any person of any faith to contradict that statement with proof. Such a challenge has been thrown out many times, and there remains yet one time for anyone anywhere to stand up and prove that Christianity does not meet our needs, spiritually and otherwise. You who read or hear these words, are basking in the light of the Christian faith, or are standing at the portal. In the religion of Christ there is the apex of God's love, forgiveness, and interest in mankind. We fear that far too many of us do not take our faith seriously enough. If we, though, seek to comprehend the greatness of our Christian faith, we will realize what it really is and what it has for us as young people.

#### DISCUSSION

1. **CHRISTIANITY HAS SALVATION FROM SIN.** "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The sacrifice of Christ's blood is effective for all who will believe in Him and accept Him and follow Him. Youth, today, can realize the full pardon for sin, and a full cleansing in the sight of God, by accepting Christ as their Saviour. That is the central point of the Christian faith, without which there could be no point in Christianity. So Christianity must first of all, if it is to mean anything at all, effect the forgiveness of sin. The cross of atonement is the focal point in it all. If today, you are under the blood of Christ in receiving forgiveness of sin, then you are ready to see what else Christianity has for youth.

2. **CHRISTIANITY HAS A WORK FOR US.** Youth today, abounding in energy, yet with a restlessness which finds no peace, can well look to Christianity for their answer. We need the energy and zeal of youth in Christian enterprises. Granted that too often the enthusiasm of youth is throttled and often even discouraged by sour-faced, jealous adults in a church—yet, there is a place for youth. Our youth leaders have had a big job in getting our older people to see that there is a place for youth in the church, and that they are just not trying to push the older ones out. Youth needs the training and counsel which older ones are able to give if they are to find their place. So, better to have a course of young people versus older people relations, than to let the widening gap of age jealousy ruin all that has been gained. As the veteran warriors of the church lay down their armour, we, of the younger group must be ready to lift it up and go on for our life-time. Whatever the field: Sunday School teacher, worker, church officer, welfare worker, mission-

ary, minister, minister's wife, or what ever it is, Christianity can use everyone willing to be used. Thrills, testings, adventure, sorrow and joy—all come to us, for Christianity has that for youth.

3. **CHRISTIANITY OFFERS STRENGTH.** Materialism will fail us; the arm of flesh will fail us; present security of home will fail us. Then what? Many young people are finding that out as they start out into life on their own. Many times, hope, assurance, security is gone. Christianity has the answer for that. Christ is our strength, to lift us up when we are down-hearted; to show us the way when it is dark, or to offer comfort in times of sorrow. It truly brings a peace that passeth understanding. When Christ was upon earth His disciples reminded Him on one occasion that He had not eaten for some time. He answered them and said, "I have meat that ye know not of." We Christians have that source of inward food today. Somehow in times of stress and strain, Christian faith and hope carries us through. When contrary winds blow, and the path is rough and dark, we can drive a strait course because of the strength which is ours. Further, in times of temptation, we have strength to resist the evil. When our companions hide us and would tempt us to indulge in evil things, Christianity gives us strength to make the right decision. Christianity is the power of our lives in Christ.

4. **CHRISTIANITY HAS THINGS IN STORE FOR US.** "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what the Lord hath prepared for them that love Him." We can commit our future, our substance, our service unto Him and He will keep it forever, for us. What we keep for ourselves now, we shall lose at the hour of death; what we give to Him, we shall have in heaven forever more. There is the old saying that you "can't take it with you." That is correct. We can never take things of gold, silver, or what have you, through the pearly gates at the hour of death. But, do you have some very dear possession, more priceless to you than anything on earth? You will have to give it up when you die, unless you first dedicate its use to God's glory, or give it to Him to use in His service. If thus thou dost do, then thou shalt find thyself with pleasures and joys abundant on the other side of the swelling tide.

5. **CHRISTIANITY, THE ANSWER TO THE WORLD'S ILLS.** Nothing is sicker than this old world's political and economic life. We've got a very bad case of indigestion in our own country, too. Christ, the rejected Lord of Glory is the answer to all this. But what can youth do about it? International relations and decisions are made by high powered politicians over whom youth has no power. But though we apparently can do little from that angle, remember that we young people can pray. In prayer, God will show us what we can do, and He Himself will remove great mountains of fear, distrust, and cunning planning. If we show a true Christian spirit of love and peace we will see a different outlook ahead. The great forces of evil now engulfing the world can be rolled back in an instant, if we are willing to spend enough time in prayer to God about it. Great revivals of Christianity have swept the world before due to the prayers of faithful saints. Well, then, what are we waiting for? Let's get to work; learn what Christianity has to offer youth, and then get busy in our part of the work.

# - - BURNING TRUTH - -

By Charles Emory Byers

"Affection makes him false, he speaks not true;  
For blood of ours shed blood of Montague."

—From Romeo and Juliet.

WHAT A SINCERE, frank and even comforting world we should have if our words and actions were not colored by affection. We are so influenced by one side or the other, by our loves and hates that we oftentimes appear ridiculous to the disinterested. There are few who can give unbiased judgment when they have an interest in the decision. Their loves and their hates play a bigger part than their reason.

The less disciplined in mind act almost wholly on feeling. They do as they feel, not as they think, and often not as they know they should.

So partial was Lady Capulet as described in the lines of this scene when she saw her beloved nephew lying dead in the street that she said that some twenty of his enemies fought against him and it took all twenty of them to put him to death. That was far from true. The fact is that he was killed by Romeo in a single combat. The ratio of her false affection was twenty to one. That rates as a fair average for the bulk of poor blundering humanity. Her love for her nephew was so great that her mind left her no opportunity to interpret the facts as their true value.

Who has not seen affection making people false in every line of action? In business, in athletic contests, in all sorts of rivalry? Some of this has terrifying results. A mother will not believe her boy has stolen, he is a good boy and should not be punished. Or, since he is my boy he can do no wrong, or some similar attitude.

Affection is like a dye put in a glass of water. It colors the water to the hue of the dye, and the density of the color is in direct ratio to the strength of the prejudice of the person involved. Thus the mother is always sure her child is innocent no matter what evidence may be brought against him. Her love here is a paradox, and prejudice or affection seems to hold full sway. If he were hanged on the highest hill or drowned in the deepest sea, still her affection for him has not failed. This type of affection seems to be bountifully bequeathed by heaven to mothers alone. It has its compensation for both mother and child.

Likewise a lover's affections give him a biased estimate of his sweetheart. This too, seems to be decreed by heaven. His affections put her on a pedestal and make of her a very goddess. He exaggerates her virtues and is blind to her faults and blemishes. Nature is kind in matters of affections here as elsewhere, and her purpose works to the benefit of both.

Our affections make our prejudices and if we were not influenced by them we would be super men. Only a few rare souls can so disengage themselves that they can be fair and balanced in matters where their interests and emotions are concerned.



What's Doing  
in the  
Churches



## NEW LEBANON, OHIO

The church at New Lebanon is enjoying a fairly prosperous year. Church attendance is keeping up rather well, considering the time of year, with some folks taking vacations, and this does not seem to affect the attendance too much, for which we are thankful.

Sunday School is also holding up, and it does not look like there will be much of a summer slump. August 12th is the day which has been set apart for the Sunday School picnic.

The quarterly business meeting was held on July 11th, with a goodly number in attendance. All business was taken care of in an orderly fashion. Rev. W. C. Berkshire was called to serve the New Lebanon Church another year.

Our pastor, Brother Berkshire, is, at this writing, helping out in the Camp at Shipshewana Lake, Indiana. The next great event will be General Conference. Quite a few are looking forward to being there. A good delegation attended District Conference at Smithville, which they reported as one of the best ever attended, and all came home feeling that it was surely good to be there. Rev. and Mrs. Berkshire also spent a week in Lost Creek, Kentucky, helping in their Camp there, and reported a great time.

As we are nearing the close of the year we feel that God has richly blessed us in many ways, and as we begin the new year we pray we may be led in a way that will be acceptable to Him. We give Him all the praise.

Anna Cashour, Cor. Sec.



## REVIVAL MEETINGS AT BRUSH VALLEY, PENNA., CHURCH

Suddenly we knew that the meetings would begin on Monday evening. For weeks we had been writing to different ministers and receiving the same answer,—"Sorry, but such and such conditions make it impossible for me to help you with the meetings." Then I wired Brother E. J. Beekley. On Thursday morning early good Deacon Wilbert J. Bowser came. He had driven ten miles to tell me that Brother Beekley had phoned saying that if the meetings could begin the following Monday evening he could come. The good Deacon and I decided to accept the offer. But—What about the prevalent theory that there must be much prayer before revival would come? Of course we had prayed, but there had been no definite campaign of



prayer. What about the carefully considered and perfected plans for the Revival effort? None had been made. We had hoped that we could obtain someone who could begin the meetings the latter part of June or early in July. That would allow a month for definite prayer and for planning. What about the various details that must be pre-arranged? None had been arranged. I announced to the Brush Valley Church on the morning of June 4th, that the Revival meetings would begin "tomorrow evening."

In addition to the above picture we planned to have Vacation Bible School during the Revival with the Pastor and the Evangelist serving on the staff as teachers and so forth. Then, what a scramble! No it was not a scramble at all, but a volunteering of people of the Lord to do the various things. Without delay there were arrangements completed and without difficulty they were carried out. Special music for the meetings, even for the first night; dinners and suppers; night entertainment for the evangelist and his older boy the first week and for all the Beekley family the second week; supplies for the V. B. S.; teachers for the V. B. S.; the appointing of a Committee on meals—all were taken care of readily and with cheerfulness. Truly much credit must be given the fine people of this Church.

The Revival Meetings began on Monday evening, June 5th, and the Vacation Bible School began the following morning. And the blessing began, well—perhaps when we sent the telegram to Brother Beekley. The blessings not only began, but also continued with us through the entire series of meetings. All were pleased with the Beekleys. Brother Beekley in the pulpit, Sister Beekley at the piano; Gene in the class or on the playground; Peg helping wherever she could; Gene and Peg in the homes among the people, and the little Beekleys, too, were liked and their presence appreciated.

The blessing from above bore fruit; twenty-four professions of faith in the Lord Jesus Christ all of whom have been baptized and most of whom have been received into full membership in the church; all will be received. There were also nine reconsecrations. These thirty-three people ranged in age from fathers and mothers down to boys and girls of grade-school age.

So the Lord has showed us what He can do and how little our efforts really count. He has done mighty things which should turn our eyes unto Him and away from the feverish preparations which we consider so vitally essential. The writer does not mean that these preparatory efforts should be abandoned, but rather that these things should never take the primary place which belongs to real, dependent faith in God.

Both the Revival and the Beekleys will long be remembered by the writer and the people among whom these doings of God through His servants were witnessed and rejoiced in.

The Vacation Bible School reached nearly 100 in attendance. Delegations from the Vandergrift Brethren Church and from several local churches of other denominations attended. The smallest attendance of the revival meetings was 100; the largest was 185 and the average was almost 137. All praise to our Lord.

The writer wishes to highly commend and recommend the Beekleys and to express his appreciation for their

fellowship in the work, their fine brotherly and sisterly cooperation and helpfulness in all the various phases of the service to God and of those two wonderful weeks. May God richly bless them, Peg, Gene and the boys. And may God give to us and to them even greater and more wonderful experiences in evangelism.

Sincerely and fraternally yours in Jesus Christ,  
Paul M. Naff, Pastor.

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FORT SCOTT, KANSAS

We are very quiet as to reports of the work here at Ft. Scott, but we are neither idle nor asleep, as you may know when you read this report.

We have suffered dreadfully, being without a pastor so much of the time since September 7, 1939. We have had only two years and six months pastoral care during that time. In October, 1948 Rev. Cecil H. Johnson came to us and is still with us.

The Woman's Missionary Society and Sunday School have both been active all through these years. Prayer meeting has been held most of the time. The W. M. S. sponsored a Hallowe'en social for the young folks and a lawn social for guests and themselves. Nine women attended the W. M. S. Rally at Camp Wyandott last year. The women observed "Guest Night" with thirty members and guests present. Four new members were enrolled.

At Christmas time the Sunday School gave a pageant, "The Life of Christ in Living Pictures." The lighting was beautiful. One of our young men who is working in that line, made and gave to the church two beautiful flood lights.

The Sunday School teachers gave a Valentine Social for the children, which was much enjoyed. The W. M. S. had a part in the World Day of Prayer. Our Communion service was held last spring.

A two-week Daily Vacation Bible School was held in June, with thirty-four pupils and eight teachers. A splendid program was given by the children at the close of the work. The school proper closed with a picnic at one of the parks. Much credit should be given the teachers for their splendid work. All felt it was a very successful school.

The Sunday School room has been newly decorated and made more beautiful and inviting. Mr. and Mrs. E. L. Allen celebrated their fiftieth wedding anniversary in a very fitting manner.

We all enjoyed the six days that Rev. E. M. Riddle was with us. His messages were very much appreciated and his wise counsel very helpful. We are looking forward to his coming again to our Mid-West District Conference which is to be held in our church.

The Ambassador Quartet from Ashland College and Seminary was splendid and we say, "Come Again!"

At present there is a force of men at work at the church doing repair work. Next will come our W. M. S. Rally at Camp Wyandott and then get ready for the Conference.

Really, do you think we have been idle? We earnestly solicit your prayers.

In His Name,  
Mrs. L. G. Wood, 624 Heylman Street.



# *The Brethren Evangelist*

THE MISSIONARY BOARD

*Welcomes* TO OUR GENERAL  
CONFERENCE-- ALL DELEGATES,  
MEMBERS AND FRIENDS OF THE  
BRETHREN CHURCH.

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THE MISSIONARY BOARD

*Welcomes* TO ITS PROGRAMS--

Thursday P. M. *Miss Esther Zeche*- Daughter  
Of Superintendent And Mrs. Adolfo Zeche Of  
Argentina.

*Dr. J. Federico Wenzel* Of Argentina.  
(Our Christian Attorney In South America)

Thursday 8:00 P. M. *Dr. C. L. Anspach*-  
President Central Michigan State Teachers' College  
Former President Of Ashland College.

# THE BRETHREN EVANGELIST

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The

Field Secretary

Travels

### Fremont, Ohio

On the evening of July 5th a special committee from the General Mission Board with the president of the Ohio Mission Board (Mr. Harvey Amstutz) spent the evening with the Brethren at Fremont. Some unusual problems have faced this church for a number of years. We were there to study these problems, to make suggestions and recommendations relative to the future. A special study is being made concerning such churches where district and national aid has been received for many years. Many words of appreciation were voiced for the interest and presence of the representatives of both Boards.

### Special committee

A special committee for the Missionary Board composed of Vernon Grisso, Clayton Berkshire and E. M. Riddle spent most of three days exploring the need for churches in Lexington, Ky., and Kokomo, Ind. The findings of this committee will be presented to the Board at General Conference time, when our decision will be announced.

### Uniontown, Pa.

The following Saturday we set out for this place where we landed just at dark. Enroute we called at the recent home of Mr. and Mrs. Lowell Gardner, she being our former secretary. They are very happily located in Dover, Ohio.

In Uniontown, I preached to good audiences both morning and evening. A heavy rain during the morning did not seem to dampen the ardor of the people. The Reverend

and Mrs. Smith Rose and daughters were at their homes on vacation and attended both services. The young minister and his wife, Reverend and Mrs. Mills graciously entertained.

### Meyersdale, Pa.

Leaving Uniontown, we leisurely traveled over to Meyersdale for the Pennsylvania Conference. The mountains were beautiful and the air most invigorating. We enjoyed the conference to the fullest, even though we could not remain until the closing. The church, the Pastor Ben-shoff, and conference officers did their best to make a most successful, inspiring conference. The attendance and spirit were exceptionally good.

Enroute home a short visit was made at the C. H. Gnagy home, south of Youngstown. They were former parishioners of the writer at Waterloo, Ia.

### Ashland, Ohio

Imagine this—I had not been at home on Sunday since March 19, until last Sunday, July 23rd. The Pastor Rowsey being on vacation, the Moderator asked me to be the messenger of the morning. The officers and musicians had planned a beautiful worship service to accompany the message.

We should pray and plan for a General Conference at Ashland which shall be directed and motivated by God's Spirit. It will be a time of rejoicing, inspiration and planning; all to the glory of our Lord, if we come in the Spirit of Christ.

Special speakers for the missionary interests of the church will be:

Miss Esther Zeche—South America.

Dr. Jorge F. Wenzel—Argentina.

Dr. C. L. Anspach—Mt. Pleasant, Mich.

Plan for the Missionary Sessions—Thursday afternoon and evening.

E. M. R., General Secretary.

**Do you know?** There are now 482,033 liquor retailers in the United States, and every place of liquor sale is a potential source of trouble.

Science says that no man can tell if he "has what it takes" to remain a moderate drinker or to lapse into an alcoholic.

Chronic alcoholism is the end-product of social custom plus the persistent pressure of an alcoholic-selling system on the susceptible citizen.

Since alcohol is a narcotic drug, physiologically habit-forming and resulting in addition in at least ten per cent of moderate drinkers, it is incumbent on the public schools to teach abstinence rather than moderation. When dealing with narcotics, moderation is dangerous doctrine.—J. L. C. Goffin, M.D.

Cornell University, N. Y., has banned two "drinking societies" because a student almost died after drinking a quart of Martini cocktails at a ninety-minute initiation. Our educational leaders are not indifferent to the drinking problem that has arisen in our colleges.

"The alcohol in one bottle of beer or one cocktail is sufficient to cause a delay of 5 to 10 percent in the normal reactions of the driver of a motor vehicle for the next two hours—a repeatedly verified fact which accounts for many of the tragedies of the road."—Dr. Haven Emerson, Columbia University—Sunday School Times.



## What Factors Are Doing The Most To Christianize America?

By John T. Byler

To begin with, I don't agree with my assigned topic that there are factors at work today which are Christianizing America. America is not gaining ground as a Christian nation in spite of enlarging church membership lists. According to our juvenile court records, crime reports, increased divorce rates, gambling and liquor costs, and other shadowy figures on our horizon, America is on the down grade rather than on the up grade.

There are, however, certain factors which are doing more to uphold Christianity and its teachings in our land than others. Some of these have made it possible for Christianity to expand and continue here—but at the same time, other conditions—contrary and in opposition to Christianity have also been allowed to exist, because of these very factors. For example, we might think of our various freedoms, such as that of religion, of speech, or of the press. We have always held "Freedom of Religion" as one of the greatest privileges that mankind in any part of the world may enjoy. Our nation has fought for this blessing, on occasion (along with others) but this freedom in itself will never Christianize our land. There are those who feel that "Freedom of Religion" gives them the right to hold no religion, and consequently this very privilege—closely guarded as it may be—may be the very means of promoting false religion or no religion as easily as the true religion of Jesus Christ.

What we have said concerning "Freedom of Religion" as a basis for Christianizing America could likewise be applied to "Freedom of the Press" or "Freedom of Speech" with the same results. While these privileges have helped Christianity to function in America, they have never guaranteed its continual existence.

But there are certain factors which will cause their effects to be felt in our land—which will Christianize America if the right conditions are met. These conditions have not yet been met, and are not now being met, but they are still within reach, and can be met if America's Christian people will pay the necessary price.

What are the conditions? II Chronicles 7:14 gives us the answer: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven,

and will forgive their sin, and will heal their land." That is God's requirement for a Christian America, and if we don't meet that requirement, we are certain of destruction—a destruction just as complete as that which visited other great nations of the past—nations which no longer exist.

The first factor which will help make America Christian, is the realization of need and the desire for a revival on the part of Christian people. Most of America's church-going people are not concerned about a revival; the fact of the unsaved condition of much of the world is of no great concern to many of America's regular attendants in Sunday School and Church. When America's Christian population is sufficiently interested in revival that it will get on its knees and ask God for it—and will keep asking until it comes—then God's response will be poured out.

The second factor which is necessary if America is to be Christianized is that of repentance. Again—America needs to get on its knees before God and confess its sin. It is one thing to go to church on Sunday once in a while to keep church membership active, to repeat the Apostles' Creed, to acknowledge the Bible as God's Word, and to profess to accept the sacrifice of Jesus Christ for our redemption, but these without true repentance are worthless. Repentance in its true sense means confession of sin, sorrow for sin, and a renunciation of sin. If America truly becomes repentant, it will soon be made known in the lowering of divorce rates, the lessening of crime, in the establishment of the Family Altar, and in countless other ways, for a truly repentant life always shows it.

A third factor is necessary to the Christianizing of America. That factor is prayer. Do you remember, at Pentecost, how the disciples received power through their unity of purpose in prayer? Acts 17:14 says: "they continued with one accord in prayer and supplication." There has been too much wasted energy spent on differences among America's Christians. We need to agree on the fundamental, basic teachings of God's Word at the foot of the cross of Jesus Christ, and unite our hearts and energies in prayer and supplication for our land, that God

(Continued on Page 10)





## Daily Communion With God

By E. J. Beekley Pastor Brethren Church, Warsaw, Indiana.

"If we haven't that within us which is above us, we will soon yield to that which is around us" someone has said. We become circumstance-conditioned and circumstance-fed, and grow weak and anemic on the fare. And if we turn within for our resources we find the well dry. Professor Hocking, speaking as a philosopher, says: "Man comes up to a certain point and then finds he hasn't resources in himself to complete himself, so he remains incomplete and frustrated." There ensues what an able and earnest man said he had—"a sense of cosmic loneliness." "I am not sure," he continued, "whether my doings have anything cosmic back of them, whether I am working with anything significant, or just working meaninglessly alone with no one to back my work or care." An atheist has been described as "a man who has no visible means of support."

E. Stanley Jones says, "If the central spot in life is empty and meaningless, then all life turns empty and meaningless with it. But if that central spot is full and meaningful, then all life turns meaningful with it."

Daily Communion with God is here presented as the only true answer to the condition man finds himself in when like the Prodigal Son, he comes to himself, and doesn't find much that will lift him up. Any person who feels incomplete and frustrated as Professor Hocking says, need not remain in that attitude for the Creator of man has provided extra resources outside of man. It is when we lay hold of that which is "above us" that we are able to put away this fatalistic feeling of despair. This outside power is not difficult to obtain, it is not found only by a select few, it is not reserved for any one particular person, it is not out of your reach or understanding.

Daily Communion with God will not only destroy incompleteness and frustration in man but also it will overcome that "sense of cosmic loneliness." Jesus told his followers that he would not leave them comfortless or alone and that He would be with them always, even unto the end of the world. Daily fellowship with God through Jesus Christ will prove a great source of strength for Christian people as they go about their work of witnessing to the truth in a world that as yet has not appreciated the message of God aright. It is sometimes our failure to keep alive this vital daily fellowship in prayer and we suffer. This is the time when we ought to call to our minds the words of the familiar hymn: "What a friend we have in Jesus, all our sins and griefs to bear! What a privilege to carry, everything to God in prayer! O what peace we often forfeit, O what needless pain we bear, (WHY?), All because we do not carry everything to God in prayer!" Here then is the answer. Let us henceforth practice what we sing!

Life can be meaningless. But for the Christian who remembers to commune with God daily, life will take on an important meaning for God will want to use that

person and He will back up His work and His workman. How else would we know our task? Who else should guide us in Christian labor? To what other sources can we turn? There is only one authority for truth and guidance and that will be found in meditation and prayer. It was George Whitefield, who went to private prayer seven times a day for guidance, Wesley, Calvin and others who have made their mark on Christian history all testify to their need and help through daily communion with God. It was David Livingstone who died while kneeling by his bedside at four in the morning with a candle burning at his side.

In conclusion, let us look to one of our Presidents who not only believed in but practiced daily communion with God.

A gentleman having an appointment to meet President Lincoln at five o'clock in the morning went a quarter of an hour before the time appointed. While waiting he heard a voice in the next room as if in grave conversation, and asked the attendant, "Who is talking in the next room?" "It is the President, sir," he replied. "Is anybody with him?" the man asked. "No; he is reading the Bible." "Is that his habit so early in the morning?" "Yes, sir; he spends every morning from four to five o'clock in reading the Scriptures and praying." So may we all know the power of prayer, the joy of daily communion with God whether it be in private prayer, in public worship, family devotions, whatever way is best for you. Then, life can and will be meaningful.

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### COMMENTS FROM CORDOBA

Cordoba is rapidly nearing the half million mark in population and is spending more money for cement for building than any other city in the country except Buenos Aires. Nevertheless the Cordoba in Spain is better known in the United States than Cordoba, Argentina, and unless the name of the country is added in the address the letter will probably go to Spain.

The church in Cordoba is watching for promising districts without any church in order to supply the Gospel to them as far as possible. Our central Sunday School has an attendance of eighty or more at present, but we also have three "annexes" or branch Sunday Schools. Next month we will have our Winter Vacation Bible School, as the summer vacation has the summer camp which is growing larger every year.

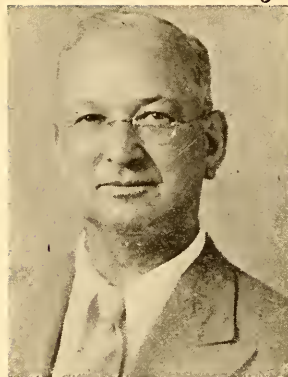
We are planning also to begin the Worker's Training school in March. It is time, for we have a nice lot of candidates. It is a pity that they cannot go to Ashland.

One of our girls is ill here with signs of infantile paralysis. Please pray for her. We now have seven thousand pesos in our building fund, but building sites are no longer available as they were a few years ago.

C. F. Yoder.

# Lest We Forget

By C. F. Yoder



The General Conference of the church is a wonderful time of fellowship and praise, but it is also a time of very serious study of the problems and the policies of the church. The different Boards work early and late to fulfill all their duties. Under this stress it is not easy to remember all that should be remembered. Therefore I feel that it may be useful, especially for the youth who have not heard the message, to restate some of the "musts" of missions.

1. Let us remember that the great commission which we so often quote, begins by saying "Go ye into all the world and preach the Gospel," and the only way in which we can do that is to all give, and give all that may be necessary to enable those who are willing and prepared to go, to go as representatives of the church. The work of missions should therefore occupy the greatest and not the least place in our conference programs. If those in charge of the programs have forgotten this, it is the duty of those who have not forgotten to do some insistent reminding.

2. Let us remember that since the work of missions is of first importance, the giving to missions is also of first importance. That does not mean that the amounts spent for education and pin money should be equal. They are not equal in importance. It does not mean that we should give to all causes alike, what we may have in the pocket at the time of the offering. That method is not true giving at all. It is simply an effort to maintain the appearances of respectability. In I Cor. 16:2 we are taught to lay by regularly the first day of the week as God has prospered to us. It is true that this command specifies the poor, but is poverty in temporal things more serious than poverty in spiritual things? It would seem rather that we should try to lay aside every day something to send the Gospel to those who are perishing without it.

3. We should remember that in our giving, we should not follow the example of those who are unfit to be examples, but of those who are commended in the Gospel as examples. Those who first give themselves, and then ing will bring to the giver a very precious treasure—gave even "beyond their ability." II Cor. 8:1-4. Such giving that of experiencing a new blessing, both in his or her own prosperity, and also in spiritual knowledge. It is the undeniable testimony of experience that churches which

surpass in giving to missions also surpass in giving to local needs. Those who say that they "have no religion to spare" in reality have none to keep.

4. Let us remember that the judgments scheduled for the closing of this age are so close that there is no time to spare. It is now or never for great masses of the present generation. How is it possible for anyone to eat or to sleep tranquilly without doing something sacrificial to give the Gospel to these millions before it be too late?

5. Let us remember that the storm of war which is now rumbling on the horizon means the coming of the time of which Jesus said: Except those days were shortened no flesh would be saved. Matt. 24:22. Read also Jer. 25:29-33.

6. Let us remember that we have a duty to the sick and imprisoned as well as to the hungry and cold, and especially to the spiritually destitute. Did not Jesus say that what we do for such we really do for Him? Matt. 25:31-46.

7. Let us remember finally, that the last days are the days of the Laodicean church and we are called upon, not to follow the example of luke-warm members, but to be an example of the giving of Christ, who "though he was rich, yet he became poor that we through his poverty might become rich." II Cor. 8:9. The way to such giving is the way of prayer. More prayer will bring more love and the giving will follow, for it is the fruit of love.

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## PLEASE NOTE

There will be no issue of the EVANGELIST next week—August 26th. This is one of the two issues which is left out during the year, to conform with the mailing permit which says "no issues the last week of August and the last week of December."

The issue of September 2nd will contain the report of the General Conference.

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## Can The Living Forces Of Christianity Be Strengthened? How?

By Floyd Sibert

"Not by might nor by power, but, by my Spirit saith the Lord."

We need to thank God that the forces of Christianity are still alive in our land. Where there is life there is hope. You may strengthen a weak life. But dead things are fit only for burial. If there is any life at all in Christianity it is evidence that the Lord still abides. He has not cast us off although we deserve to be cast off. He is the Life to the church as He was the deliverer for Israel.

After the death of Ahab, the king of Moab refused to pay his tax of 100,000 lambs and 100,000 rams to Jehoram, the son of Ahab. This led to the union of three kings and the declaration of war against Moab. That is all that man in his own wisdom would know to do. There was much consulting, planning, organizing of force, and great activity; but no one thought of God. It was a dark moment when three kings with their thundering hordes arrayed for battle found that they had no water for the host. 2 Kings 3:9.

Here is a perfect picture of a church thoroughly organized, and fully equipped with all the means of warfare, but utterly helpless because the refreshing stream of God's saving power is not among them. No stream of Life. No power to save. "But ye shall receive power after that the Holy Ghost is come upon you." The Spirit is power.

They made a great show of strength but they had no water. The urgency of their need refreshed their memory. They remembered a man who knew God. They called for Elisha. 2 Kings 3:11-14. What a scene! Three great kings begging favors of a man of God who had but lately left the plow. If water had been plentiful they would have acted quite independently of either God or Elisha. The Lord and His servants are often ignored until the day of affliction comes. The greatest need of people is the Word. These kings sought it.

God spoke through Elisha. "Make this valley full of ditches . . . that the valley may be filled with water."

What a strange request! The valley was dry and the men were thirsty. What good to dig ditches where there was no water! That was rather menial service for men of rank but the deeper they dug the larger their blessings.

If the living forces of Christianity are ever to be strengthened the church must make room for the fulfillment of the promises of God. It is but "a light thing in

His sight" to send floods of blessings in an unexpected way. The digging of the ditches was an evidence of their faith in God's Word, and that their expectation was from Him. They believed, and therefore prepared for the promised waters. If the living forces of Christianity are ever strengthened it will be because the church begins making ditches in the valley of Christian experience, where the river of God may enter and abide as a great and constant blessing. We must prepare the way. Ye must make room for God in human experience.

The life-giving water came in the morning at the time of the offering. It came in an abundant supply. 2 Kings 3:20. "In the morning when the meat offering was offered . . . THE COUNTRY WAS FILLED WITH WATER." It is prophetic of the day when "The knowledge of the Lord shall cover the earth as the waters cover the sea." Their labor of faith was abundantly rewarded, for every man's ditch became a well of water. It was the blessing of God. It was an Old Testament miracle. It made them rich. It became their salvation. Of His fullness did they all receive,—AFTER they digged the ditches. It was a matter of obedient service rather than, knowledge, skill or human prowess, for every man struck water. It is significant that the water, symbol of life, began flowing in the ditches following the offering. Man cannot rob God and have spiritual life and strength. Wherever a people give human service coupled with a giving of tithes and offerings the living forces of Christianity are strengthened instantaneously. The trickle of life becomes a powerful stream with life-giving power. Every man's ditch has water. When men make room for God His blessings are poured out without measure.

What fools they would have been to lie on the banks and refuse to drink because they did not know how it happened, where the water came from or because they couldn't explain the miracle! It was the water of life to them; it was near even in their OWN DITCHES, and there was enough for all who would drink.

When the living forces of Christianity open some new channels, clean out the old ones and begin to "be filled with the Spirit" the life-giving water will not be slow in coming. God's answer to the prayer of faith will always be abundant. God is not slack. Give Him your life full of clean ditches with a proper offering and He will give unto you, again, "Full measure, pressed down, and running over." Luke 6:38.

Pastor Pleasant Hill Brethren Church.



## Believing Is Seeing

By Arthur R. Baer

"If you wouldst believe, thou shouldst see the glory of God." John 11:40b.

You have often heard the expression, seeing is believing. Most of us have used such expressions as, "I'm from Missouri," or, "You'll have to show me." These and other inelegant yet forceful expressions are heard every day, and they hold a definite place in American life. They are all intended to warn others that we do not intend to be their dupes. Even though we do not use these or similar expressions we nevertheless indicate to others that we must be convinced.

We would not have a very high regard for the business wisdom of one who accepted every rumor as fact and based his business ventures on whispered fables. It seems right, therefore, that we should test those who would use either us or our money. This is our accustomed practice and we expect to find the same attitude in others. Such an attitude is the foundation of business faith and confidence.

Even in the Bible we find evidence of the same attitude. You will remember the story of Thomas and how he received the nickname, the Doubter. He merely displayed the most natural human tendency. To him, seeing was believing. "I'll not believe until I can see the nail prints in His hands and can thrust my finger in the wound in His side."

Examining whatever we accept and endorse is certainly a commendable trait; for by that trait we inspire confidence in ourselves and our judgments. To do other than that puts us down as persons of little discernment and easy-marks for any who might care to use us.

Yes, seeing is believing. Yet if you turn it around it is just as true. "Believing is Seeing." every invention of note is tangible proof that believing is seeing. We have records of thousands of failures before the right formula was tried; or the right alloy, or the right distribution of power, or whatever was needful to bring success. But the inventor believed in the possibility of success for his work, and believing, he persevered and finally saw the fruition of his labors. There can be no worthwhile accomplishment, if in the beginning the worker does not believe in the possibility of his undertaking.

Columbus made his eventful and dangerous journey across the unknown and seemingly limitless expanse of water; he risked the possibility of mutiny, braved the superstitious beliefs that were his heritage because he believed that beyond the horizon; beyond the then explored waters, lay a new trade route—a new land, perhaps. And believing, he saw.



Believing is seeing, is an axiomatic statement of things material. We must admit that belief in the possibility lends vision to the task. In fact, if we do not believe in the possibility of success, there is little likelihood that we will attempt anything.

This is not only true of material things; it is much more an essential part of things spiritual. We read (John 11:40) "Jesus saith unto her, 'Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?'" Faith is ever used in vision. And believing actually means seeing, when Jesus touches our lives. We read in Matt. 9:28 "And when Jesus came into the house, the blind men came unto him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea Lord. Then he touched their eyes, saying, according to your faith, be it unto you. And their eyes were opened and Jesus charged them, saying, See that no man know it." Yes, Believing means Seeing when Jesus touches our lives.

That was an arresting statement to these blind men, "According to your faith be it unto you." I am compelled to wonder if a similar though silent rejoinder has not come to blast many of our hopes and petitions. Mark 11: 22-24 says: "And Jesus answering said unto them, have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be ye removed, and cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them . . ." That is just a better way of saying, Believe you have them and you will see them.

Of Abraham it is said, "Your father Abraham rejoiced to see my day, and saw it and was glad . . ." Now we know that Abraham lived many hundred years before the time of Christ, yet the record says, "He saw that day." Which in my opinion can mean nothing less than, "Believing, He saw." Faith which takes hold of God and takes Him at His Word shall see.

The unsaved man wants to see before he has faith. He wants to feel all the thrill and joy before he has the faith which surely claims the promise which brings them. We forget that experience in Christ always follows faith in Christ! never the other way around. And faith in Christ

always produces vision. "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you" is simply one way to apply that statement.

In Malachi 3:10-12 we read, "Bring ye the whole tithe into the storehouse that there may be food in my house, and prove me herewith, saith Jehovah of Hosts, if I will not open the windows of heaven and pour you out a blessing that there will not be room enough to receive it. And I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground; neither shall the vine cast its fruit before the time in the field, saith Jehovah of Hosts. And all nations shall call you happy; for ye shall be a delightful land, said Jehovah of Hosts." What a remarkable promise! But do we believe that it is true? One reason there were not more tithers is that folks do not experience the blessing of tithing before they try it. It is just another case of "Believing is seeing." Tithing requires faith. Faith sees. The Faith which takes hold of God shall see.

Faith which prays, shall see. Not spasmodic, doubtful prayers, but the faith that prays, and prays, and then prays. Faith that prays in this fashion will in truth be a Prayer of Faith. It may seem unnecessary to say that, but there are so many half-hearted prayers arising from people, who in their innermost being scarcely believe that an answer is likely or even possible. Such folks somehow resemble Peter before Pentecost, when he tried to walk on the water. We read that so long as he kept his eyes fastened upon Jesus he was able to walk, but when he saw the wind he began to sink. Jesus said unto him, "Oh thou of little faith, wherefore didst thou doubt?"

At another time the disciples were perplexed and troubled because of their inability to cast out a demon from a father's epileptic son; and they asked Jesus, Why? He pointedly said, "This kind cometh not out but by prayer."

Abraham prayed and he saw in the future, God's people dwelling in the promised land. Faith prayed and saw.

Moses prayed and he saw his people delivered. Jesus prayed and Lazarus came forth. Peter prayed and the prison doors were opened.

We too can pray. The prayer that is in the will of God shall see the glory of God. If only we unwaveringly believed this, what a change would take place in our lives and in the future of our individual churches. We would see many souls saved and every service would take on new evidence of inspiration. There would be family altars in every church home—that is IF we believed this. Believing is seeing.

The Faith that yields, sees. You do not see and I do not see how God can take our limited talents and knowledge and use them. Ore is black and rough and unsightly, but when melted and the dross removed it may be shaped into things of beauty. The rough stone can be carved into a beautiful image, but it holds little value until it is yielded into the hands of the sculptor.

You say your life is common or even handicapped. God says, Yield, and you shall see the glory of God revealed in you. No matter how small, useless, or even insignificant you feel your talents to be; God only requires that they be yielded unto Him. That which is yielded is used.

Years ago a teacher had charge of a class of boys. There were no quarterlies and the teacher passed his Bible around the class for them to read the verses. In

that class was one who fumbled at the pages and hesitated on the words. He had no training and seemingly no talent. Yet in later years he made this pledge: "I am going to see what God can do with a life that is wholly yielded unto Him." Moody became one of the world's greatest evangelists. And to this day the world has not seen the full glory of Moody's yielded talents.

Mendelssohn once visited the cathedral at Fribourg, and having heard the great organ, went into the organ loft and asked to be allowed to play it. The organist, at first in jealousy, refused, then granted permission to the great German composer to play the organ. Then after standing by in ecstasy of delight for a few moments, he suddenly laid his hand on the shoulder of the inspired musician and asked, "Who are you? What is your name?" "Mendelssohn," replied the player. The organist said, "Can it be that I so nearly refused to let Mendelssohn touch this organ!" How little we realize what we do when we refuse to yield full possession of our lives to the Master. So we withhold ourselves from Him, and refuse Him permission to use us. When if yielded, we would find ourselves sounding forth in full melody and harmony.

Yes, the Faith that yields itself to the Lord shall see the glory of the Lord in transforming power.

Faith that waits, shall see. This seems to be most difficult to believe. We are prone to think that when we consider ourselves ready, the Lord must also recognize that we are ready. But we are not always ready to be used when we think so. Nor is our time always the proper time. The Psalmist says, "Wait on the Lord; be of good courage, and he will strengthen thine heart, wait I say on the Lord." But we do not understand for what we are waiting and we become impatient and oftentimes discouraged. In Acts 1:4, when Jesus was assembled with His disciples, He commanded that they should not depart from Jerusalem, but wait for the promise of the Father. I doubt that they fully understood the purpose of His command, nor why they must needs wait. But they waited according to His instructions.

You take a journey on a train. It is a long tiresome journey and you are anxious to reach your destination. But there are delays along the way and you become impatient. Every station stop seems unnecessarily long. Then just as you are about to reach your journey's end the train pulls on a siding and you wait for a seemingly long time. You chafe under the delay. You would rush on. Then finally a fast passenger train passes on the main track and you see the danger you would have met if you had not waited. So it is with our lives. There is purpose in waiting.

Paul says, (Rom. 8:25) "But if we hope for that we do not see, then we wait patiently for it." That is just another way of saying, if we wait we shall see the will of the Lord. And remember the word is wait, not loaf. A believing Christian will be an active Christian, and an active Christian will be a fruitful Christian, and a fruitful Christian is one who will surely see the glory of God.

Now are you ready to affirm with me that, "Believing is Seeing?" That is, we believe God's promises and He will accept our prayers? Are you ready to believe that Faith is that certain knowledge which holds as truth all that God has revealed in His Word?

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## Dr. Bosler And The African Mission Signally Honored

### British King Confers O. B. E.—Leper Colony Superintendent

On June 9th, 1950, Dr. Bosler, the Medical Superintendent of our Leprosarium at Garkida, received the following telegram from Sir John Macpherson, Governor of Nigeria:

To—Howard A. Bosler, O. B. E. care Resident, Adamawa, Sincere congratulations on Honour conferred on you by His Majesty, the King.

(Signed) Governor.

The Acting Resident of Adamawa Province, who forwarded the telegram from Yola, the provincial capital, sent the following letter:

The Residency,  
Yola

June 9th, 1950

Dear Dr. Bosler,

I send h/w a telegram from His Excellency which arrived for you yesterday.

May I say how extremely pleased I am, and in fact all of us in Yola are, that your Mission's magnificent work for lepers has been recognized in this way. It is an honour most richly deserved.

My most sincere congratulations.

Yours very sincerely,

P. V. Pegg.

Uniforms cleared the way, followed by some 40 members of the Boys' Brigade in uniform. The car slowly followed. Suddenly we were surrounded by a sea of faces, as the happy group cheered their doctor. There was a respectful silence as they were told briefly of the honor which had come to their friend. This statement closed with "May God Bless Him." The spontaneous and reverent "Amen" which came from those 1500 hearts was worth more than any King's honor. Then a touching thing happened. In a passageway between two lines of the Boys' Brigade, there walked up to the car one of the oldest members of the colony, Palgar. He had been admitted to the colony by Dr. Robertson and was its first chief. He gave his personal congratulations. How the Africans and the Orientals excel us Westerners in making fitting speeches for such occasions.

May God bless Dr. and Mrs. Bosler and the work for which they have devoted so many years of their lives.

(Signed) H. S. KULP,  
Secretary, African Church of the  
Brethren Mission.

#### NOTE:

Our church and many friends will generally, rejoice at this signal recognition, since here it is that one of our very fine, consecrated missionaries is serving. I refer to Miss Veda Liskey of Bethlehem Brethren Church, in Virginia, who labors for our Lord as a trained nurse in Nigeria. E. M. R.

In the United States, it is customary for Colleges and Universities to grant honorary degrees to those who have rendered a significant service in some special field of endeavor. The British have another way. On New Years and on the King's Birthday, June 8th, a special Honour List is prepared of persons who, throughout the Empire, have rendered some signal service, or who are doing a significant piece of work. This list is presented to the King who confers the various honours that are indicated. The O.B.E., Order of the British Empire, conferred on Dr. Bosler is one of the highest honors granted.

Characteristically, Dr. Bosler, in accepting this honor, has given credit to Mrs. Bosler, his missionary and African Colleagues for their cooperation in the work for which this recognition is given. The work of Garkida for people suffering from leprosy has always had a heart warming appeal to our churches in America. We know that the Church of the Brethren, the Brethren Church, and also the wider group who support the work at Garkida through the American Leprosy Mission will join Dr. Bosler's friends in Africa in most sincere congratulations on receiving this from His Majesty the King.

On June 10, after a tea in his honor, we drove Dr. Bosler in an open car to the Leprosarium to receive the congratulations of the patients. 1500 of them lined both sides of the road. The ex-soldiers, now colony police, in Red

#### BELIEVING IS SEEING

(Continued from page 8)

Are we ready to accept as true that Faith which prays and waits and yields shall see?

Jesus said, "If thou wouldest believe, thou shouldest see the Glory of God."

The promise, I believe, was spoken, not alone to those mourning at the grave of Lazarus, but to us today. A promise so infinite, that our hearts cannot take it in, and in many ways seek to limit it.

May the Lord forgive us for our unbelief.

Permission—The Expositor.





# THE CHRISTIAN WOMAN STUDENT'S DUTY TO HER ORIENTAL SISTERS

By Lois Coleman

This is a problem which must be faced squarely for it is of even greater significance today than ever before. As vital as life itself, it is imperative that it be taken at face value and considered very gravely by all women students as well as male students and professors.

Students in colleges and universities today do not realize the full responsibility that is placed heavily upon their shoulders. They, often times, do not consider that there are those about them who are not accustomed to the democratic and Christian way of life. They know that Oriental students in this country are in a completely different environment and yet the American students cannot possibly ascertain the vast difference in the two ways of life unless they would go to the Orient and experience it themselves. Therefore, it should behoove all of the American students in the United States to try to live the life of a Christian as a living example is the only way that those who do not know it can come to understand it and want it for themselves.

American college women have unlimited opportunities for education and therefore, it is certainly their duty to give. They, not always of their own will, must occupy a position of leadership. Of those to whom much has been given much is also required. The Christian student has the knowledge of Christ and therefore must give it to others.

In the Orient the proportion of educated women is still very small and therefore, the educated Oriental woman is called upon to lead a greater number of her sisters than any American college woman. The college graduates are very few and far between and one who has had the privilege of travel and receive an education in the midst of the civilization and culture of a country other than her own exerts a boundless influence which can never be measured.

It is the duty of every Christian woman student who has contact with Oriental women students to put her best foot forward, always, in her life of serving Christ. It is of extreme importance that during their stay among us these Orientals receive the very best that our colleges and country have to offer.

Those who come to our nation should be shown the best, not the worst of our civilization. They must learn to know our country from the inside, not just the surface. But as important as it is that they understand our country, it is that much more compelling that they comprehend our loyalty as citizens of the Kingdom of God. If we believe wholeheartedly in this religion of Jesus Christ we shall want these students to carry that religion back to the lands from which they come.

What a pity it is that many Oriental students are befriended by non-Christians! This is one of the greatest forces against the spread of the gospel in other lands. These students return to their countries to throw the weight of their influence against Christianity. This makes the demand on the Christian student even greater because

these Orientals will mix with some group. It must be the Christians! If they return to their countries without Christ they will be strong leaders—but leaders in the destruction of all that is high and noble.

These strangers in our midst must have the friendship of Christian people. They must feel that a great number of people have a definite interest in their welfare, and not just those who are in direct contact with them and their desires. The Y. W. C. A. on college campuses, as well as other Christian organizations have the privilege and the responsibility of fostering this friendly attitude and of making the student feel wanted and important.

One of the best ways for Orientals to completely understand our way of life is for them to live in the homes of Christian people while they are studying in this country. If this is not possible it means much to them to be welcomed into American households at vacation times, for weekends, or even for single meals. Few experiences are so highly appreciated by them. It is only natural that they would be interested in our home life and it is a wonderful way for us to be the example which they need in order to accept our Christ and His teachings. The more of such contacts that can be made, the better for our country as well as the country of the recipient of this hospitality.

Lastly, the prayers of Christian women students, as well as the prayers of others, can and must be a vital help in bringing these potential leaders to know the one who died to save us all, black, white, yellow or brown.

Office Secretary of Mission Board.

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## "WHAT FACTORS ARE DOING THE MOST TO CHRISTIANIZE AMERICA?"

(Continued from Page 3)

may send us a revival. And it won't come until we do. And when we do, we will have no time for envy, or bitterness, or jealousy, or anything else but love toward those who may not see eye to eye with us in some minor things.

One final factor needs to be considered if America is to be Christianized. That factor is faith. The sin of unbelief is a great sin, and if Satan can cause Christians to believe that what God says is not true, or that it will not apply to us, he has succeeded in his work. But God says if we will meet His conditions, he will "hear from heaven, and will forgive their sin, and will heal their land." That was a promise to America as well as to Israel and where Christian people will believe it and accept it as true, it will happen where the other conditions have been met.

To conclude, then, the responsibility for America's condition is entirely that of the Christian people of America. If we will pay the price, and put into operation the factors listed above, according to God's Word, we may expect revival, and such a change of life of our nation as will bring her to her knees before God.

—Pastor—Louisville, Ohio.

# Christianity Is The Consummation Of Religion

By D. Richard Wolfe

This is a very daring statement which immediately challenges all who call themselves Christian. For, in a very real sense, it says that Christianity has the last word in religion. Yet, Christianity has always been a daring faith. It dared to challenge the immorality of Rome; the senseless holocausts of the Jewish and pagan religions; the endless rituals of those who claimed to be religious; and finally, the agnosticism of those who claimed no religion at all. It was not hesitant nor meek in its claim to finality and fullness; it knew the way to life eternal. Today, as we look at these great claims we must realize that either it is true that Christianity is the fulfillment of religion or it is nothing! Our world abounds with religions and cults that control the religious life of tens of millions of people, offering them nothing and taking all that they have; their homes, their children and even their souls. In the face of all this, Christianity must be daring!

Yet, it is not enough to merely say that it is the consummation of all religious thoughts and ideals without offering some proof to support our claim. No matter how convinced we may be, there are those who demand a reason for our faith and hope. We should be proud to say that Christianity is first of all a religion of life. It arose out of the midst of life and continues to live in the lives and experiences of those who know what life really means. It touches those lives where they are the most tender and sensitive and illuminates their whole being. Christianity is not something detached from the experiences of man but, rather, lives in the same environment that we have to live. It demands perfection in our lives, yet it leaves room for human sin and failure. Its real message is "the gospel of God unto salvation" and to this end it continues to abide with men. Unlike many other religions it reaches down to man to lift him up to God. Paul wrote to the Churches of Galatia, "The life that I now live in the flesh, I live by faith in the Son of God who loved me and gave Himself up for me," (Gal: 2:20) "in him we live and move and have our being." It helps to know that life is not in vain, that it is not devoid of meaning. Christianity fulfills the expectations of life as they have never been fulfilled before.

Secondly, Christianity is not concerned with a lot of speculation about God. It has never concerned itself with the academic questions aimed at proving the existence of God or His Divine Presence in the world. Matters of speculation have no place in a religion of assurances. Concerning God, Christianity has this to say; God walks with men. And on this is the whole faith and religion of Christianity based. God has revealed himself to man in the person of Jesus Christ; He has lived (tabernacled) with men, borne their griefs and sins sympathetically, and He has spoken to them in terms of love and forgiveness. Christianity is not a search for God, it is a walk with Him. Is it any wonder that we dare to claim finality for our religious faith? What other religion can promise man that he can walk with God and then lead men into the Divine Presence? The answer is obvious. No other religion even dares to suggest it is able.

When God revealed Himself to man He did so in such a way that His revelation was final and complete; the consummation of all that man has ever called religious or divine. To know that there is a God is one thing, but, to know God personally, to call Him "Father," is the highest possibility. Hence, every man may know God, walk with Him in intimate fellowship, and carry on a personal conversation with Him. If this is not the consummation of religion what is it?

In the third place Christianity guarantees the forgiveness of sins. In any other religion there is always a question, always a doubt. If man slips, the slip is a fatal one, and only by his own goodness does man achieve any degree of forgiveness. In Christianity it is the goodness of God that triumphs over sin, and man becomes the redeemed by the grace of God. There is no hedging about sin in Christianity; it is revealed in all of its ugliness and viciousness; there is no coming to terms with it, on any grounds. But, sin has already been defeated in its consequence, and man may share in that victory. Man may say without hesitation, "I believe in the forgiveness of sins . . ." To substantiate its claim of forgiveness, Christianity boasts of a Savior who went the way of the Cross, Who, Himself, paid the awful price for man's salvation. Not man, but God Himself, suffered for sin and won the complete and final victory. Although we may find ourselves involved in the great struggle with the forces of evil we may rest assured that the battle has already been won. Is not the forgiveness of sins another proof that Christianity is the consummation of all religion?

In the fourth place, Christianity is not an exclusive religion. It knows no caste, no color, no race. Jesus ministered to Jew and Gentile, light and dark; Jesus was "color blind." The rich and poor, free and slave are all alike to God as He revealed himself in Jesus. In the great judgment scene of the Revelation there are those from the four corners of the earth who believed and were saved by their faith. No other religion offers salvation, in any form, "to every creature."

And, finally, Christianity has a message of consummation for all the world. God is today carrying on a very serious conversation with his people. Never before has the urgency of the hour pressed itself upon us as it is doing just now. It is, as Dr. Trueblood suggests in his book *Signs of Hope*, "half-past Nineteen Hundred." Whatever else you may say, this much is certain; mankind cannot rest on its laurels. Something is needed in our world that can rise above the daily humdrum of life and point the way to life and hope and peace. Through nineteen hundred years of chaos and destruction one force has remained intact; the Christian religion. Nations and cultures have had "short lives and violent deaths" but, Christianity has never shared their fate. It alone has risen above the debris and chaos to form the seed bed of a new civilization. Christianity alone, contains the "seeds of redemption" which has enabled it to outlive all of its cultural rivals and still

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# NEWS

## From the Christian World



Child Evangelism Movement reaches 1,000,000 children weekly in U. S. A., alone. 24,000 volunteer workers doing the job. National Executive Committee for the Child Evangelism Movement recently formed includes Herbert J. Taylor of our directorate, as President, and the Editor as Vice President. The future course of America can be changed by winning our children for Christ . . . Crime in the U. S. A. costs \$29,500 a minute . . . Beer business grows—American drinkers spend \$1,004,566 an hour for alcoholic drinks. 281,133 tons of steel used last year for beer cans . . . Encouraging Report—Chicago Bible Society announces that 10 million Bibles were purchased in U. S. A. last year . . . Percy Crawford's Young People's Church of the Air launched first national network television program on October 9. Appearing weekly on 14 ABC stations . . . Christ For Syracuse city-wide campaign opened November 6, in new Tabernacle seating 3,000. Packed out opening service. Campaign leaders, Dr. Harold Ockenga of Boston with Richard Hamilton as Music Director . . . Billy Graham led the giant Christ for Los Angeles campaign which brought a spiritual earthquake to Southern California. Meetings continued over six weeks period. Estimated attendance 250,000 with more than 4,000 first time confessions of Christ . . . 26,882 Southern Baptist Churches have launched simultaneous Evangelistic movements to shake the Southland. Campaigns will run through the next year . . . Recent Christ For Duluth campaign led by Savage-Skinner and Steele, followed city-wide door-to-door visitation program, with 450 Christian workers participating . . . Roman Catholic Church has launched strenuous campaign throughout the nation. Paid ads appearing in many cities claim 500,000 Americans became Catholic in the past five years. Rome is gaining . . . Church membership in the U. S. A. has reached 76,000,000 according to the Yearbook of American Churches. This includes 45,000,000 Protestants, 25,000,000 Roman Catholics, 5,000,000 Jews, 1,000,000 Eastern Orthodox Church members.

Note: 66,000,000 people in U. S. A. without any church affiliation!—Christ For America.

Bible Churchmen missionaries are evangelizing dangerous Ethiopian criminals in the prisons of Abyssinia—isolated prisoners in padlocked cells, through the gratings of which peer from one to six pair of defiant eyes. This visitation has now gone on for some time, and increasing numbers—Copts, Moslems, pagans, young and old of various tongues—have been converted. Recently missionaries were allowed to see leaders in this work in two prisons. One of them had been converted through another murderer

who had been saved while attending a service for murderers. "He did such good work for the Lord in that prison that the enemies as well as friends of the Gospel worked for his early release." Once out, he established a home for released prisoners. Now he is an evangelist.—Sunday School Times.

In Greece, thanks to the friendliness of the head prison chaplain, all prisons are open to evangelism, and Mr. Zodiates has been able to send to them thousands of Testaments and copies of the Voice of the Gospel. There are now forty Bible-study and prayer groups in Greek prisons, and among the converts is a leading Greek Communist, a former member of Parliament. Mrs. Drakopoulos, a devout Christian woman in Athens, appeals for Scriptures for the eight hundred women prisoners of that city.—Sunday School Times.

Miss Ridderhof has now put the Gospel on records in 204 languages and is in the Philippines, where twenty more languages have been recorded. She writes: "Our little factory has turned out 30,000 records since the press was installed in November. Volunteer helpers are running it day and night, sometimes keeping at it until two in the morning."

From Miss Marianna Slocum in Mexico we get a picture of what this record evangelism is accomplishing:

"We can't begin to put into words all the blessings the Lord has brought to hearts here through the Gospel records in Tzeltal. A year ago there wasn't one believer in this part of the tribe until one of the Indians, who had come to the Lord elsewhere, brought his victrola and Gospel records a day over the trail to tell them about the Lord. Five families turned to the Lord as soon as they heard His word. Throughout the summer those five families took the victrola and Gospel records we left with them; went from hut to hut with them; and began gathering together on Sundays, with only the victrola to teach them—until today there is a congregation of over four hundred here who really love their new-found Saviour.

"What was our surprise, when we first set foot here last fall, to find that countless Indians knew the Tzeltal hymns—the victrola had taught them to them; and knew how to pray to the Lord—the victrola had taught them. Just today two more of the little victrolas have been taken off by believers to other huts where His Word has never gone.

"The believers here, possessing nothing but faith in the Lord, have taken an offering (for record manufacture) that others may hear about the living and true God." A good precedent to follow!—Sunday School Times.





### KENTUCKY BROTHERS

Two years ago four brothers, the oldest of whom was twelve years of age, were taken to the Brethren Mission in Lost Creek, Kentucky. Since it was only two or three weeks before the opening of school the authorities hesitated about taking them into the mission. The grandmother who had brought them, then told their story!

They had been living alone and doing their own cooking and housework—and the oldest one twelve years old! Their father was, and still is, in the penitentiary and their mother does not seem to have cared much for them. They had been left to shift for themselves.

They were taken in at the mission immediately, after this story was told. The boys seemed well behaved considering their former environment.

The lack of care that these boys had before going to Riverside seems quite typical of so many children in the Kentucky mountains. There have been so many broken homes and so many who have lacked early Christian training which young lives need so desperately.

The boys all confessed Christ as their Saviour while they were at Riverside Christian Training School and at least three of them were so much in earnest about the matter.

At present, the boys are not at the mission and it is not known if they will be back.

This true story of the Baker boys is so typical of many children who have come from broken homes. The Kentucky mission is trying to help such underprivileged children. Neglected children such as these should be remembered in the prayers of all Christians that these might be brought to a saving knowledge of Jesus Christ.

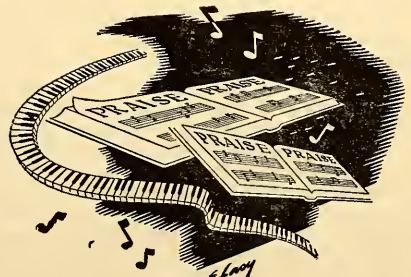
### "CHRISTIANITY IS THE CONSUMMATION OF RELIGION"

*(Continued from page 11)*

remain a vital force in our world. Time and again it has saved all that was worthwhile in a decadent and defeated civilization and preserved the great accomplishments of mankind for a new generation, willing to heed its voice and follow its leading.

Civilizations may rise, fall and strew themselves upon the pages of history. But, Christianity shall not share their fate. For truly, it is the consummation, fulfillment, of all religion. It is a daring faith, a faith that dares to be final.

Pastor, Johnstown Third Church.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 3, 1950

### LEARNING IN AND OUT OF SCHOOL

Scripture: Proverbs 3:1-13; II Timothy 2:15

For The Leader

SCHOOL BELLS ARE RINGING again for grade, high and college students. During the months ahead millions of American boys and girls will learn much factual material at the expense of their parents. The free education of our schools is one of the greatest assets of our free democracy. It behooves each boy and girl of school age to strive to get the very most out of their days in school. On top of what we learn in school is that which we learn outside of the school room. Most adults will agree that more is actually learned outside of books than is learned within them. In other words, the material learned from books represents but a very small portion of our entire education. Our social habits, likes and dislikes, how to get along with others, etc., is learned otherwise. Thus we must recognize the importance of forming good habits of reading, study, observation, and thinking.

#### DISCUSSION

1. THE MAIN PURPOSE OF LEARNING. "Study to show thyself approved unto God." Anyone adopting this short passage of scripture will never go wrong. Our very life, our very existence, holds the purpose of being pleasing unto God. His we are—to serve, to praise, and to proclaim. Thus our learning in school and out of school should certainly follow this line. A young man who goes to grade school and learns his letters and numbers, who later learns a trade, and then who specializes in a particular field of endeavor, may be said to be educated and learned. But what about his relationship to God? Do you think he is doing the right thing to take the talents and abilities and intelligence with which God has endowed him and thus use them for his own selfish interests? Certainly such an one is not approved of God. We grant that not all are fitted to be ministers, etc., by any means. But we do insist that all young people, regardless of the work they follow, can educate themselves to please God in their chosen vocation. So, above all we may do to train ourselves for our chosen work, we must certainly include allegiance to God and His Church.

2. THE SOLUTION TO THE CRIME PROBLEM. Not in the schools, not in the churches, but in the home lies solution to the crime and delinquency problems of the day! The schools have been restricted by law from teaching Christian principles of control and respect. They must limit themselves to teaching subjects which will educate young people without the principles of moral restraint. The Church is restricted from teaching the religious principles of righteousness and self-control because the parents and children do not attend Sunday School and church. And those who do come receive so little because of the brevity of time. So, the home, which has failed in 75%

of the cases today, is the last battle ground for the sincere teaching of Christian principles. There is no principle of law, order, respect or obedience outside of Christian principles. Thus when the teaching of the Christian religion is restricted by law in the schools, by absenteeism in the churches, and ignored completely in the home, what can you expect but a constantly increasing crime and delinquency among our youth?

3. LEARNING OUT OF SCHOOL. It is true that we do learn a lot of factual material from our school books. But it is also true that we learn a lot more from our association with people. That is, we learn the things which help us to get along with them. This learning will be largely influenced by what we read in our books. So, it is a wise thing to be sure that what we are being taught in our school books is according to the principles of our Christian faith. If we read things in our books that contradict the Word of God, we have a right to complain about it to our teachers, and to our school boards. When Christians take a stand on this, we will have better teaching in our schools. With the knowledge from books in our minds, then we are getting set to learn about life. Life will teach us much if we are an apt pupil. One school teacher said she learned more her first day of school on her new job than she did all four years of college books, methods and practice teaching. Life will teach us a lot, most of all that we need the help of God, and that without Him, nothing is worthwhile.

PARENTS AND EDUCATION. Our parents pay the taxes through which we receive our education in our public schools. We must be fair to them and seek to learn as much as possible. We should bring our text books home and spend time with them, telling them what is in them, and asking them to study with us. If they are the right kind of parents, they will take the time to do that with you. The situation being what it is today with restricted religious teaching, parents must work to give us our Christian and moral teaching at home. We must be patient and understanding of their efforts to prepare us for the moral and religious problems which we meet. When they warn us of the sinful pitfalls we shall meet in school and social circles, they know what they are talking about.

5. WHAT IS A WELL EDUCATED PERSON? Some times vain people like to shout about their many degrees they have received from schools. All well and good to have degrees. It does mark a person as having attained certain goals. But mark this, it has been said of certain individuals that they will go farther in life with a limited education than many others will go with their many degrees. What makes the difference? Education is more than years in school and degrees. Education is learning how to live with people happily, to contribute your share of life to society in a profitable way. Education is learning how to honor God with your life and substance. Education is learning to live this life in preparation for the endless life in God's heaven. Anything short of this is not education in the true sense of the word. We are to "study to show ourselves approved unto God." To those whom He approves shall be given to eat of the tree of life forever. Mark you, get all the education you want, in school and out, but remember you are not fully educated until you come into the right relationship with God through acceptance, faith, and practice of Jesus Christ!



# Prayer Meeting Studies

By C. Y. Gilmer



## WHICH IS ME?

Within my earthly temple there's a crowd,  
There's one of us that's humble, one that's proud.  
There's one that's broken-hearted for his sins,  
And one that unrepentant sits and grins.

There's one that loves his neighbor as himself  
And one that cares for naught but fame and pelf.  
From much corroding care I should be free  
If I could once determine which is ME.

—Selected.

## THE STRIFE OF TWO NATURES

Scripture: Romans 7:15-25

THE EXPLANATION of the so-called "dual personality" is found in Romans 7:15, 16. It is a picture of a believer undelivered from the power of sin. He is subject to the power of the evil nature. As Philip Melancthon said, "Old Adam is too strong for young Philip." Gal. 5:17 is the key to this mutual hostility of "flesh" and "spirit." The inability expressed in Romans 7:17 does not cancel accountability. We cannot disown the blame of yielding to sinful corruptions (Gal. 6:7, 8). As long as we have the double-self we lack the power to perform aright (Rom. 7:18). The problem is the conflict between two natures (Rom. 7:19-21). As long as we are in the flesh we are in the battle ground (vss. 22, 23). Verse 24

the cry of a quickened soul who has not yet learned the way of deliverance. The strength on our part alone is not sufficient. But we DO HAVE A DELIVERER in Christ (v. 25)! We cannot live the Christian life without Christ (John 15:5). With His help we can live the Christian life (Phil. 4:13).

An Indian convert said there was a great conflict within his heart waged by two big dogs, one black and the other white. When asked which dog wins, he said, "The one I say, 'Sic-'em', to." The Bible mentions 103 evil seeds (some of which are listed in Gal. 5:17-21) in the human heart. The Holy Spirit can keep these seeds from sprouting, but they are not dead until the body is redeemed. The secret of constant victory over temptation is not self-occupation but from occupation with Christ, being kept in the power of the Holy Spirit (Heb. 12:2-4; 1 Peter 1:5; Jude 24). We are not to fight the flesh but flee from it (1 Cor. 6:18; 10:24; 1 Tim. 6:11; 2 Tim. 2:22). We are to "shun" and to "abstain" (2 Tim. 2:16; 1 Thess. 5:22; 1 Peter 2:11). We are to "cleave" to the good and be pre-occupied with the "good" (Rom. 12:9, 21).

Victory comes through turning from self to Christ risen Rom. 8:1-13). We can get no help from the body; all must be of the Spirit. The power of the indwelling Spirit will put to death the deeds of the body and unlawful desires. Unless we practice righteousness we cannot engage

in conflict for God (Deut. 23:9). We are to keep the flesh in a state of execution (1 Cor. 9:27; Gal. 2:20; Rom. 6:3-6). We are to guard our affections (1 John 2:15-17; Psa. 97:10; Cod. 3:2). We are to "reckon ourselves dead in dead unto sin" (Rom. 7:11): yield ourselves unto God (v. 13); we are to "obey" God (v. 16).

Lesson Hymns: "Yield Not to Temptation"; "My Jesus, I Love Thee."

United Prayers.



## Comments on the Lesson by the Editor

Lesson for September 3, 1950

PETER, WHO BECAME A MAN OF POWER

Lesson: Acts 4:8-20

PETER IS A MAN whose life every Christian should study deeply, for his life we find exemplified in every human being on this earth. How near like the life of the average individual we find that of Peter to be.

Of the twelve disciples, Peter was the most natural character—affectionate, yet very outspoken; impulsive, completely carried away with enthusiasm, yet fearful and easily persuaded to take another course of action; strong minded, yet often on the verge of folly; sometimes boastful, yet quick to see his errors. He was one of the characters of the Bible that men cannot help but like.

When you read carefully the history of his life, you will find more contrasting acts than can be found in the life of any of the other disciples.

Let's see some of these characteristics expressed in his acts. He met Jesus and at once fell at His feet and exclaimed, "Depart from me, Lord, for I am a sinful man." Then he tries to emulate Jesus by walking on the water. He wants to stay on the Mount of Transfiguration in the quiet of the hour instead of going into the valley where there is work to be done. He decides that Jesus may not wash his feet, and in the next breath demands that He wash his whole body. He boasts of his loyalty and ends up by denying that he ever knew Jesus. He confesses his own shortcomings, but immediately seems to be more concerned about what John is to do than what he himself is to accomplish.

But Jesus believed in Peter; He saw what Peter was capable of doing. If Jesus could take a man of Peter's inconsistencies and make of him what he finally became, what can He not do with you and me?

Paul was a great character and Jesus chose him to be an apostle to the Gentiles. But Peter was just an ordinary character who was made over into an extra-ordinary character and the story of his life has been the means of turning untold millions to Christ, just because he was so like the common run of humanity. There is where the Power of his life came in.



# 1950 Easter Offering

## SOUTHEASTERN DISTRICT

|                 |           |
|-----------------|-----------|
| Bethlehem       | \$ 588.79 |
| Cumberland      | 63.00     |
| Calvary         | 60.00     |
| Gatewood        | 12.00     |
| Hagerstown      | 865.23    |
| Haddix          | 40.11     |
| Liberty         | 14.70     |
| Linwood         | 160.00    |
| Lost Creek      | 40.00     |
| Mathias         | 25.00     |
| Maurertown      | 188.03    |
| Mt. Olive       | 228.75    |
| Oak Hill        | 125.00    |
| St. James       | 87.00     |
| St. Luke        | 10.00     |
| Terra Alta      | 15.31     |
| Washington      | 301.75    |
| Misc. Southeast | 3.00      |

## PENNSYLVANIA DISTRICT

|                    |           |
|--------------------|-----------|
| Altoona            | \$ 186.41 |
| Berlin             | 672.14    |
| Brush Valley       | 101.75    |
| Cameron            | 71.50     |
| Conemaugh          | 154.00    |
| Highland           | 42.50     |
| Johnstown First    | 753.67    |
| Johnstown Second   | 155.75    |
| Johnstown Third    | 298.12    |
| Masontown          | 365.00    |
| Meyersdale         | 311.00    |
| Mt. Olivet         | 45.00     |
| Mt. Pleasant       | 21.00     |
| Pittsburgh         | 208.57    |
| Quiet Dell         | 28.00     |
| Raystown           | 18.00     |
| Sergeant'sville    | 32.00     |
| Summit Mills       | 30.00     |
| Valley             | 91.60     |
| Vandergrift        | 60.00     |
| Vinco              | 566.41    |
| Misc. Pennsylvania | 6.00      |

## OHIO DISTRICT

|                |           |
|----------------|-----------|
| Ashland        | \$ 763.86 |
| Bryan          | 568.74    |
| Canton         | 260.00    |
| Columbus       | 97.92     |
| Dayton         | 642.75    |
| Fairhaven      | 107.33    |
| Fairview       | 102.75    |
| Firestone Park | 88.78     |
| Fremont        | 34.03     |
| Glenford       | 34.00     |
| Gratis         | 144.50    |
| Gretna         | 251.93    |
| Louisville     | 966.66    |
| Mansfield      | 100.00    |
| Mt. Zion       | 5.00      |

|                  |        |
|------------------|--------|
| New Lebanon      | 594.35 |
| North Georgetown | 51.00  |
| Pleasant Hill    | 606.81 |
| Smithville       | 828.30 |
| West Alexandria  | 122.87 |
| Williamstown     | 82.89  |
| Misc. Ohio       | 7.00   |

## INDIANA DISTRICT

|                  |          |
|------------------|----------|
| Akron            | \$ 21.00 |
| Ardmore          | 168.00   |
| Brighton         | 94.23    |
| Burlington       | 104.97   |
| Cambria          | 15.75    |
| Center Chapel    | 37.77    |
| College Corner   | 94.61    |
| Corinth          | 48.00    |
| County Line      | 88.50    |
| Denver           | 122.55   |
| Dutchtown        | 62.00    |
| Elkhart          | 2,029.00 |
| Flora            | 435.32   |
| Goshen           | 671.31   |
| Huntington       | 91.00    |
| Loree            | 250.00   |
| Mexico           | 110.00   |
| Milford          | 79.50    |
| Muncie           | 172.60   |
| Nappanee         | 635.00   |
| New Paris        | 1,505.61 |
| North Liberty    | 111.61   |
| North Manchester | 205.00   |
| Oakville         | 237.89   |
| Peru             | 35.75    |
| Roann            | 317.38   |
| Roanoke          | 31.20    |
| South Bend       | 1,136.45 |
| Teegarden        | 15.00    |
| Tiosa            | 71.00    |
| Warsaw           | 184.74   |

## CENTRAL DISTRICT

|               |          |
|---------------|----------|
| Cerro Gordo   | \$ 36.34 |
| Lanark        | 301.08   |
| Milledgeville | 291.50   |
| Udell         | 41.00    |
| Waterloo      | 1,126.69 |

## MIDWEST

|               |          |
|---------------|----------|
| Carleton      | \$ 47.08 |
| Falls City    | 202.17   |
| Fort Scott    | 14.00    |
| Hamlin        | 20.00    |
| Morrill       | 40.05    |
| Mulvane       | 123.50   |
| Misc. Midwest | 20.00    |

## CALIFORNIA DISTRICT

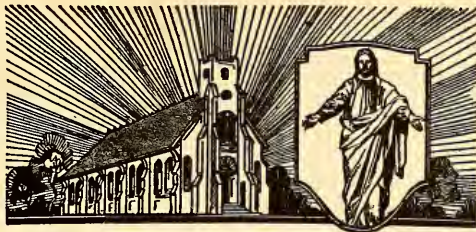
|          |          |
|----------|----------|
| Lathrop  | \$ 32.75 |
| Manteca  | 44.00    |
| Stockton | 12.30    |



THE

Brethren

Evangelist



*Library Building On Ashland College Campus*

## THE BRETHERN EVANGELIST

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## IMPORTANT ANNOUNCEMENT

By action of the Missionary Board of the Brethren Church, that Board has withdrawn the publication of its issues of *The Brethren Evangelist*, which have been known as the "Missionary Issue," and from this time forth missionary news will appear in each issue of the *Evangelist* as such news is placed in the hands of the Editor of the *Evangelist*.

Thus, instead of missionary news coming to you once each month, it will be brought throughout the year each week. This will permit it to come to you more up-to-the-minute than previously.

The *Evangelist* subscription price still remains at \$1.50 per year, in spite of the rising costs of material and production, and must of necessity remain at the present sixteen page size, with the exception of four issues per year, which shall be issues which will be in the interest of special departments of the church work. These issues shall be twenty-four pages in size.

We trust we will not have to remove any names from our mailing list due to a failure to renew your subscription. If in doubt as to whether you have sent in your renewal, send in your \$1.50 and if you are paid up we will advance your subscription to a year beyond it.

A number of people, realizing the fact that the cost of production is high, have seen fit to send us \$2.00 for one year, for which we wish to thank them. Maybe you would like to do that too. This is merely a "hint" and not a "request."—Editor.

## Items of General Interest

**St. James, Maryland.** We note that Brother Freeman Ankrum was guest speaker in the Oak Hill, West Virginia, Brethren Church, where Brother Smith Rose is the pastor. Brother Ankrum was pastor of the Oak Hill Church for a period of nearly eight years, during which time the parsonage and a new church building was erected. He reports a fine service with many old friends present.

Brother Ankrum will begin a revival meeting at the Kimsey's Run church, near Mathias, West Virginia on Sunday evening, September 3rd and closing on Sunday evening, September 10th. Rev. Guy Ludwig is the pastor of this church and also of the Mathias Church. This will be Brother Ankrum's third meeting at Kimsey's Run.

**Valley Brethren, Jones Mills, Penna.** Brother Elmer Keck, pastor of the Valley Brethren Church, reports a very impressive Candle Float service which was held on the stream back of the church. This was held during the time the Ambassador Quartet from Ashland was with them.

The Valley Church has voted to have Rev. E. O. Phillips to be with them for several days—September 14th to 17th. He will be the guest speaker for their Rally Day. He shows slide pictures of Palestine and brings the messages thereby.

**Meysersdale, Penna.** Two dozen families of the Win-a-Couple Class enjoyed a picnic recently at Pleasant Valley. The weather was perfect and they all report a fine time.

**Pittsburgh, Penna.** The Young People of the Pittsburgh Church are looking forward to a Youth Retreat which is scheduled for Saturday, September 16th. The meeting will be held in Westinghouse Park. The purpose of the meeting is to organize the young people for their fall and winter work.

**North Georgetown, Ohio.** Brother Robert Hoffman, student pastor of the North Georgetown church, was recently ordained to the full Gospel ministry. The full report will soon appear in the *Evangelist*.

Brother Hoffman is conducting a training class this summer, while he and his wife are permitted to live on the field. He reports it as very successful.

**Smithville, Ohio.** The following dates of future happenings in the Smithville church are gleaned from Brother Grisso's bulletin of August 6th: September 3—Rev. D. H. Deen, Secretary Temperance League of Columbus; September 10—Launching of Fall Program; September 17—Presenting the Smithville Scholarship Student at Ashland College, Phil Lersch; September 24—Promotion Sunday: "For the Sunday School and the Lord."

**Nappanee, Indiana.** Brother V. E. Mayer reports that four were baptized on Sunday, August 6th. After all, it is year-round evangelism that counts for most in any church.

**South Bend, Indiana.** We note that the Indiana Northern District Laymen's quarterly meeting will be held at the South Bend Church on Monday evening, September 11th.

(Continued on Page 11)





## High Lights From a Great General Conference

ONE OF THE FINEST, if not the finest, General Conference ever to be held has now become history. The autos of the delegates and attendants of the conference began rolling into the conference grounds, the campus of Ashland College, early on Monday, August 21st, and when the time of the opening service came and the audience assembled, a great number, variously estimated to be between 450 and 500, joined in devotions and singing in such a manner as to show forth the joy of another opportunity of gathering for business and fellowship. Vice Moderator E. J. Beekley spoke the sentiments of the delegates when he brought the opening "message on the subject, "For Such a Time as This."

It is not the purpose of this brief summary to deal with the conference in detail, for this will be done through the minutes of the Conference as they are printed in the Annual Issue of the Brethren Evangelist, known as the Conference Number. Rather we want to point out the high lights and suggest that definite reading of the minutes be a part of your meditation and study.

As the reports of the various Boards and Interests of the church were brought, it was evident to all present that there have been advances made in every department of the church. This is one of the most encouraging features of the conference year.

### The New Conference Officers

Of course one of the first questions that is always asked is, "Who are the new Conference Officers?" Therefore we report as follows:

Moderator .....Rev. E. J. Beekley, Warsaw, Indiana  
 Vice Moderator ...Rev. W. C. Berkshire, New Lebanon, Ohio  
 Secretary .....Rev. Percy C. Miller, Berlin, Penna.  
 Assistant Secretary ....Rev. W. B. Brant, Vinco, Penna.  
 Statistician .....Rev. W. S. Crick, Gratis, Ohio  
 Treasurer .....Walter Lichtenberger, Elkhart, Indiana  
 Committee on Committees:

Rev. E. L. Miller, Maurertown, Virginia  
 Rev. George T. Ronk, Cedar Rapids, Iowa.  
 Rev. John T. Byler, Louisville, Ohio.

We will endeavor to publish the full list of other committees in the forthcoming issue, or in any event, soon.

### The College Chapel

For the past nine years there has been the "little bee" buzzing that was telling of the desire of the National Woman's Missionary Society to have a Chapel built on the College Campus. Year after year the women of the various societies have been bringing in their offerings

until when reported this year, the amount had risen to the sum of \$46,000.00 and over. The offering brought in this year was nearly \$10,000.00 which brought the total to nearly \$56,000.00. At the meeting of the conference on Friday night the announcement was made that it had been decided to commence the building of the Chapel "at once"—this meaning that it should be started within the next sixty days at the outside. This stirring news brought words of confidence and cheer to the entire assembly. After years of hope and expectation, at last the Chapel is to become a reality. More and more will be brought to you as the weeks roll on.

### The Youth in Action

Brethren Youth is not just a name—it is a real activity. On the Campus during Conference Week there were enrolled in the Youth Conference nearly 225 young people. They proceeded with a program which was under the direction of our National Youth Director, Brother Charles Munson—a program which will do credit to any youth program of any denomination or organization. The fine attendance is just another evidence that our young people are earnestly Christian and are glad to get together and plan and work for the advance of the cause of our Lord and Savior Jesus Christ. We will hear more of their activities from time to time.

The actual registration of Brethren Youth was reported as two hundred and eleven. No doubt there were many more who did not register. The enthusiasm of the young people had its effect on the entire conference. They were present in force at the business sessions of the conference, and took great interest in all that transpired. They should—for they are the ones on whom the burden of the affairs of the church will fall in the future.

### The New Goals Program

The Goals Program has been somewhat revised and put in definite working order. It is hoped that the churches will all do their part in making this program a vital and telling part of their year of church endeavor.

### The Moderator's Address

The address by Brother W. E. Ronk, the moderator, (found in this issue) was a masterful summation of the situation in which we find ourselves and an appeal for a return to the preaching of the doctrines of the church in a renewed vital manner, and the using of such "machinery" as we now already possess, without the attempt being made to add to the working force of the denomination, insofar as additional boards and committees be concerned. Read the address thoughtfully and prayerfully.

(Continued on page 11)

## 1950 General Conference

## Moderator's Address

Rev. Willis E. Ronk

Brethren and Friends assembled in the Sixty-second General Conference of The Brethren Churches, Greetings:

## The State of the Churches

We are reminded that another year has passed into history, since we last met on occasion of like import, to hear the leaders of the Church chosen for the year, make his report to Conference on the spiritual state of the Churches. The Moderator is the head of the Committee on the Spiritual State of the Churches and it is his duty as well as privilege to make a report in the annual message. These occasions are always of supreme importance; the moderator is supposed to keep his ear to the ground to hear any rumblings of discontent, or sound of refreshing rains; to be able to keep his eyes on the goal toward which we are striving; and to keep his heart with all diligence "stayed upon God" that he shall be able to speak with insight and understanding on the issues which face us. "May the Triune God grant to the speaker clarity of mind, fairness of attitude, a forgiving spirit, a loving heart, and courage to speak that which is on his heart."

## A Word of Praise

"O give thanks unto the Lord, for he is good: for his mercy endureth forever," (Psa. 107:1) so sang the psalmist, of long ago—and this is the cry of our hearts. Whether we look into our own individual hearts, or to our churches, or the Church in general—we have so much for which we should be thankful—and it is proper and fitting that we should bow our heads and our hearts in reverence, and in gratitude and thanksgiving before God our Father, Jesus Christ His Son and Our Savior, and the Holy Spirit our Comforter and our Guide.

"Praise God from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son and Holy Ghost."

It is with hearts filled with gratitude and rejoicing, that we recognize the person and place of Jesus, through whose marvelous grace we have been saved and are kept saved. It is well that we should remember His matchless life and the gracious words which proceeded from His mouth; and that we should seek to emulate His life—but even this is insufficient. He is not only our example but also our Master. "For one is your master, even Christ . . ." (Matt. 23:8). We cannot serve two masters. The Master calls us, let us follow whosoever He leads. We needs must go a step farther and acknowledge His LORDSHIP. "Ye call me Lord and master; and ye say well, for so I am." In His name and under the leadership of the Holy Spirit, we MOVE OUT to face life's responsibilities and to win life's victories.

## A World of Turmoil

"Having offered our tribute of praise, it seems highly important that we take note of world conditions. We have doubtless grown weary of listening to cries of alarm and of seeing the turmoil of the world, and perplexity on every hand. Personally, I wish that we might shut our eyes and our ears to world conditions about us, and push on with our work; but for reasons which are evident, that is impossible. We must live in this world and rear our families here; we have been commissioned to preach the Gospel here, and we must know the world of men to whom we must minister; and finally, the world belongs to God and His plan and His purpose for the ages will be accomplished. Therefore, we as His children, as we study the Word, will follow with deep interest world events."

"That the nations of the world are in turmoil and perplexity, and that the heart of man is filled with fear, is a statement which scarcely needs recital of circumstances to substantiate. He that hath eyes to see may see, but may I remind you in passing of a few significant facts. Of late years we have seen the rise of all sorts of dictatorships—dictatorships of communism or the proletariat; dictatorships of the industrial classes as in Italy and Germany, and dictatorships of the army as in Japan. but dictatorships of men—men moved by fear or selfish desires . . ."

"Closely allied to political turmoil and doubtless much of its cause, is the conflict of economic theories and consequent class hatred and fears. There is the conflict of the older and tried views that wealth is created by labor and that in reality man must live by the sweat of his brow; and that of the new view that wealth can be easily pulled out of the magician's hat, and that all man needs to do is eat, drink and be merry, as the magician does his trick."

"The significant facts for us here are that the hearts of men are filled with fear and perplexity; men's minds have been confused by the issues and the turmoil . . ." And I might continue at great length, for as a matter of fact, the last thirty-two lines are selected quotations from my Moderator's address as delivered in 1936. Since the writing of those lines, the second world war has been fought; again America has been victorious and is again paying for the peace. And now a new war has begun—how widespread it will be no one can guess. The fear that fills the heart of man today is even greater than it was the day those lines were penned. I need take nothing from them, but can add that tension and unrest have become almost our habitual way of life.

The extent to which the Church has been influenced by these world conditions, no one can positively say; but that the Church has been so influenced no one can deny. We are primarily concerned with the results of these facts

as they are reflected within the Church and as they affect our task. That the Church should escape these baneful influences is, of course, impossible—that the Church is gripped by a deadening lethargy, that her worship is often marked by coldness, that worldliness is evident among her members, and that deceit, hypocrisy, selfishness, and duplicity are sometimes manifest among her leaders, cannot be denied.

President Coolidge once said, "We cannot depend upon the government to do the work of religion. An act of Congress may indicate that a reform is being or has been accomplished, but it does not of itself bring about a reform. The Government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of a man. Peace, justice, humanity, charity—these cannot be legislated into being. They are the result of divine grace." Too often today the Church is following the general pattern of life in place of setting the pattern.

### Set The Pattern

If we will look about us in our individual Churches, we will discover that the present tendency in our Church, as in others, is to follow the crowd—and the speaker means just that. What has become of the old Brethren Doctrine of the separated life? "Be not conformed to this world, but be ye transformed by the renewing of your minds." We have laid aside the garb of the fathers, which was an outer symbol of the separated life—and all too often—we have also laid away the separation. We need to follow anew the way of the Master in place of the way of neighbors and friends.

We do need to get away from the note of pessimism, which is so often evident in Church circles. To say that Christianity has or is failing is to deny the power of our Lord. If the Church does not accomplish what we think she ought to accomplish, the failure is in our vision or lack of vision and not in the Lord of Glory. We have an all-sufficient Gospel and an all-sufficient Christ as our leader.

We need a new conviction of power. The tendency in Christianity today, whether spoken or even realized, is to make up for the loss of influence and power by the Church uniting all Churches into a great super-church which can make its combined power felt. This is a materialistic conception, based on the materialistic philosophy of our day—it is humanism putting the Church on a purely human basis. We need a new conviction of power—new power—old time power. To put Christianity on a purely humanistic basis is to put it on a basis with all other religions; whereas there is NO COMPARISON. Christianity is supreme!

### Motivation

(With apologies to the Indiana Brethren)

"Motivation is a term used quite extensively in the educational world today and whether or not we are familiar with the term—we are most certainly familiar with motivation itself. Motivation is that within the individual which prompts him to action. There have been times when the 'lostness of man' was an accepted fact, to Christians; and their great mission was to take the Gospel to lost men. That meant aggressive action in the local community; and the world-wide preaching of the Gospel. This was the

motive which moved the Church. Today too many have watered down their theology, with the assumption that there is good in every religion, and that man at heart is good—that after all no one is so very bad—that we should leave men to walk in the light which they have, undisturbed. The motive is lost—a good old fashioned revival has become almost an impossibility in most communities, because Church people simply do not believe in them—and I am not speaking about Methodists or Presbyterians, either—I am speaking to Brethren. For this same reason, an aggressive mission program is lacking both around home and in foreign lands."

"Usually in the history of our growing larger Churches, some motivation is added in the building of great congregations and large Church buildings. When there is a purpose and a motive, the Church pulls together, and makes a strong working unit; but alas, when the debt is paid off, the poor people must have a rest—the motive is gone—and the Church loses its aggressiveness and its power. We might well learn from some of our larger congregations. To my knowledge, at least three Churches were closed around Goshen because with autos people could easily attend the Goshen Church. Fine! But in one case, another denomination bought one of these Churches for one dollar—and now have a growing group of people where we thought such was not necessary. The second of these places is now a thriving, growing community where a growing Brethren Church should have been maintained. Dayton, Ohio, is another case which might be cited. Our Church grew into a great Church with the largest Sunday School within the county—and meanwhile other denominations were content that it should be so, while they reached out and built new Churches. Today we should have not less than four Churches where we now have one, and each of the four should be as large as the present one. Our bigger Churches grow bigger, the number fewer, and some way we are content. It is time that in place of consolidating to make bigger Churches, that the bigger Churches should reach out to make more Churches. It can be done, for other Churches are doing it. There is a feeling among some of our people that our peculiar doctrines close the door to such activities for us—I could cite several reasons why that is not true—enough to say that if the Mennonites with their peculiar doctrines can do so—so can we. The supreme question is: ARE WE WILLING TO PAY THE PRICE? It is strange, but if we are and if we actually do something about it, our Churches will 'COME ALIVE' in such a fashion that most of us would be surprised. This is motivation."

"The Moderator has been studying at first hand the activities of our sister Church, The Church of the Brethren. Think as you will about their great activities of World Service, the most conspicuous fact, it appears to me, is the motivation which has arisen therefrom. The work which they are doing is a good work in itself, but the dividends in revived activities within the local Church are of outstanding importance."

What now of our motivation? We have passed through a very distressing and upsetting time, more so I fear than most of our people realize. A leader from another Church has just said to me, "Are the Brethren finding themselves after their upsetting experience?" My reply was, "They have been very slow in doing so, but I am



sure that they are." To paraphrase, "Let us lay aside every hindrance which doth beset us, and let us run with patience the race that is set before us, looking to Jesus the author and perfecter of our faith."

### Our Distinctive Mission

The Brethren Church either does have a distinctive mission, or it does not. If it does, that mission must ever be kept before our eyes, and we should be true to it; but if we do not, we should frankly face the fact and unite with some larger denomination which still believes in its mission. Brethren have always believed that we do have a distinctive mission, and they still do so believe. It would be a distinct pleasure and very profitable to spend at least an hour on that subject; but time forbids. At least a few words must be spoken.

At the time of the Protestant Reformation, there were many who thought that the Reformation did not go far enough in her reforms; and the Churches of the Reformation soon became the State religions and quite as intolerant as the Catholics had ever been. This led to the breaking away of many from the faith, seeking Primitive Christianity and purity of living. It was during this period that originated that body which later became known as the Tinkers. Quote: "Eight persons succeeded in obtaining the consent of their own minds to forsake the world and all of its sinful pleasures, and to covenant with God to remain faithful until death; took upon themselves to follow Christ in all the commandments and ordinances of the New Testament. And they organized themselves into a Christian Church." End of quotation.

Looking at the origin of the Church—its history and its declarations—there can be but one conclusion, namely: the mission of the Brethren Church is to maintain Primitive Christianity, or Apostolic Christianity, as revealed in the New Testament, as pertaining to doctrines, ordinances, purity of life, simplicity of living, and, so far as revealed in the Word, Church Government. The early Brethren were not concerned alone with the question, "What must I do to be saved?" but equally as much with the question, "What shall I do since I am saved?" They did not seek to discover how little they must do to be saved, but equally to know how full their lives as Christians might be. They searched the Scriptures diligently for light to show them how they ought to live as Brethren—and for that reason we find great nobility of character. If the history of Christianity has any meaning for us; if the history of the Brethren has any meaning for us—if this world-wide turmoil and unrest has any meaning for us—then we ought to know that the greatest need of the day and of the hour is a reheralding of the doctrine and the practices of the early Church. Brethren, unless we do that very thing, we have little excuse for existence as a separate denomination.

### Church Government

It is hardly necessary at this point to enter into any long arguments as to the necessity of Church government of some kind. The need is self-evident, for there must be a fellowship of the saints, a training for the young and the new converts, the making of a literature for that purpose, a unity of message, and unity of purpose. These needs must be met by organized means. The New Testament recognizes this need and makes provision therefor. When we come to the practical problem as to what form

that government shall be, we hear a babble of voices. One would rule the Church as a monarchy with one head given absolute powers; another would rule by a board of chosen bishops; another would rule by a selection of wise men or Presbyters; and still another would trust the rule to the people, with a congregational government.

The Brethren Church is congregational in government, but even this statement needs clarification. The situation might be stated by a seeming paradox: we are congregational in government and we are not congregational in government. There is a sense in which we may think as we please and do as we please in each local unit, but to disregard the will of conference is to cut off relations with that body, for it determines its own membership, hence we cannot do as we please. Therefore we can say that our government is a limited congregational form. Speaking at the convention of 1887 at Ashland, Holsinger says in his history (page 545), "At the convention it was defined that the apostolic idea of congregational government, relates alone to incidental affairs of the congregation, and not to doctrinal practices, which must be universal." From this statement it is clear that a limit was intended to congregational authority. As a conference may impose certain restrictions upon a congregation by its requirements for membership, so likewise the local congregation may impose a limit upon the individual; an individual has liberty as granted by a majority of the church—providing and insofar as that limit is in keeping with the history of the Church. If, however, a majority departs from the historical teachings of the Church, the majority becomes dissenter from the faith and the true rights of the Church are in the minority, both morally and legally.

The government of The Brethren Church has not changed its form from the beginning; but The Brethren have endeavored from time to time to organize Boards to carry on Missionary activity, Educational work, and charitable undertakings, and to formulate such rules and regulations as necessary to carry on a varied program smoothly and efficiently. These Boards, organizations and the many rules and methods of procedure represent more than sixty years of growth, and the combined judgment of many men after many long hours of earnest debate. They may be changed at the will of the Conference, but changes ought to be made only after full discussion and long hours of earnest debate.

There is a Manual of Procedure which bears the printed date of August, 1924, which, with what amendments have since been made, constitutes our rules and methods of procedure. For some reason at least one of these amendments does not appear in the printed minutes, and the rest would be hard to find. We urgently need to have the Manual brought up to date and reprinted. A committee will report to this conference.

### Brethren Doctrine

Let us briefly give attention to Brethren Doctrine. Here we have been exceedingly slow in defining our position, and in a sense this is the correct attitude. Any interpretation of the Bible must be inferior to the Bible itself. The changing years will bring changing conditions, changing interpretations, and changing emphasis; so the next generation—if a choice is to be made—would better have the whole Bible than our views of the Bible. And yet,

if our only distinctive claim is that we refuse to define our position, then our claim is our weakness. In that case, if any of our churches want to give up feet washing and the Lord's Supper, or want to receive members by some other form of baptism, who, then, would dare to object?

While the Brethren have refused to formulate a creed, they have in fact been using creeds all through their history. Every time a preacher preaches a sermon or a teacher teaches a lesson, he or she is saying, "This I believe." If we go back to the beginnings of the Tunker movement in Germany, we will discover that Alexander Mack and his co-workers were called upon to define their position—and they did so. Certain Church leaders of the day submitted to these men a list of forty questions, which the Brethren answered, and answered exceedingly well, and they published both the questions and the answers.

In Mack's book, in which the above questions and answers may be found, there is also "A Conversation Between a Father and Son," which is merely a statement of belief of the Brethren on such subjects as: Baptism, The Lord's Supper, Excommunication, Oaths, Love, Marriage, and other subjects. Coming now to the Conference of 1882, which was held at Ashland, certain Declarations of Principles were adopted. Among them this one is found: "Resolved, that it is the sense of the convention that, we are the true conservators of the doctrines of the Brethren Church, and have never strayed from the Church founded by the fathers; nothing done in this meeting shall be construed as secession or departure from the original Church organized in Germany in 1708, or from the principles of the Gospel as INTERPRETED by our fathers, . . . In every principle of non-conformity to the world and the practices of the Gospel ordinances, we stand where we have always stood and by the grace of God always will stand." What is that but a reaffirmation of original beliefs and practices and of the need of interpretation. While the Fathers fought shy of an iron-clad creed, they recognized the necessity of definition and interpretation of our position. AND ANY DEPARTURE FROM THOSE DEFINITIONS AND STATEMENTS are as much a departure from the faith as would be the departure from a formal creed.

Many of these statements have been made by the moderator on other occasions and some are a repetition from formal addresses. They are carefully and deliberately repeated, for the issues involved are not dead by any means in the Brethren Church; nor for that matter in the Church of the Brethren—especially is that true of baptism as practised by the Brethren. Furthermore the issue of a creed seems to be a very live issue in the Church this year.

The Brethren Church has consistently refused to accept any creed other than the Bible itself. The Bible, the whole Bible and nothing but the Bible is our motto. Many of you will remember that on a number of occasions, attempts have been made to have the Conference adopt, accept or what will you, a creed or statement of faith; and you also remember that they were always rejected. As a matter of fact many have felt that in a day of apostasy we should be able to go to the world and say, "Here is our creed." Ah, but all of our doctrines and beliefs cannot be put in a nutshell!

Some years ago the Ministerial Association approved

as a sort of an outline, The Message of the Brethren Ministers. It was understood that it was in no sense to be a creed nor to be used for that purpose. There was a great deal of dissatisfaction because men thought it was a creed—under my breath—it was, but never adopted as such by the Church, nor by the association. The speaker approved, and does approve, everything in the statement, although the order, and emphasis of order, did not meet his approval. As a matter of fact, I know of no man in the Church who has arisen to deny in any way, any part of that statement. However, we need not accept it again, for thirty-five years is a long time and we are on record as believing or accepting those statements for that period of time—they are in fact a PART of our great unwritten (adopted) creed.

### Fraternal Relations

The Moderator was delegated by the Conference of last year to attend Annual Conference of The Church of the Brethren. This conference was held at Grand Rapids, Michigan in June; and the two days spent among the Brethren in their conference were greatly enjoyed. We were graciously and courteously received by the Brethren and seated on the platform with their Church leaders. It was a rare privilege to be so seated for three business sessions, to see the workings of the conference, and to discover that some of their problems are the problems which we have faced.

We were given a few minutes to bring fraternal greetings and this we did as graciously and courteously as possible. My impression is that what was said, or even what might have been said was not as significant as my presence. Dr. Bonsack is being sent to bring Fraternal greetings and of course he will be received graciously and courteously. I will not be Moderator when he arrives, neither am I on the Executive Committee, but I trust that at least a few minutes will be allotted to hear his greetings.

### Evaluation

The concluding statement of the report of the Fraternal Relations Committee of the Church of the Brethren reads: "Because of our common heritage it is our belief that we should continue our committees on Fraternal relations and seek the leading of the Holy Spirit for future direction." There is nowhere in the report any reference to the uniting of the two churches. Furthermore, a query from Northern California relative (among other things) to the possibility of uniting the two churches and the seminaries, was returned with a statement to the effect that the use of such buildings was not in the foreseeable future. In other words, the leadership of their Church is fully aware of conditions within our church, and they know that such a merger is a present impossibility—and for that matter in the foreseeable future. In reply to a letter from Dr. Peters, Executive Secretary, under the date of August 5th, I wrote, "Your standing committee, in its answer to the query from Northern California, has properly assessed the situation relative to the uniting of the two churches."

It should be kept in mind that, as moderator of this conference, if I had had two hours to speak at their conference, I could not have made any promises or commitments relative to uniting of the churches. After all I am moderator for a year only—and that will be true of those



who follow me. Any commitments I would have made would have been repudiated by this conference. That is equally true of a committee on fraternal relations. Each succeeding conference elects its own officers and follows its own rules. Furthermore, the National Conference cannot commit the various districts to any such course of action, for the districts can refuse to follow. It is also true that no district can commit the church in that district, for the churches can refuse to follow. In fact, a minority can prevent it. We ought to face the fact that if ever the two churches unite, it must be from the local churches and upward, that is, it must be well nigh unanimous. What I am here saying in this paragraph is not filler; but it is said because of what I learned at Grand Rapids, relative to some things which happened more than twenty years ago. This church cannot be given away except first through the local church, the districts, and then the General Conference.

What I said at Grand Rapids may be variously interpreted—what I really implied was that we have been giving too much to the idea of marriage, and overlooking the all-important fact of courtship. Courtship may or may not lead to marriage; but still the young go “a-courting.” Courtship days are delightful days.

Suave, courteous and gracious language—let us forget about any marriage for the present and enjoy these days of fellowship together because of our common heritage and our like beliefs and practices.

The moderator makes no outstanding recommendations which need the action of this conference, but he does offer a few practical suggestions which we should take to heart and follow:

1. I recommend that in place of adding to our machinery of government, that we perfect and use that which we already possess.
2. That we should spend much time in the developing of our own spiritual lives and the life of our church. This will give strength, peace, joy, and power in the midst of the world's unrest and man's anxieties and fears.
3. That we should realize again the sinfulness of sin, “the lostness” of mankind, and that we should be moved

to seek and to save the lost. This should be done by personal contact or personal evangelism; and also our best efforts should be put forth in public evangelism. It is not old-fashioned, for men are still lost without God, but saved through Christ Jesus as personal Saviour.

4. That which is immediately connected with evangelism, namely missionary work, should be engaged in with renewed interest and energy. That too, must begin at home, perhaps a Sunday School in an outlying district, a preaching mission where the way opens; then we should be alert for openings in our districts, especially new, rapidly growing communities. The greatest thing which can happen to our churches would be an increase of volunteers for the ministry and the mission field.

5. That in place of seeking to make or promulgate new statements of faith that we proclaim anew that which we already possess—the reheralding of our distinctive Brethren message. The Quakers could never have left so great an impact on the world had they as a group, been tied in with larger churches. That is equally true of all groups of Brethren. The Church of the Brethren, since the war, has left a far greater impact on the world than any other denomination in the world. What would have been the story if their genius and their message had been only a part of some large group? What we need to do is to realize that we do have a message and to herald that again to the world.

6. We need to get away from the materialistic humanism of our day where man and matter are exalted above all else—and to make our thinking and our living God-centered.

I pray that the days of storm and stress through which we have been passing are over; that during these days we have grown stronger; that the Father above will look down upon us with mercy and forgive us our many mistakes; that the Holy Spirit will be our Guide during the days of this conference and during the days of the coming year. Into Thy hands we fully commit our lives and this conference. May Thy will be done, in and through us. Amen.

## We Can Have A College Chapel

By President Glenn L. Clayton

NINE YEARS AGO, the Woman's Missionary Society started the Ashland College Chapel Project. Each year since then a sum of money has been contributed and the fund now approaches a size where construction of the building seems possible. At the National Conference in August of this year, all groups seem united in feeling that there is but one course open relative to the Chapel. In the light of rising prices and the growing scarcity of materials, construction of the Chapel should begin at once.

The Board of Trustees of Ashland College and the Woman's Missionary Society jointly passed the following resolution:

“Because of the threatened shortage of materials and the shrinkage in the value of the dollar due to the uncertain international situation, rising prices and inflationary trends,

—“We recommend a special campaign for funds to sup-

plement the effort of the Woman's Missionary Society in behalf of the College Chapel to make possible the beginning of construction within sixty days.”

Later the resolution was presented to the Conference and passed unanimously by that body.

In the public program presented by the College before Conference, the resolutions were made public and endorsed publicly by various of the auxiliary organizations of the Church. Brother Myron Kem, President of the Board of Trustees, stressed the need for a Chapel on the Ashland College Campus, and pointed out that if the authorized drive for funds could result in \$15,000.00 or more by October 31, 1950, the Building Committee could proceed at once.

Expressions of support from all quarters were most encouraging. However, it was made clear that with prices rising and materials growing very scarce, time is all-im-



portant. Hence, whatever is done in the way of raising the necessary funds must be done as soon as possible. The plan may fail unless churches respond at once.

We cannot afford to allow the splendid efforts of the Woman's Missionary Society to come to naught. We simply cannot permit the funds so heroically raised for a Chapel to lie idle, shrinking away as costs rise in a new inflationary move.

Therefore, Conference is asking the churches to aid the Woman's Missionary Society NOW in bringing the project to a successful conclusion. Many of the Brethren said that they believe that if the Chapel is not built NOW, it may never be built.

Christian students need a place of worship. They need its inspiration and the conviction that others are interested in their welfare. They need to see evidences of the working of faith in other lives in order to strengthen their own.

Support of the Chapel project will provide that evidence. It will make possible a better and more unified atmosphere on the campus, and at the same time, indicate the spiritual climate of the Church as it relates to youth.

It is good business to consider the Chapel NOW. It is sound thinking to urge a special effort in its behalf at this time.

We can have a College Chapel!

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## Brethren Church History

By Rev. Freeman Ankrum

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### Colonial Problems

ON A WINTER AFTERNOON, Christmas day, 1723, a small group of twenty-three wended their way over the wooded pathway to the banks of Wissahickon Creek, near Germantown, Pennsylvania. Here was to take place the first baptismal service in the church in America. Previous to the going forth to the water, in a meeting an Elder was chosen in the person of Peter Becker, there not having been any in the group this side of the Fatherland. The green of the pines and the hemlock contrasted strongly with the leafless branches of the hardwoods. The voices of nature that day were the voices of the wind whispering through the leafless branches and the murmur of the pines and the hemlock. The creek added its voice. Seventeen members, with six soon to be added to their number, gathered that day by the side of the ice-bound stream.

One by one the six were baptized by trine immersion, and then, following this solemn rite, they returned to Germantown. Not only the first baptism was to take place on the day the birth of our Lord was celebrated, but that night was to take place the first communion service in the church in America. Thus on the evening of December 25, 1723, just twenty-three persons gathered in the spacious home of John Gomorry to celebrate the Lord's supper. Two hundred and thirty-seven years ago all the Brethren in America could gather within the confines of one mod-

est sized home. The flickering tallow dips shed their wavering light upon those gathered round the long table. Following the conclusion of the service they sang a hymn and went out to their various homes. Thus the church begins organized life in Colonial America.

It would be more pleasant to write that from that day on there was peace and harmony wherever they went. Unfortunately the Devil sees to it that there is no peace where he can insert divisions.

Conrad Biessel, a baker in his native Germany was later among them, but to a certain extent was not one of them. He had refused to be baptized at first by Peter Becker, because he felt himself above him. Finally in his own mind he put himself in the place of Christ who permitted himself to be baptized by John the Baptist, and was baptized. In many ways he was the cause of much trouble in the early Colonial church at Germantown. Possessing a mentality out of tune with the normal and natural, he found it difficult to fellowship with other individuals. In the midst of the trials and tribulations of a new church in a new land, word came that the beloved organizer of the church, Alexander Mack, was on his way to America. He who had given his all to aid his Brethren, was now coming almost penniless with his three motherless sons to join the church in America.

He was met at Philadelphia in September, 1729 when he landed. There was great rejoicing among all. He immediately brought peace to troubled hearts. His coming was a tonic to frayed nerves as their troubles were now placed upon his willing shoulders. While it may not be stated as a fact, perhaps it was the unnecessary difficulties which hastened the death of this man in 1735, just six years after reaching the hospitable shores of America.

The church continued to grow. His son, Alexander, Jr., a few years after was one of the elders of the Germantown church, and was instrumental in securing the erection of the church which now stands on Germantown Avenue. Alexander Mack, Jr. for over fifty years was the guiding personage and light of the Colonial congregation. Many problems were brought to him from other congregations.

Minutes of the yearly meetings were few. From the earliest days of the church it was realized that there was need for annual assemblies. We shall pass over many of the problems which came to the printer, Christopher Saur, as they in themselves would fill the space allotted to this article. Just forty-three years from the time of the passing of Alexander Mack at Germantown, and while his son Alexander, Jr. was in charge in his place, we find the listing of the events in part of an annual meeting. While this was not the first, it is the first in which public minutes were kept which have been preserved. This meeting took place in the neighboring southern state of Maryland, almost on the banks of Pipe Creek, in Carroll County.

This meeting took place in troublous times when the country was at war with the mother country, England. The Brethren were troubled by the events which had come to them. Many of the members had taken the attest, or oath. This was the cause of much deliberation among the assembled Brethren. The minutes as we have them are not complete, as matters were discussed of which no record was kept. After serious reflection it was decided in

this meeting that "the brethren who have taken the attest should recall it before a justice, and give up their certificate, and apologise to the churches, and truly repent of their error." Even some of the ministers and elders had taken the attest and their actions were discussed. The conclusions of the meeting were, "Therefore, we decide that such laborers are unfit in the Lord's vineyard, and also unfit to be members of the church of the living God, until their minds are changed, and they speak again with new tongues, or find their hearts with David. May God have mercy upon us!" This conclusion was for those who had proved stubborn among them.

When the Annual meeting convened in the year 1779 at Conewago, Pennsylvania, they were still bothered by the attest and much of the recorded minutes were concerned with this grave problem. There was no change in the decision of the year before.

When the Brethren were gathered at Conestoga, Pennsylvania, in 1781, the fifth year of the Revolutionary War, the matter of substitute money was that which required much of their attention. The collecting of money was frowned upon, but in case a brother was fined, assistance was to be rendered to him. It was decided that, "In case a brother or his son should go to war, that he could buy himself or his son from it, such would not be deemed sinful, yet it should not be given voluntarily without compulsion."

Not only the problems connected with the war caused trouble in the church, but some of the brethren were constructing and operating distilleries. Distilleries were common and the owner was looked upon with respect by the average individual. The Brethren looked with ill favor upon the distillery. In fact at this meeting they went on record as follows, "We heartily counsel all who have distilleries, that they should by all means endeavor to put them away, in order to escape from the evil so often arising from them, and to avoid offense."

When the Brethren gathered in 1782 for their yearly meeting at a place now unknown, the ugly head of human slavery rose in their midst. Some of the brethren, and one in particular was a slave owner. He was duly advised what order in particular to follow and what to do with those under his care.

When the Annual Meeting came to Pipe Creek, Maryland, in 1783, the matter of distilleries was still a problem with which to contend. This had come up in the first Pipe Creek meeting. It seems that throughout the years there were those who persisted in erecting and operating them. Evidently those in the office of leaders were reaching the end of their patience, for we find recorded in part on the minutes of this meeting, "It has been at this time unanimously concluded that those brethren who have distilleries should be earnestly admonished to put them out of the way; and they have been admonished in sincere love once and again, and they would not obey the counsel of the church and not put away this loathsome idol, we would not break the bread of communion with them and have to withdraw, also, the kiss, and church counsel from them until they are willing again to hear the church . . ."

At this Annual meeting a new problem came up to be considered. Some of the brethren had been loaning money

and taking interest for its use. After considerable discussion it was decided "It is considered that no member take interest for his money."

When the Brethren gathered in 1875 at Big Conewago, Pennsylvania much discussion was engendered by a letter written by one Valentine Power and Martin Power, members of the church on South Branch. The discussion was brought about by the letter he had written to "the big meeting" in which he had set forth his views on "carrying on war." It was decided that no brother should permit his sons to go to the muster ground, and should not go himself. The minutes of this meeting are the first on record where the leaders of the meeting sign them. For the information of those who may be interested we find that those who signed the minutes on May 15, 1785, following the close of the big meeting, were Jacob Saur, Valentine Pressel, Mich. Bosserman, Martin Rinehart, David Studebaker, Peter Dierdorf, Martin Urner, Jacob Stoll, Christian Longenecker, Henry Neff, Lorenze Beckner and Philip Lewig.

There were men in those days who were careless in making their remittances following the collection of alms. The matter was the subject of discussion at the Annual Meeting at Conestoga, Pennsylvania, in 1788. Efforts were taken to prevent the going from church to church and house to house to collect. If any one was in greater need than a church could supply, a written statement was to be given and then relief accomplished.

Also there were some members who, "have moved from one section of the country to another, and improprieties had been committed by them in the place from whence they moved, which are such as to reflect, no honor on the doctrine of the Lord, or either on (our) Christian profession." It was decided that they should bring a certificate from the church they had left to the church to which they moved.

When the Conference convened at Coventry, Pennsylvania, in May, 1790, we find the same man Valentine Power who had caused division by his peculiar ideas was still causing the same five years later at the meeting. His swearing of oaths and his views upon war were far from the ideas of his brethren. At this meeting they unanimously concluded, "We wish and desire that the dear brother V. P. would desist from his strange notion, because he has renounced with us before God, angels, and men everything which is contrary to wholesome doctrine, and we believe and profess that Christ has prohibited to his followers the swearing of oaths and the partaking in war."

It was also decided at this meeting that they would not break bread with a "ministering brother who would, contrary to our views, baptize backward." The venerable Alexander Mack, Jr., seventy-eight years old, was at this meeting and was one of the seventeen who signed the minutes. However he was too modest to sign his full name, Alexander, but signed the name he constantly used, "Sander."

There were problems in those days of long ago regarding their children and young people. It was concluded that "there was not sufficient diligence used in instructing the children according to the word of the Lord given by Moses in Deut. 6:7 . . ." The matter of holding public



office aroused much discussion, and the brethren were advised "to shun all worldly offices."

The problems of the twelve years just covered in part were in the main short lived, though some persisted for many years and were the cause of much discussion in Annual Meetings. A definite trend as to ideals easily appears throughout all the activities of the church from the time of recorded minutes, up to the present which covers one hundred and seventy-two years. It is of a truth that many things which appeared to be important and uppermost in the orders of the day have been proved by time to be short lived and of little consequence. Suffice it to say that there is within the memory of some who read these lines, things of some years ago which at that time appeared of the utmost importance, but time has shown the error of man's thinking. We have the same Word, the same Christ, the same Lord and God the Father, whose Word is written forever in the Heavens, which force upon our minds the fact that human thinking oftentimes lead to misplaced values.

—St. James, Maryland.

## HIGH LIGHTS FROM A GREAT CONFERENCE

(Continued from Page 3)

### The Sunday Services

While a great many people left the conference grounds before Sunday because of the long distances which they had to travel, yet the morning attendance was above last year. Sunday School attendance last year 448; this year it was 492. The morning worship service last year had an attendance of 470; while this year it was nearly 550. The Sunday School offering last year was \$234.89; while this year it was \$305.94. The morning offering last year was \$205.71; that of this year was \$362.22. Total last year was \$440.60; this year it was \$668.17. The offering, as usual, was for a missionary project—that of helping in the new building at North Vandergrift, Pennsylvania.

The music was of the highest order, not only on Sunday, but also on each and every program of the conference. The Youth Choir, under the direction of Mrs. J. D. Hamel, a choir of about sixty voices, rendered a number of selections to the delight of the audience. The "Ambassador Quartet" appeared many times.

The Youth Program on Sunday afternoon was well attended, the guest speaker being Rev. Chico Thomas, from India, who is studying in this country. The Youth offerings during the conference amounted to over \$300.00.

Further interesting items will appear from time to time from the various departments of the church with regard to the things that were done at the conference. Again we say "IT WAS A GREAT CONFERENCE."—F. C. V.

Kindness widens the circle of friendship and has "Thank you" written all over its face.

In God's scheme of things men cannot choose sin without suffering for it. Thus the responsibility for the suffering is really man's.

## Items of General Interest

(Continued from Page 2)

**Loree, Indiana.** We note that Brother Robert Higgins, Loree pastor, was the guest speaker at the Union Services of the Peru Ministerial Association which was held in the Baptist Church in Peru. The service was in charge of the Baptist minister.

**North Liberty, Indiana.** Brother J. Edgar Berkshire, North Liberty pastor, reports that three were baptized on Sunday evening, July 30th. The three were campers who had made their decision at the recent camp at Shipshewana Lake.

The Young People of the North Liberty Church presented a Pageant at the church on August 13th. The Pageant was titled, "The Singing Heart," and was under the direction of Mrs. Leslie Foreman.

**Oakville, Indiana.** Home Coming Day in the Oakville Church is scheduled for Sunday, September 3rd. Regular services are planned for the morning and a carry-in dinner at the noon hour. At 2:00 o'clock the Home Coming program will be presented. Brother Henry Bates, who some time ago resigned as pastor, but who has been supplying the pulpit until the coming of the new pastor, will have the opportunity of introducing the new pastor, Brother Bright Hanna, to the congregation, for this will be the first Sunday of his new ministry in Oakville. Brother Hanna has been pastor of our Cambria, Indiana, Church.

**Huntington, Indiana.** A brand new Sisterhood has been organized in the Huntington Church. There are six members and three "little sisters."

Brother Gilmer reports that the Cash Day for the parsonage fund which was received on August 20th amounted to \$224.68. The next offering for this fund is scheduled for October 1st.

**Waterloo, Iowa.** We note that while Brother Spencer Gentle was away on vacation, that the Waterloo pulpit was supplied by Rev. Warren K. Martin of the Westminster Presbyterian Church, who became guest minister for the two Sundays—August 13th and 20th.

**Milledgeville, Illinois.** The Junior Sisterhood of the Milledgeville Church held their picnic on Monday, August 7th. The picnic was held at Bert Park.

**Morrill, Kansas.** We note that Brother Robert Holsinger and Brother Horace Huse, who have been doing "Pastor Helper" work in the west this summer, conducted two services in the Morrill Church on their way back from California.

Brother Robert Bischof, Morrill pastor, has this to say in his bulletin of August 13th: "The Morrill Church should be proud of its young people. During the recent camp activities Sharon Rummel accepted Jesus Christ as her Savior, and Stanley McKim dedicated his life to the ministry, or to whatever service the Lord might call him."

There are no "blessed are the trouble makers" in God's Word.

They who never dabble in sin will never drown in it.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 10, 1950

### A CHRISTIAN AND HIS GOVERNMENT

Scripture: Matthew 22:15-22; II Samuel 23:3

#### For The Leader

AT A RECENT IMPORTANT ELECTION when every Christian's vote counted, it was discovered that one husband and wife weren't even registered. When questioned about it they replied that Christians should have no part in running the affairs of government. Yet these same two people were two of the most aggressive complainers against the way our government is running things. Another person has stated publicly that the government is all politics, and Christians should have nothing to do with politics. Perhaps you can match these extremely radical opinions with stories of your own that you know about. Nowhere in God's Word is there a word or teaching that Christians are to abstain from participation or responsibility to their government. Government, such as we have, is what we Americans permit it to be. We will never improve our government by refusing to vote, or by refusing to accept our responsibilities thereof.

#### DISCUSSION

1. WHAT OUR GOVERNMENT GIVES TO U.S. Protection and privilege are two of the greatest benefits given to us by our democratic government. For pledging allegiance to the American Flag, and for paying our taxes, we can live an unmolested life of "life, liberty, and the pursuit of happiness." Yet not very long ago while traveling on the Pennsylvania Turnpike we saw about a dozen worn out, broken down, decrepit looking cars traveling west. Plastered over the rear windows were posters and pictures such as "watch-tower," "Kingdom News," etc. This identified them as belonging to that sect of religious fanatics known as Jehovah's Witnesses. The occupants themselves were slovenly dressed, and drove on the highway as if there were no traffic regulations guaranteeing safe passage to all users. (Why bring this in?) Simply because this sect of people will not pledge allegiance to our flag, nor accept any responsibilities of government. They are symbolic of all people who will accept and use the blessings of our democracy without being loyal to it.

2. IT DON'T BELONG HERE. The Jehovah's Witnesses sect which will not pledge allegiance to our Flag, yet who profess to give their allegiance to God, are not even obeying God in this matter. For God says through Paul, "Let every soul be subject unto the higher powers" (Rom. 13:1a). So, if we are loyal to God, we will be loyal to government. We are to do our part in government. God also says in the rest of the verse that "there is no power but of God: the powers that be are ordained of God." Thus God permits government, at the same time putting a restraining hand upon it. No power of government shall ever

get beyond the control of God. So, whenever anyone says to you that you should be disloyal, or take no part in government, just call to their attention this verse in Romans. There is no room in America for any group or individuals who will teach against our government.

3. BUT WHAT ABOUT GODLESS GOVERNMENT RULES? Yes, what about dictatorships, government decrees restricting religious freedom, etc.? When such come, then we need government reform, brought about by Christians willing to die at the stake for their faith. The martyrs of the ages past could not be called disloyal to government. Their desires were to see a reformation of government in which the people would have peace and liberty. They may have forsaken their homes and lands and come to America for religious freedom. Many of them did. And we have today a government which basically, is the sum product of Christian principles in governments. (There may have been a few religious fanatics in those days who did renounce governments, but the real, Christian reformers patiently sought to bring the reforms within the governments then operating.)

4. BRINGING REFORMS TODAY. We would certainly recoil under a dictatorship here in America. And if government should ever (as it has happened in our day in places) forbid freedom of worship, we would be faced with an issue. But, freedom of worship has been denied many times in Christian history. Always it has come back stronger. Christians have been ordered slain by governments. Still Christianity is the most active, powerful force in the world. Christianity is at low ebb in America today because Christians have rested on their oars. While we have been idling, pagan forces have crept into government positions everywhere. The church vote is embarrassingly small at elections. So we Christians are to blame for any corruption of government positions. If you want reform, don't denounce your government, but follow scriptural admonitions for the bringing about of reforms.

5. SCRIPTURAL REFORMATIONS. We must first set our own house straight. If we have been running off into ditches of sin and loose living, we must take stock of ourselves and come back on the track of Christian living. Then we can begin to pray. Here is the power of reformation. Nothing we could ever do would accomplish as much good in government reform as prayer. But then we must next back up our prayers by teaching and work. We must enlist the help of others. Analyze the defects of governmental practice today. Rout out Christian men to run for offices in your community, district and state. Put them on the ballots with the understanding that they are going into office to establish more definite Christian principles in governmental policy and operation. Then, work hard to see that every Church member is a registered voter, and gets to the polls on election day. Continue to pray and teach and work. Christians could have government the way they want it if they would all work together to put Christian people in office. Indifference, neglect, disloyalty, etc., all enter in to defeat the Christian effort toward good government.

6. "SWEET LAND OF LIBERTY." Where some Christians ever got the idea that all is lost and there is no hope for America is sure a mystery. The same God that guided Columbus to American shores in 1492; the same God that protected the Mayflower and the Pilgrims; the

same God that stood Master during the writing of the Declaration of Independence and the Constitution of the United States of America, is reigning in Heaven right now. That same God who protected the pioneers as they crossed the trackless lands to the distant coast and Who has seen the progress of America to this very moment is still ready to help. What is lacking? We must forsake our sin! The land of liberty is not lost unless we will it to be lost by our indifference. God, if we are faithful to Him as individuals and as a nation, can bring about the greatest land of liberty, peace and prosperity ever seen. II Chron. 7:14.

## Prayer Meeting Studies By C. Y. Gilmer



### FORGIVENESS

Contrite to God I came in sore distress.

"I know," I cried, "that 'twas but yestereve  
This self-same fault I asked Thee to forgive,  
And promised to renounce all sinfulness.

Yet I would even ask again Thy grace,  
Save that I fear I've drained forgiveness dry  
And reached Thy mercy's utmost boundary!"

Then spake God's mighty voice, and filled the place:

"With thy poor human tape, child, dost thou think  
To measure My vast mercy's outer bound?

With thy short plummet at Forgiveness' brink

Dost think that thou canst test its depth of ground?

Drop in thy weightiest sin, and bid it sink,

To strike the bottom—there comes back no sound."

—Unknown.

### HEART PREPARATION FOR COMMUNION

Scripture: 1 Cor. 11:23-34

Lesson hymns: "Just As I Am"; "Transformed."

Leader's petition

Seed thoughts for discussion:

**SOME EXCUSE THEMSELVES** from attendance at the Lord's table because they do not want to eat and drink damnation to themselves. But they do not seem to mind living damnation to themselves, day in\* and day out! The examination service is to prepare our hearts for observing the ordinances of God's house. A heart preparation is Scripturally in order (2 Chron. 20: 33; 1 Kings 8:61). Our formality might be right and our hearts wrong (2 Chron. 25:2; Isa. 29:13; 2 Cor. 3:6).

An intellectual preparation is needed for an intelligent performance (Ex. 12:26; Rom. 6:17). A doctrinal preparation is needed (1 Cor. 13:5). There needs to be a whole-heartedness (Psa. 119:10; 34; 69). The heart needs a re-conditioning, a proper attunement with the Infinite (1 Sam. 16: 7; Jer. 24:7; 1 Thess. 2:4; 1 John 3:18-22.)

The heart preparation is from the Lord (Psalms 51:10). In the spirit of the occasion let us seek to understand the meaning of the sacraments and why they are to be observed (Hosea 6:3a; John 13:7). We learn by doing. We are not to come to the Communion Service in the spirit of the self-righteous, self-sufficient, concealed Pharisee, but in the spirit of the publican who felt his spiritual need (Luke 18:10-14). Why was the publican justified (Psa. 51:17; Matt. 5:3)?

Let us come feeling our weakness, insufficiency and dependence upon God (Psa. 51:7, 11, 12; Heb. 10:21, 22). If we felt in every way good enough to approach the Lord's table we would be coming in a wholly unworthy manner. We come feeling our continual need of Him in every way for cleansing and keeping power, fellowship and communion. As we wash the saints' feet we are reminded of our need of continual spiritual cleansing (John 13:8; Eph. 5:25, 26). The Lord's Supper denotes love in fellowship with one another and with God. It looks forward to the marriage supper of the Lamb (Rev. 19:7-9). The broken bread speaks of His sacrifice for us (1 Cor. 11:24). We are to discern back of the bread the body of Christ placed under our sins (Heb. 2:14-17). Identified with Him we enjoy the righteousness of Another, "the Lord our righteousness."

We are to examine our own selves (1 Cor. 11:28) as to evil attitudes, cherished sins, bad tempers, undisciplined thinking (Prov. 21:2; Psa. 7:9; Matt. 9:4; 18:35; James 3:6-8, 14). We are not to approach the Communion with rash hastiness, pre-occupied minds, unexamined lives, unprepared thoughts. Neither are we to be discouraged with our faults, but bear with ourselves, correcting through faith and prayer (Eph. 3:17).



## Comments on the Lesson by the Editor

Lesson for September 10, 1950

JOHN MARK, THE MAN WHO MADE GOOD

Lesson: Acts 12:12, 25; 13:4-5; 15:36-40

**WHEN WE READ THE Gospel** According to Mark we cannot seem to grasp the thought that at one time Paul regarded him as a failure. But such was the case, as we read in Acts 15:37-39 and it came near to causing a violent breach between Paul and Barnabas, and did cause them to go their separate ways.

John Mark's life is intensely interesting. Born to a Jewish mother, his father probably being a Jewish proselyte of Grecian extraction, his family had some prominence and social position in Jerusalem. Of his father we know practically nothing, but we do know that Barnabas, who had lived on the isle of Cyprus, was his cousin. That he was thrown much into contact with Peter is quite evident, and it is altogether likely that Peter was a great influence in his life, and that Mark probably owed his

conversion to Peter, for we note in I Peter 5:13 that Peter calls him "his son."

Mark was called to accompany Barnabas and Saul on their first missionary journey. It is thought (and with a lot of evidence) that Mark was taken along as a sort of secretary, called a "minister and assistant." He went along quite willingly and accompanied the party through Cyprus, and as far as Perga in Pamphylia. Here, however, for some unexplained reason, he suddenly decided to return to Jerusalem where his home was and where his mother still resided. Prof. Ramsay seems to think that he may have become ill, as did Paul and that, seeing the arduous task before the party, and having foreseen the necessity of going through rough experiences, and, being a very young man who was not too strong physically anyway, he was not able, as we would say today, "to take it." Because Paul, too, was ill, and elected to continue, he (Paul) could not see any reason for what, to him, seemed the desertion of the Cause by Mark, since Mark was much younger and should have been willing to endure hardship more readily.

Though Paul was unwilling to take Mark along on his second missionary journey, there is no doubt that he kept an eye on him and watched him to see if he would turn again to the missionary task! This is manifest in the words which Paul writes to Timothy (II Timothy 2:11), where he tells him to "bring Mark" with him when he comes to Rome, for he (Mark) is "profitable" to him "for the ministry." And Paul also acknowledges Mark as one of his few fellow laborers who were a "comfort" to him in his imprisonment.

Tradition has it that Mark journeyed to Egypt, where he founded the church of Alexandria, and from where he suffered martyrdom.

Mark's grasp on the facts of the Gospel tells us that he was a student of the times in which Jesus lived and that he spent much time in searching out and correlating facts which he wrote down with painstaking accuracy. His Gospel is short and to the point. He takes no time to write of Jesus' birth, for he takes it for granted that the facts thereabout need not be questioned. He wrote mainly concerning the ministry of Jesus and of His final sacrifice.

Considered a failure in his early years, he became a source of power in his writings which power has not ceased to exist even unto this day. A study of his life should cause us to think very deeply before we question the ability of any young man or woman when they first start out on their career as a Christian worker. God has a place for them or He would not call them. It is ours to help them find their place in His work,

A unique feature of the Bible is the completeness of its message. No problems in humanity left out. The sweet story sweeps from eternity to eternity future.

A sharp tongue and a dull mind are usually found in the same head.

Our praying, shouting, our ministry of the Word and sacrificial giving should result in spreading the Holy Fire to the uttermost parts of the earth.

## Wanted - A Worker

"God never goes to the lazy or idle when He needs men for His service—

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Amos was busy following the flock.

Nehemiah was busy bearing the king's cup.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus."

Let us all get busy at this great work and the Lord will use and bless us.—Selected.



## NEWS

Send all C. E. News Items  
To Rev. W. St. Clair Benshoff  
228 Main St., Meyersdale, Pa.

### SERGEANTSVILLE, NEW JERSEY

Dear Rev. Benshoff:

As secretary of our C. E. here at Sergeantsville, I would like to write of some of our activities for the past year.

Our officers are as follows:

|                           |                  |
|---------------------------|------------------|
| President .....           | Alice Lambert    |
| Assistant President ..... | Doris Culbertson |
| Vice President .....      | Eleanor Wischner |
| Treasurer .....           | Ethel Higgins    |
| Secretary .....           | Eva Emmons       |

New officers will be elected at our next business meeting, which will be held in August.

Our weekly Christian Endeavor prayer service is held every Sunday evening. Topics for this service are taken from the Brethren Evangelist and also from the Worship Program Guide.

During the year we have given a gift to the missionary work in Kentucky, and at Christmas we gave a gift to our state sanitarium.

In February we held our annual Turkey Banquet, which was a banquet celebrating the forty-first birthday of our own Christian Endeavor, as well as the birthday of the National Christian Endeavor. This banquet was attended by the friends, as well as the members of our C. E.

On Christmas eve the members, as well as the friends of our C. E. go caroling, singing carols to shut-ins who are unable to attend church. This is enjoyed by all who take part.

Our weekly radio broadcast is sent out every Sunday from 1:00 to 1:20 over Station WBUX at Doylestown, Pennsylvania. This broadcast consists of singing requests, specials, and a short message by the pastor.



Our Christian Endeavor picnic is usually a "Doggie and Hamburger Roast" for C. E. members and friends of our church. This picnic is held at the Lambert Farm, and a grand time is always enjoyed by all.

Our C. E. Business meeting, followed by a social, is held every three months.

This will let you in on the highlights of the work being done in our C. E. of the First Brethren Church of Sergeantsville, New Jersey.

—Eva Emmons, C. E. Secretary.



## What's Doing in the Churches



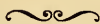
### REPORT OF THE VACATION BIBLE SCHOOL AT COLUMBUS, OHIO

The Cooperative Brethren Church of Columbus, Ohio, held its Daily Vacation Bible School from July 12 to 21. This was the twenty-first consecutive year that we have conducted a Vacation Bible School here. The total enrollment was eighty-five, with an average attendance of seventy-nine. Thirteen workers assisted the pastor and his wife.

On Friday evening, July 21, the school gave a closing program to a large and appreciative audience. Displays of the work of the school were arranged in the Primary rooms. Again the outstanding feature of the closing program was the showing of color pictures of the whole school, the workers, the pupils in each class, and some children at their work. Everyone, especially the children themselves, enjoyed the teachers giving the names of the pupils as the picture of their class was shown. We are indebted to Miss Mildred Etter of the Ft. McKinley Church, Dayton, Ohio, for taking these pictures. Miss Etter has assisted the Columbus Church in its Vacation Bible Schools now for fourteen years.

Our Vacation Bible School is a great help to our Sunday School and Church work here. We are thankful for the prayers and assistance of all who make these schools possible year after year. Also we ask a continued interest in your prayers for the work of the Lord in Columbus.

—D. R. Murray, pastor.



### VALLEY BRETHREN CHURCH (Penna.) (A Belated Report)

I am indeed sorry this report has not reached the editor before this; but if any one knows how bad I hate to write, they will certainly understand. At least, I hope so.

While holding forth in a two-week evangelistic and revival effort in Kregar, Pennsylvania, in the month of

March—from the 6th through the 19th—Rev. E. M. Keck and the good people of the Valley Brethren Church, Jones Mills, Pennsylvania, contacted this writer and asked if he would hold a meeting for them. Inasmuch as this was the writer's former charge, he counted it a great honor to be asked back to a former parish for a meeting. After returning home and giving it much prayerful consideration, the writer wrote the Valley folk that he would come for ten days beginning April 24th and closing May 3rd. This proved a very suitable date, because the weather was good throughout, the meeting and people began to attend on the very first night, with an increase in attendance each evening. The attendance mounted until we had a total of two hundred on the last night. This made for the Valley Church a packed house. The average attendance for the ten days was one hundred and thirty-seven. The visible results of the meeting will be reported by the pastor.

We were, however, indebted to Brother Bert Montigue of the Kregar Community Church (this is the church where the writer held the March meeting and experienced a great revival with a total of sixty-six reconsecrations and first-time confessions) for his wonderful part in making the meeting a success by bringing his school bus loaded with forty-eight to fifty persons each evening during the meeting, except one. Not only the people of Kregar attended in this way, but many people from various other churches in the community came also. Brother Percy Miller and family came with a delegation from Berlin one evening. Two trips were made from Vandergrift. These brethren brought their string band and did some fine playing for us, as well as rendering some very fine vocal numbers. It is also worthy to note that these brethren from Vandergrift traveled forty-five miles each way to be with us at these services. All this helps out in a wonderful way in such a service as this, and we want to take this means of thanking all of these for the part they played in the meeting.

We were also happy for the delegation that came from the Mt. Pleasant Church, another church which this writer served at the same time he was serving the Valley Church.

Now I would like to mention some others who were very important to the success of this meeting. Brother and Sister Keck manifested a wonderful spirit of willingness to cooperate in every way; they are very consecrated people and devoted to their Lord. I might also add that they are the most missionary-minded people I have met in a long time. Their fine spirit of cooperation made it a pleasure to work with them through this service.

Then I want to mention two others: two of the finest workers in the Lord's vineyard that you could find anywhere, and they are Brother and Sister Gearhart of Mt. Pleasant, Pennsylvania. They came every evening possible with a message in song, the kind of songs, and sung in such a way, that really touched the hearts of all who listened. They are not only workers who sing for their Lord, but ones who can talk to people about their soul's need. Brother and Sister Gearhart have meant a great deal to me through the years I have known them. I trust that the Lord will make it possible for us to work together again in another great campaign of soul winning.

We take this means of thanking the Kecks, Gearharts,

and all the others who did what they could to make the stay of the evangelist a pleasant one. Especially the Logans, who opened their home to me and I must say they made the best of hosts. They have a very fine Christian home, thanks to the Lord who saved Brother Logan a little more than a year ago. In this period of time he has read the Bible through twice, can teach a Sunday School class, pray in public, and deal with the unsaved. This should be an example for other Christians, because this is as all Christians should be. We say, "Thanks, Logans, for everything," and the same to all the homes where we visited for meals, and to the people from all the churches who made possible the fine gift presented to the evangelist on the closing night. Thanks a million, and may the Lord use both pastor and people in a great way for Him in the winning of many souls.

H. R. Garland, West Alexandria, Ohio.

### WEST ALEXANDRIA, OHIO

Just a few lines to let everyone know that West Alexandria is still in business for the Lord. Even though the attendance has fallen down somewhat during the summer months, we have maintained an average of about eighty for Sunday School and from sixty-five to seventy for the morning worship service. We discontinued our evening services for the summer months, but these are to be resumed again the first of September.

This church had the privilege of having the College "Ambassadors" from June 19th through the 21st. This proved to be a real treat to the people of the church here and many remarked that they enjoyed every minute of every service. Boys, it looks as though you will be welcomed back to West Alexandria at any time.

The West Alexandria Church experienced a very successful time for the Lord during this past year. The conference year closed showing that this church received thirty-one members, and showed a net gain of twenty-five, for all of which we give thanks to the Lord. Will you pray with us that we may do equally well this coming year?

Our church cooperated with the other church in the town in a Daily Vacation Bible School this year. This proved to be a real success considering the fact that this is the first year this had been tried in this way. The total attendance was one hundred and forty-one.

Brethren, there is much to be done for the Lord in these trying times in which we live today. Will you pray for us that we may be used in this little corner of the Lord's vineyard in the winning of more souls to Christ?

H. R. Garland, Pastor,

### ROANN, INDIANA

I thought you might like to hear a little news from the Roann, Indiana, First Brethren Church, and the Sunday School, and The Woman's Missionary Society.

At the beginning of the year Rev. Baldwin edited a Church Directory for each family of the church. This is a complete membership list, together with addresses. In addition to this, a pamphlet, "Organization and Program

of the Roann Brethren Church," was made. Our motto is "A Church Where All May Feel At Home." This booklet contains the names of all officers of the church and Sunday School and all other organizations in the church. Also the regular church program. The Spiritual aims number fourteen; Education aims—nine; Social aims—six; and National aims—five. Special days, offerings and committees are all included in the pamphlet. Rev. Baldwin spent much time and effort in making these books.

Our church has prospered during the past year under the capable leadership of Rev. J. F. Baldwin and his very efficient wife. They were given a unanimous call to the church again this year.

During the past year fifty new members were added to our church. On August 20th another "Decision Day" will be observed. The baptism will be in the river.

On September 17th all new members will be entertained at the church with a noon-day meal to be served and a program to be rendered in the afternoon.

Rev. and Mrs. Baldwin are lovely people and inspire the church to a greater and deeper spiritual life.

Our Sunday School has been growing in numbers and has kept up well during the summer months. During the past few weeks the parsonage has been remodeled and the lawn beautifully landscaped.

The W. M. S. has been very active this past year. We meet in the homes on the first Wednesday of each month. We enjoyed the Bible Study very much this year. Our Mission Study class was held in February in connection with the monthly meeting. An all-day service was enjoyed with a lovely pot-luck dinner at noon. The lesson was so ably presented by Mrs. J. Milton Bowman, wife of the Peru, Indiana, pastor. She was attired in the native Japanese costume and gave the book review, "Japan Begins Again."

I am happy to report our Chapel Offering for this year doubled that of last year.

We are trusting we will be able to send our quota of delegates to the General Conference.

Mrs. George Giltner, Cor. Sec.



THOMAS. Mr. Wilmer Thomas was called to his heavenly home on July 29, 1950. For many years he and his wife, who departed to be with the Lord three years ago, were faithful members of the South Bend Church. Mr. Thomas, a barber by trade, was one of those lovable spirits of whom every one who knew him would say that he was a good man. A daughter, Mrs. T. R. Weston, and two granddaughters are left of the immediate family. The funeral service was held at the church, with interment in Highland Cemetery.

—Claud Studebaker.





# THE Brethren Evangelist



I wish thee now 'midst all the world's dark  
sorrow,  
The quiet sense of being truly blest;  
We cannot tell what waits us on the mor-  
row,  
But we can have in Him, deep, quiet  
rest.

His hand, unseen, still ruleth o'er the na-  
tions;  
His will is sovereign, even as His power  
Today o'er earth deep groans and lamen-  
tations,  
But He is ruling e'en in this dark hour.

Not sin, nor wrong, nor base, unholy pas-  
sion  
Shall win the day, since He is on the  
throne;  
Not so shall He His holy purpose fashion,  
Though oft it seems that evil reigns  
alone.

In Him we rest; our fortress, strong, abid-  
ing;  
In Him is peace, and freedom from  
alarm;  
And quiet strength, and inward deep con-  
fiding,  
For He can keep from every kind of harm.



## ☐ THE BRETHREN EVANGELIST ☐

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disappointed, Well, they are there now and they will be useful for some time to come.

We quote from the Meyersdale bulletin of August 13th, "July 1949 had five Sunday morning services. So did July 1950. The difference is that the first four Sundays in July 1950 totaled as many people in church as all five Sundays in July 1949. Thus our fifth Sunday represented a total net gain over a year ago for July. It goes to show that we are still gaining."

Concerning the Sunday School picnic, Brother Benshoff says, "It looked like rain, but it turned out a nice day. A good crowd enjoyed the day."

Pittsburgh, Penna. Brother Alvin Grumbling, Pittsburgh pastor, says that plans are being made for the fall and winter meetings. He is asking his congregation for suggestions as to what shall be done. Thus they work together.

Work day or work night is 'getting to be a popular thing in many of our churches. Pittsburgh is no exception. They had twelve people present recently to work about the church. Brother Grumbling says, "Most of the work was done by the young people who gathered bricks for work around the church."

The Junior and Intermediate departments of the Pittsburgh Sunday School recently enjoyed a picnic at Frick Park.

Gratis, Ohio. Brother W. S. Crick announces two special days schedule. They are: Annual Rally Day—September 24th; and Annual Home Coming—October 8th.

Akron, Ohio (Firestone Park). Brother J. G. Dodds announces the date of their Annual Home Coming and Anniversary Sunday as September 17th. It is an all-day fellowship time. Sunday School at 10:00; Morning worship at 11:00; Basket dinner at noon; Roll Call, History of the Church and Home Coming, with anniversary sermon by Brother E. M. Riddle at 2:00; Luncheon at 5:30; and an inspirational evening service at 7:30 in the evening. A general invitation is extended to attend.

We note that the "Upper Room" booklet is being sent to each member of the Firestone Park Sunday School and Church. This is an endeavor to encourage the setting up of the Family Altar.

Ashland, Ohio. The Laymen's Organization of the Ashland Church had charge of the Morning worship service on Sunday, July 30th. Prof. J. Garber Drushal was the guest speaker. The service was in charge of Rex Martin, the president of the organization. The offering was taken for the Laymen.

Brother Rowsey recently held another consecration service for the infant son of Mr. and Mrs. Jerry Radcliff.

The many friends of Dr. L. L. Garber, former head of the English department of Ashland College, and now retired, will be glad to learn that an operation for cataract which he underwent recently seems to have been successful. We are sure many of his friends will want to drop him a card. His address is 420 College Avenue, Ashland, Ohio.

The Ashland Church was in charge of the Sunday Evening Union Services at Brookside Park on the closing day

(Continued on page 15)

## *Items of General Interest*

St. James, Maryland. We note that Brother Henry Bates, former pastor of the St. James Church, was guest speaker at St. James on Sunday morning, July 30th.

Brother Ankrum says that the parsonage cellar entrance has been dug out, a cement floor laid, and the steps installed with a concrete approach. Well, gradually these St. James brethren will get their work done. But then when this work they have started is completed, they will be looking around for something else to do. After all, that is the way to keep the interest up.

Valley Brethren, Jones Mills, Penna. We note that September 17th has been set for the Rally Day at the Valley Church. The goal for attendance has been set for 125.

Necessary repairs have been made on the roof of the church. The Valley Brethren are doing many things to keep up the appearance of their church building.

Meyersdale, Penna. Brother Benshoff says that the contract has been let for the painting of the exterior wood-work of both the church and the parsonage. He says "This is just another step in the progressive redecoration and beautification program of our church."

Brother Benshoff says in his August 13 bulletin, "Take a look at the choir loft today. There you will find one dozen beautiful oak chairs, the gift of the Bethany Bible Class. The chairs definitely add to the beauty and dignity of our Church." They had hoped to have these chairs in by the time of the recent district conference, but were



## - - "That I May Know God" - -

**M**AN IS CONTINUALLY searching for something that will still his heart and mind and give him assurance that there is something that he can depend upon as being everlasting and eternal. The present state of the world, where one can never tell from one day to another what is "just around the corner," gives no one any cause to be too optimistic as to the future of the world at large. The situation in which we find ourselves should drive every thinking man to the place where he will seek the only source of reality—the Everlasting God and Father. But is it? Just look around you and see if men are doing much in the way of changing their lives and their manner of living!

How many many who are indifferent to everything that is good and holy be made to come to their senses and see that if they continue in the way they are going, disaster and calamity can be the only answer for them. It may be possible that we, as Christians, have not sought to teach them how they may know God.

To know God, of course, one must know more than just a little about Him. To really know a person one must have considerable in common with that individual. This can only be brought about by a close association with that person. Men come to know their wives and their families by the closeness with which they are drawn together. God can only be really known in that manner. For God is more than just a Principle, as some would have us believe.

A characterization of God (we dare not call it a definition, for a definition sets the thing defined in certain limits, and that we cannot do with God, for limits cannot be set on God)—a characterization, we say, that is as fine as one as can be found, was uttered by Clark, when he wrote, "God is the Personal Spirit, perfectly good, who in holy love, creates, sustains and orders all." He is a person—a personal Spirit; He is perfectly good; He is the Creator; He is the Sustainer; and He is the Law Maker. To really know Him we must contact Him in every phase of His almighty work.

We must realize that He is not an "absentee God" but that He is an ever-present Reality. We cannot think of God as creating us and then withdrawing His presence from us.

Jesus laid down the law of permanence when He said, "He that cometh to God must believe that He IS." Not "was" nor "will be," but an ever-present person, interested in us as individuals.

God is revealed to us through His Son, Jesus Christ, who came into the world to "show us the Father." If we will follow the life of Jesus here on earth, as revealed in the Bible, we will be able to see that everything that He did was that He might show us the love and the ability of God to rule and overrule in this earth.

Can man really KNOW God? Paul says we can. In writing to the Philippians (3:8-11) Paul says, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord . . . that I may win Christ and be found in him, not having mine own righteousness . . . but the righteousness which is of God by faith: that I may KNOW him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." And in another place he gives proof of his knowledge by saying, "I KNOW whom I have believed." Not "in whom I have believed," but rather the positive assertion of his intimate relationship with The Lord. Yes, we can KNOW God.

Jesus expects us to believe in God and to KNOW Him. Read again that wonderful fourteenth chapter of the Gospel According to John. If the Lord had not expected us to have intimate knowledge of God, He would not have spoken as He did. God is preparing "mansions" for His friends.

Let us get to the conclusion of the whole matter, Realizing that to Know Christ is to Know God, we can easily draw our conclusion. John the apostle sums it up in John 20:30 and 31: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God; and that BELIEVING ye might have life through his name."

Yes, we truly MAY KNOW GOD.

Think it over!

### THE INDIAN'S ANSWER

An Indian and a white man were brought under deep conviction of sin by the same sermon. The Indian was immediately led to rejoice in pardoning mercy. The white man was for a long time in distress, almost to despair. But he was at last brought to a sweet sense of his sin forgiven. Some time after meeting his red brother, he said to him: "How is it that I should be so long under conviction, when you found peace at once?" "O brother," replied the Indian, "me tell you! There comes along a rich prince. He propose to give you a new coat; you look at your coat and say, 'I don't know; my coat look pretty good, it will do a little longer.' He then offers me a new coat. I look on my old blanket; I say, 'This good for nothing, and accept beautiful garment. Just so, brother, you try to keep your own righteousness, you won't give it up; but I poor Indian, had none, so I glad at once to receive the righteousness of God—the Lord Jesus Christ.'"

The trail blazed by the Master is the best way home.





# Organization and Progress

## Ohio Conference Address

By Moderator H. H. Rowsey

(A digest of the message given at the Ohio District Conference)

THE THEME for this Sixty-seventh Ohio District Conference of Brethren Churches is "Organization, Harmony, Inspiration, Opportunity." You will hear this theme presented over and over again during the sessions of this conference. The executive committee has asked that I use the first word of the theme and speak on the subject, "Organization and Progress." To me the subject suggests an inspirational message. I shall follow that suggestion and leave the recommendations to our boards and committees.

I am glad the executive committee did not stop with the single word, "Organization," in giving this assignment. For an organization may be a dead and lifeless thing. Organizations deal with the mechanics of our work. It deals with the machinery. I have visited some of our industrial plants and taken a good look at their machinery. I recall one visit where the machinery had been installed for complicated work. Made of bright aluminum, it was spotlessly clean. Guides were there to "show it off." They were pleased and proud of their "show-place." But there was no progress. That entire organization, the entire outfit, was at a stand-still. They were not producing a single, solitary thing. So our elaborate organizations are of no avail unless they are making progress.

I have visited industrial plants where production was awfully low, yet the machinery was making so much noise one could hardly hear himself think. My conclusion was that you can not always judge the progress of an organization by the noise it makes. Here "noise" does not indicate that we are alive and alert.

When I think of an organization being alive and alert, I am reminded of a story which I heard years ago. A stage coach driver was going along the road with a passenger perched on top of the coach with him. As they traveled along, the driver used his long whip to strike first one spot and then another on the stones and trees which they passed. The passenger noting this, suggested

that he strike a certain leaf here and another there, and so on, as they traveled beneath the trees. Finally he saw a hornet's nest in one of the trees and said to the driver, "I'll bet you can't hit that hornets' nest." To which the driver replied, "Oh, No! I wouldn't try! That's an organization!"

Many of us know just what he meant. I shall never forget a boyhood experience on my grandfather's farm. One day I stumbled into a yellow-jackets' nest. As I disturbed their nest, I found that they were fully organized! Every bee seemed to know just where to find me and just when and where to strike regardless of my many maneuvers to get away from them. They certainly reminded me of an organization that was alive and alert.

If any organization should be alive and alert, it seems to me it should be the Church of Jesus Christ. Yet all of us have observed some church organizations at a stand-still. We have observed elaborate church organizations wrecked and ruined because someone "threw a monkey-wrench into the machinery." We have been told that one-third of all the protestant churches of America went for a full twelve month period recently without a single confession of faith. This proves that elaborate organization alone will not produce progress.

I have come to the conclusion that if we are to make progress in our church work we must not only organize we must also visualize and agonize. First of all we must have a vision of God. We must not only recognize Him as a kind, loving, Heavenly Father anxious to use His almighty power to help us, we must have a vision of our proper relationship to God. We must allow God to rule and regulate our daily doings if the church organizations of which we are a part are to make progress. We should have the Christian spirit in all of our relationships if we would avoid being "the monkey-wrench that wrecks the machinery." Our actions may prevent our organizations from making progress, for "actions speak louder than words." Emerson was right in saying, "What you are sounds so loud in my ears, I cannot hear what you say."

Christ said, "Let your light so shine before men that others seeing your good works will glorify your Heavenly Father." We can help our church organizations to make progress by living as Missionary Wray did in Africa. He had not yet learned the language of the people so he spoke only through helpful deeds and the life he lived. Yet in a new converts' class, when the teacher asked the



natives what it meant to be a Christian, one of them answered, "To live as Mr. Wray lives." Our church organizations will make progress when our members demonstrate the Christian way of life in their daily deeds. And all of us want to do this, for we realize that spiritual progress will come "not by might, nor by power, but by the spirit of God."

We are proud of our denominational organization. We believe that conferences such as this are in line with New Testament procedures. This conference does not set itself up as an all-powerful dictator. It holds such power over the churches as has been delegated to it by the local congregations which make up the Ohio District Conference. And the purpose of the conference is "the promotion and the preservation of local Brethren Churches, Missions and Classes." In seeking to render assistance in every possible way, this conference organization is dedicated to the promotion of progress in our work for Christ and the Church.

The same can be said of our local church organizations. We are proud of the work of our deacons and deaconesses. Their work follows closely the work designated in the New Testament for deacons of the first century. More and more in these days, the deacons are serving as the spiritual life committee in our local churches. Most deacons that I know really "Deke," that is, they really do their job, for they have a vision of the importance of spiritual things.

In the Park Street Church in Ashland an elaborate improvement program is in progress. It is being supervised by that organization which we call the trustees. In most of our churches there is such an organization constantly caring for the physical property of the church. Without such organizations we could not make progress in our work.

We have other organizations which are promoting progress in missions, education, benevolences, publishing interests, Sunday School, youth work, Sisterhood, Christian Endeavor, Brotherhood, missionary societies and other activities. These activities are represented by wonderful organizations and they are doing a grand piece of work.

But we can make still greater progress. We can do it through existing organizations or by creating others. Take, as an example, the field of evangelism. To promote progress in this field of endeavor we can use the Evangelistic Committee or the Board of Deacons. Sunday School class presidents or teachers might be organized to direct a campaign of evangelism. We might set up "The Seventy" to go out two by two in visitation evangelism. Fellowship Evangelism is proving fruitful. Such a plan uses friendly fellowship to win friends for Christ. In many instances the emphasis has been "let every one win one." Whatever organization we set-up can be used in connection with the revival type of evangelism or in visitation evangelism all through the year, or both. But after we have organized we must visualize and agonize, remembering the words, "not by might, nor by power but by my spirit" (Zechariah 4:6).

We need a vision of the transforming influence of the world. We can see its transforming influence upon all of life. Benevolent institutions such as hospitals, orphanages, old folks homes and the best things in our modern

civilization have come because of the influence of the teachings of Christ. But the influence of the Christian message is still greater in regeneration. It brings the new birth. It brings the highest happiness which human hearts can have. To be without a saving knowledge of this message is to be "lost" and that means eternal separation from God and all that is good. Christ said, "What shall it profit a man if he gain the whole world and lose his own soul?"

Realizing the value of the soul we need to agonize in prayer for the lost and for power that will help us as we seek to win them for Christ. Just after the ascension of Christ, the disciples did not have an elaborate organization but they made progress by going to their knees in prayer. The result was Pentecost with three thousand conversions. All through the Christian centuries God has blessed the efforts of those who have sought to serve. Let us serve Him through our church organizations, using the talents which He has given to us.

"Hide not thy talent in the earth;  
However small it be,  
Its faithful use, its utmost worth,  
God will require of thee."

—Ashland, Ohio.

## "Success"

If you're afraid of a setback or two,  
If you're afraid of a jolt or a jar,  
If hard work is something which terrifies you,  
Then, stay where you are.

If more of a chance for success you desire,  
If you're afraid of a blow and its smart,  
If you've no pluck for the fight when you tire,  
Then you'd better not start.

If always the comforts of life you must know,  
Forgetting the calm of an easier task,  
If you can't trudge through the rain and snow,  
Then, for glory don't ask.

If you can't stand to the battle alone,  
Can't cling to your purpose through thick and through thin,  
If pleasure means more than the goal you would own,  
You've no chance to win.

If you've the will to be somebody here,  
If stronger your spirit rebounds from a blow,  
If you will work for it year after year  
Then, success you may know.

~~~~~  
You can never bury your influence.

An important factor in life is to profit from your losses. That requires intelligence and it makes a difference between a man and a fool.

The Family Altar --

A Present Day Need

Rev. John T. Byler

BILLY GRAHAM, whose evangelistic meetings we have all been reading about in recent months tells the following story:

"Many years ago Henry Grady, that great southern statesman, stood before the Capitol at Washington, D. C. and said to himself, 'This is the heart of America.' Then as he stood there he said, 'It seemed that the great Nation's building faded and in its place I saw a little home town down in the mountains of North Carolina. As I thought of that little home down there, I saw a poor, rugged, suntanned father with calloused hands. Every evening he called his children to gather around the old family Bible and have their family worship and family prayers.' Then Grady said, 'I remembered how father would awaken us at sunrise every morning, call us out of bed to say family prayers. At every meal we had family grace. Father plowed in the fields all the day long. His hands were calloused; his face was sun-tanned; perspiration streamed down his brow, but he was an honest man and he reared his children in the fear and nurture and admonition of the Lord. As I stood there and saw that scene, I realized that the foundation of American society and the very heart and core of America is the American home.'"

Most Christians owe their knowledge of Christ and their interest in His Church to Godly parents and a Christian home. There are exceptions, of course, but as a general rule, where Christ has been honored and given His proper place in a home, the home has the satisfaction of seeing all of its members won to Him.

There is no doubt that it is possible to have a fine home without the Family Altar. Perhaps it is possible for a home to be a Christian home without the Family Altar. But a home will be a better home with the Family Altar, and the family in that home will be stronger and better fortified if they have a Family Altar.

The basis of our society in America is the home. Throughout the years of our history as a nation, we have prospered and grown strong—physically and spiritually, because many of our homes have been Christ centered, and God has honored us as a nation because of these homes.

But today we are living in a generation when many people say that it is no longer possible to meet together as a family unit for prayers and Scripture reading. And yet—these same families have time to eat together, to visit together, to enjoy their recreational activities together. It is necessary just to look at the records from our Vital Statistics Bureaus to see what is happening as a result of our inability to take time for family devotions; 1,000,000 people are divorced in America every year; 500,000 homes are broken up. That means that we have

about one divorce for every three and one-half marriages for our last year's record in this country.

God established the institution of the home and He has established certain regulations to govern it. When a family ignores these regulations, they have no right to expect Him to pour out His blessings upon them. God's Word is plain when it teaches that the head of the home is the husband and father. "The husband is the head of the wife, even as Christ is the head of the Church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Ephesians 5:23-24). But the same chapter gives some further information. "Husbands, love your wives, even as Christ also loved the church and gave himself for it: . . . Let everyone of you in particular so love his wife even as himself" (Ephesians 5:25, 33).

If throughout our country today we were to find husbands and wives loving and honoring each other and otherwise respecting each other as God's Word demands, there would be no divorce or broken home problems in this land. Too many husbands are interested in some other person's wife, or vice-versa; too many wives are unwilling to submit themselves to their husbands as the Scripture teaches; too few men are willing to love their wives, even as Christ loved the church and gave Himself for it. Consequently, our homes are filled with arguments and they are lacking in love, all too often.

What is the result of such home life? Children soon lose their respect for their parents instead of honoring them as God's Word demands. They are not properly disciplined and trained because of disagreement on the part of the parents. And when authority and respect are broken down in the home, the natural succeeding steps are those which take children into a disrespect for all authority and all law—whether it be in school, in civil life, or in respect to God.

As a Christian the husband has a particularly important responsibility in the light of these facts. He is God's representative in that home. It is his responsibility to be the head of the home in religious matters. If no Family Altar exists, it is the fault of the husband, for he it is whom God has delegated to call the family together and to read them in accord with God's Word.

The outstanding need of our nation, today, in Christian circles, is a return to the old fashioned family altar. When Christians pray over their problems instead of arguing over them, their problems are quickly settled. When families honor God in their decisions, God in turn, honors them. Children whose religious training must otherwise be sadly neglected or at least limited, can have the training that God intended them to have, if Christian parents everywhere in our land would be willing to pay the necessary price to establish family worship. If the Family

Altar is only a memory in your home, re-establish it today and let God bring such blessings as have not been yours in a long time. If you have a Family Altar in your home, keep it going at all costs, for it is worth more to your family than anything else you can do for them.

—Louisville, Ohio.

Words of Congratulation

In reading the report of the dedication of the Cameron, West Virginia Church, I immediately thought of some folks I knew who had much to do with the building of that church. These are familiar names to me because of my association with the church.

While I was pastor at Pittsburgh, I was asked to go to Cameron as a member of the district mission board and assist in organizing a group of Brethren, together with Rev. Thomas Presnell, who was pastor at Aleppo, Pennsylvania, only a few miles distant, and Quiet Dell, a country church nearby. Rev. Henry Wise had been keenly interested for some years in establishing a church in this city, but it seemed that the two outlying churches feared it would rob them of some of their strength. However, as a matter of fact, the establishing of a church in the center of population is the surest way to perpetuate the cause all through the territory and such this will prove to be.

Rev. Presnell started well, but shortly left the pastorate, leaving them without pastoral leadership and without a house of worship. I made occasional visits to encourage them and assist in raising funds.

Some of the prominent business men of Cameron had formerly been Brethren. The George Todd family home was always my home while there. The Whites, the Harvey Reiser family, and others carried on the building plans for building the first unit and are entitled to much credit. Mr. Jacob McCormick gave an annuity gift of \$1,500.00 and Mrs. Alice Chambers \$1,000.00, when the way was difficult and thus made possible the erection of the first unit. Neither were members of the Cameron church. Also Mrs. Chambers made her will in favor of her only daughter and at her death the residue was bequeathed to the First Brethren Church at Cameron.

I could give some interesting stories of my visits with these fine people. I do not know just how much the church profited by the Chambers will, but I am sure it was by several thousand dollars.

We were called to dedicate the first unit of what is now a fine stone church, (I believe in 1938), a short time before leaving Pittsburgh. I know something of their struggles to acquire this church and the difficulty to have a pastor remain on the field. I congratulate most heartily those who have stood by for twenty years, amid discouragements and the present pastor and wife, Rev. and Mrs. A. R. Baer, in leading to the completion of this lovely church, which will be the center of a substantial Brethren community.

My prayers and good wishes are for the Cameron church and my sincere personal felicitations to the highly esteemed friends of former years.

—Claud Studebaker.

History of the Roanoke Indiana Church Included in "Roanoke Review" Write-up

WE ARE IN RECEIPT of a copy of the "Roanoke Review," Roanoke, Indiana, paper which was designated as the "Centennial Edition," in which issue considerable space was given to the churches of that little city. Under the caption of "Over Three Hundred Years of Combined Service Among Our Four Churches," our own Brethren Church is given a fine write-up. We quote from this paper as follows:

"The First Brethren Church of Roanoke is located at South Main and Coe Streets. This church organization is the outgrowth of a revival meeting held in the 'Little White Church' on the Lower Huntington road southwest of Roanoke. The services were conducted by Rev. John Palmer. The congregation worshipped in this church for several years and later removed to Roanoke where they held services in the old Roanoke Opera House.

"In 1908 the present church building was erected. Smith Young, Henry Baker and John Brumbaugh were members of the Building Committee. Smith Young, a business man, donated the lots and aided materially with the erection of the building. He was at that time laying out what is the Smith Young Addition to the town of Roanoke, and the church was built in the addition at the point overlooking Main Street. Henry Baker made the cement blocks and helped with the church construction. The opera chairs are out of the old Roanoke Opera House.

"In 1947 the church was redecorated, the church kitchen was refurnished with modern kitchen equipment. The attic, above the sanctuary and side room, was insulated with rock wool. The church seats about three hundred people.

"Recently the church basement was painted. New lights were added to the comfort and convenience of the worshippers. Also a new Baldwin electric organ was installed.

"The church's first resident pastor was Rev. A. E. Whitted, now of Smithville, Ohio. Most of the pastors that served the church were non-resident ministers. The church was, for a time, on a circuit with the First Brethren Church of Huntington, Indiana. The present pastor, Rev. S. C. Henderson, has been the minister since 1932, with the exception of two years when he was Brethren pastor at Leon, Iowa.

"The present church officers are Rev. S. C. Henderson, minister; Trustees—Walter Humke, Robert Zent and Virgil Williams; Church Clerk, Miss Alice Jane Zent; Treasurer, Marion Kreamer; Organist, Miss Lorena Zent; Choristers, Myron Henderson and Mrs. Ethel Horine; Sunday School Superintendent, Virgil Williams; Assistant Superintendent, Arthur Jackson.

"The Woman's Missionary Society officers are: Mrs. Dora Winters, President; Mrs. Alice Zent, Vice President; Mrs. Helen Wirs, Secretary-Treasurer. The Signal Lights, a Children's Missionary Organization, has Mrs. Marion Kreamer as its sponsor."

The Mid. West District Conference Program

To be held at Ft. Scott, Kansas, September 28 to October 1

Conference Motto: Make Ready for His Coming

Conference Theme: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."
Matt. 24:44.

GUEST SPEAKERS

Rev. E. M. Riddle, Ashland, Ohio,
Secretary of Missionary Board

Dr. Glenn L. Clayton, Ashland, Ohio,
President of Ashland College.

Moderator H. E. Eppley
Vice Moderator Frank W. Garber
Secretary Mary E. Rieger
Song Director Mrs. Lucille Davis
Pianist Mrs. Dwight Bishard



THE PROGRAM

Thursday evening—September 28

7:15 Song Service Mrs. Lucille Davis
7:30 Devotions Fort Scott Delegate
7:45 Address of Welcome Rev. Cecil H. Johnson
Response by delegates from each church
Appointment of Committees .. Rev. H. E. Eppley
8:10 Special Music Fort Scott
8:15 Sermon—"Jesus Is Coming" Rev. Wilbur L. Thomas

Friday morning—September 29

8:15 Group Sessions:
W. M. S.; S. M. M.; Laymen; Ministers
9:15 Business Session:
Devotions Mulvane Delegate
Report of Credential Committee
Secretary's Report
Election of Officers
Report of Special Committees
Other Business
11:15 Announcements
Song Mrs. Davis
11:30 Moderator's Address Rev. H. E. Eppley

— NOON —

Friday afternoon

1:30 Song Service Mrs. Davis
1:45 Devotions Carleton Delegate
1:55 Report of Mission Board
2:25 Song Mrs. Davis
2:30 Address: "How May We Build a Better Brethren Church?" Rev. E. M. Riddle

Friday evening

7:15 Song Service Mrs. Davis
7:30 Devotions Cheyenne Delegate
7:40 Special Music Mulvane
7:45 Sermon—"Making Ready for Jesus' Coming"
Rev. Robert Bischof
8:15 Song Mrs. Davis
8:20 Sermon—"Consecration" .. Rev. Cecil H. Johnson

Saturday morning—September 30

8:15 Group Sessions:
W. M. S.; S. M. M.; Laymen; Ministers
9:15 Song Service Mrs. Davis
9:25 Devotions Morrill Delegate
9:35 Business Session—Reports:
District Evangelist Rev. Cecil H. Johnson
Woman's Missionary Society Mrs. Wygal
Sisterhood of Mary and Martha Mrs. Lucille Davis
Laymen Harvey Hinz
Camp Wyandotte Rev. Cecil H. Johnson
Statistician Kenneth White
College Trustees
Secretary's Report Mrs. Mary E. Rieger
11:25 Song Service Mrs. Davis
11:30 Sermon—"Prayer" Rev. H. M. Oberholtzer

Saturday afternoon

1:30 Song Service
1:40 Devotions McLouth Delegate
1:50 Special Music Falls City
2:00 Address—"Stewardship for Today"
Dr. Glenn L. Clayton

Saturday evening

7:15 Song Service Mrs. Davis
7:30 Devotions Falls City Delegate
7:40 Announcements and Offering
7:55 Special Music Morrill
8:00 Sermon Rev. E. M. Riddle

Sunday morning—October 1

9:45 Sunday School
10:45 Address Dr. Glenn L. Clayton

Funny thing about temper. You can't get rid of it by losing it.

You cannot brighten another life without putting a fresh shine on your own.

Each day should be distinguished by at least one particular act of love.

Report of The White Gift Offering

WHITE GIFTS—1949-1950

CHURCHES

Udell, Iowa	\$ 27.96
Flora, Indiana	99.10
North Liberty, Indiana	53.16
Oakville, Indiana	128.75
Mt. Olivet, Delaware	29.00
St. James, Maryland	66.45
Loree, Indiana	64.64
Terra Alta, West Virginia	39.70
Gretna, Ohio	117.38
New Paris, Indiana	176.71
Tiosa, Indiana	42.00
Stockton, California	27.62
Corinth, Indiana	35.72
Maurertown, Virginia (Sunday School)	30.00
Carleton, Nebraska	66.11
Goshen, Indiana	298.19
Nappanee, Indiana	125.00
Fairhaven, Ohio (Sunday School)	31.33
Center Chapel, Indiana	39.96
Burlington, Indiana	97.66
Falls City, Nebraska	86.37
Johnstown, Penna., Second	72.00
Roanoke, Indiana	21.00
Calvary, New Jersey	10.00
Canton, Ohio	80.00
Summit Mills, Penna.	15.00
Hagerstown, Maryland	304.43
Meyersdale, Penna.	81.00
Warsaw, Indiana	156.82
Milledgeville, Illinois	302.75
Conemaugh, Penna.	48.00
Bryan, Ohio	300.00
Muncie, Indiana	51.25
Mexico, Indiana	68.75
Williamstown, Ohio	75.13
County Line, Indiana	14.00
Masontown, Penna.	121.10
Peru, Indiana	20.00
Akron, Ohio, (Firestone Park)	16.30
Cerro Gordo, Illinois	34.91
Elkhart, Indiana	250.00
Linwood, Maryland	59.50
Dayton, Ohio	147.00
Cameron, West Virginia	9.00
New Lebanon, Ohio	254.07
Johnstown, Penna., First	12.00
Brush Valley, Penna.	30.25
Huntington, Indiana	53.51
Vinco, Penna.	238.98
Quiet Dell, West Virginia	11.57
Mansfield, Ohio	26.00
Denver, Indiana	56.23
Cambria, Indiana	15.00
Glenford, Ohio	34.00

North Georgetown, Ohio	33.72
Brighton, Indiana	70.00
Berlin, Penna.	205.00
Milford, Indiana	105.00
Fort Scott, Kansas	16.00
Roann, Indiana	97.23
Morrill, Kansas	24.50
Ashland, Ohio	171.80
Mt. Olive, Virginia	53.18
North Manchester, Indiana	170.00
College Corner, Indiana	35.00
Smithville, Ohio	308.15
Mt. Pleasant, Penna.	9.00
Pittsburgh, Penna.	118.97
Jones Mills, Penna.	19.50
Waterloo, Iowa	250.00
Waynesboro, Penna. (W. M. S.)	30.00
Bethlehem, Virginia	10.00
Teegarden, Indiana	3.00
Gratis, Ohio	90.15
Cumberland, Maryland	25.00
Lanark, Illinois	189.50
Sergeantsville, New Jersey	12.00
Pleasant Hill, Ohio	80.91
Vandergrift, Penna.	18.00
Ardmore, Indiana	69.00
Lathrop, Calif.	3.00
Johnstown, Penna., Third	86.16
Louisville, Ohio	108.65
South Bend, Indiana	100.30
Uniontown, Penna.	10.73
Mulvane, Kansas	33.38

Total From Churches \$7,278.59

INDIVIDUAL GIFTS

C. P. Saylor	\$ 33.25
Mrs. Idela Walters	2.00
Mrs. Nina M. Bischof	2.00
S. I. Miller	3.00
Sadie Snyder	5.00
E. R. Lehman	5.00
Mr. and Mrs. Earl Lett	3.00
Mrs. Earl Phillips	10.00
Mr. and Mrs. S. D. Stuckman	10.00
Mr. and Mrs. James Benshoff	15.00
Annabelle Merrifield	2.00
Mr. and Mrs. Jerry Flora	1.00
Etta Meyers	1.00
Mr. and Mrs. Henry Sherry	5.00
Earl Benshoff	20.00
Mrs. Hazel Radabaugh	5.00
Mr. and Mrs. D. Lemon	10.00
Mrs. W. H. Beachler	10.00
Mrs. Levi Stuckey	5.00
Mrs. Cora Kinsey	1.00

Total Individual Gifts \$ 148.25

Church Gifts \$7,278.59

Grand Total Gifts \$7,426.84

Respectfully submitted, M. A. Stuckey, Treasurer

Dana B. Hamel, Office Secretary.

The Inside Story Of "The Big Push"

As reported by Jerry Flora



About the middle of July, little slips of paper began to appear around the Ashland Brethren Church bearing this message:

"START THE BIG PUSH"

AUGUST 6

These papers first appeared in various hymnals around the church and finally in the church bulletins. At last, in the bulletin appeared an invitation from the Intermediate C. E. to the whole church to attend the start of THE BIG PUSH on August 6. The only problem was that the C. E. didn't know what THE BIG PUSH was!

The audience entered the room on the evening of August 6, and was greeted with a series of radio programs from station WFBC (First Brethren Church). Actually, the studios were located above the audience, in the balcony, and the equipment used was the church public address system plus some private additions. In the main program, "Christian Endeavor Presents," John Rowsey acted as master of ceremonies, Jerry Flora delivered the meditation, and Leo Jones handled all the controls. (These three are shown in the accompanying photograph.)

After the radio church service came a program of recorded organ music which was interrupted with this announcement: "We have just received the following news bulletin—THE BIG PUSH has started! Stay tuned for later developments." The organ program was then resumed.

Downstairs, things began to happen. Mrs. Leo Jones explained to the group gathered just what THE BIG PUSH was. Here it is in brief: the Ashland Intermediate C. E. is going to buy a typewriter for the Brethren Youth office. The C. E. was simply throwing the project open to the whole church!

But even more important than the buying of the typewriter was the threefold purpose of THE BIG PUSH:

1. Pushing ourselves closer to Christ;
2. Pushing others to Christ;
3. Pushing our membership up.

These purposes of THE BIG PUSH were presented in the August 20 C. E. meeting by Mr. Jones. They work like this: if we draw closer to Christ in daily devotions, we will be better equipped to bring others to Him, thereby automatically raising the membership of the church and of the C. E.

These ideas were first thought of at a C. E. cabinet meeting (3 hours long) early in July. The cabinet discussed the ideas, made additions and subtractions, and came up with the final thing—THE BIG PUSH!

The Ashland Intermediate C. E. thinks it has here a good plan for building the C. E.—for giving it a shot in the arm. The Brethren Church is now beginning to move forward through its youth program, but this is no time to slow down—there is still much to be done—let's ALL get out and really PUSH!

—Ashland, Ohio.

The American Leprosy Missions contributes \$60,000 for the supply of sulphone derivatives for leprosy treatment. Dr. Cochrane, its India Medical Secretary, has long been carrying on research to find a cheaper and less toxic sulphone. He recommends the British Sulphatrone, which can be dissolved in water, is scarcely toxic at all, and costs but one-tenth as much.

It is said that in Nigeria 300,000 are leprosy sufferers. In every ordinary gathering of seventy-five or more, some with leprosy are present. At the opening of every new school session, the physical examination of pupils reveals some to be refused admission for this.

Along with the 7,000 Jews, who have been evacuated from Iran to Palestine, are thousands of Jewish Yemenites from Arabia; also a considerable North African invasion, some 28,000 Jews from Morocco, Tunis, and Algeria, North African Jewry numbers 450,000 "who could be a great (military?) asset to Israel." Among them are a fair number of professional men — teachers, scholars, skilled workers, and other qualified people. Their young are running the machinery of some eleven collective farms.

The Yemenites come from centuries of degradation and servitude under the heel of Islam, in sordid and hungry settlements. Their Jewish faith has been transmitted from father to son, and they have all along looked for a Messiah to come and a good angel who would take them on his wings and carry them to the country named "in the Books." Lately they have burst out of their settlements and with women and children, sick and old, made exodus to Aden to go thence to Israel. Hundreds died on the way of exhaustion.

In Aden camps, naked or in rags, vermin-infested, under a burning sun, they waited their turn for passage to the Promised Land. They have been transported by airplane, a modern version of the Good Angel, deloused, shaved, bathed, given good clothes, taught to eat properly, treated for malaria, skin diseases, and blindness, and given work on the land. Presently they will be talking Hebrew instead of their queer dialect. "All Israel are brethren!" indeed and this is being demonstrated.

NATIONAL GOALS PROGRAM *of the* BRETHREN CHURCH

Revision of 1950

I. DENOMINATIONAL MEMBERSHIP GOALS:

1. A net increase of at least 10% in membership in every local church; and a denominational increase of at least 12½% annually.
2. Every member an active member.
3. Every member paying a TITHE of his income into and through the church.

II. MISSIONARY GOALS:

1. Definite Missionary Instruction in every church.
2. Five new Home Missions established annually to be adequately supported and sponsored until they shall be organized and self-supporting congregations.
3. A Missionary Prayer Group in every church.
4. Continuous and constant support, extension and growth of Brethren Missions in South America.
5. Annual Missionary Offerings in every church whose average per member shall exceed their 1949 Offerings by at least \$1.00, with every church contributing to Brethren Missionary enterprises an amount which shall not be less than \$3.00 per member per year.

III. CHRISTIAN EDUCATION GOALS:

1. All Brethren Sunday Schools striving to attain the Standard of Excellence as set forth by the National Board of Christian Education.
2. Promotion and development of Brethren Literature adequate for all Brethren Sunday Schools and other Brethren Educational needs.
3. A Leadership Training Class in every church.
4. At least a FOUR-AGE GROUP CAMP provided by every district.
5. Annual White Gift Offering to average 45 cents or more per member.

IV. PUBLICATION GOALS:

1. The Brethren Evangelist in every Brethren Home.
2. All available Brethren Sunday School literature used in every Brethren Sunday School.
3. Promotion of a BRETHREN EMPHASIS PROGRAM in every Brethren Church.
4. Publication of at least one new book, annually, written or compiled by a Brethren writer.
5. An annual Publication Day Offering of at least \$5,000.00 with every Church giving an amount equal to 30 cents or more per member.

V. ASHLAND COLLEGE AND SEMINARY:

1. A yearly increase in the number of Brethren students enrolled in Ashland College and Seminary.
2. One new recruit or more for the Brethren Ministry, each year, from each District, enrolling in Ashland College under the auspices of Ashland Brethren Seminary.
3. An annual increase in PERMANENT ENDOWMENT FUNDS for Ashland College and Seminary.
4. The NEW CHAPEL, two new dormitories, a Service Building, and an Administration Building by the year 1957, our Anniversary Year.
5. Annual Educational Day Offering to average \$1.00 or more per member.

VI. BENEVOLENT BOARD GOALS:

1. Develop and Promote a Brethren Ministers Annuity Plan.
2. Until the Annuity Plan shall have become actively in operation: a yearly Superannuated Ministers Offering from the entire Brotherhood which shall create a FUND in the amount that will allow every officially retired Brethren minister to be paid an amount in salary equal to \$1.25 per month for every year of active ministry in the Brethren Church.
3. A yearly income for the Brethren Home at Flora, Indiana, from the Benevolent Day Offering and the Farm to make the HOME self-supporting, and thus enable the HOME to fulfil its mission as stated in its charter.
4. An Annual Benevolent Day Offering averaging 30 cents or more per member.

VII. ACTIVE AUXILIARY ORGANIZATIONS IN EVERY CHURCH:

1. Woman's Missionary Society.
2. Sisterhood of Mary and Martha.
3. Laymen's Organization.
4. Boys' Brotherhood.
5. Christian Endeavor Society.
6. Brethren Youth.
7. Tithers' Band.

Signed by NATIONAL GOALS COMMITTEE,

J. G. Dodds, Chairman
W. S. Benshoff
C. Y. Gilmer
J. E. Berkshire.

The above National Goals report in its revision was adopted in the regular Business session of the Conference, and supersedes the former Goals Program points. Each Church should take special recognition of this and work toward the fulfilling of their part of the program. Thus the National program may be completed the more easily.



NOTE: Any points in the above goals that are purely denominational in their scope—that is, the gain of which by the denomination at large is made—will allow the local congregation to take full credit for the point thus gained.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 17, 1950

PROMOTING CHRISTIAN PRINCIPLES IN GOVERNMENT

Scripture: Mark 12:30, 31; Romans 13:1-14

For The Leader

THE GOVERNMENT which we have in America, in theory at least, is the embodiment of outstanding Christian principles. America has become a nation above nations because it has embodied principles in its government which guaranteed the personal liberty of its citizens. Unlike any other nation on the face of the earth, America has prospered. Christianity and democracy cannot be separated. Where you have Christianity, you have love for God and for fellowmen. Where you have this, you have democracy. Democratic government cannot exist apart from a Christian people. All well and good, except that we are trying to have democracy today without Christianity. It's impossible! So, it is our job as young Christians to promote the cause of Christ and Christian government among our law makers, be they local politicians or national law makers. It isn't an easy job, but one that is necessary if we are to continue as a democracy.

DISCUSSION

1. THE WELFARE STATE NOT CHRISTIAN. We hear much of the effort to promote a "welfare state" in which every necessity of life would be supplied by the government, paid for, of course, by taxation. This is not Christian to expect something for nothing. God said that by the sweat of the brow we should earn our daily bread. It condemns the idle, the slothful, the lazy. Incentive, enterprise, and hard work are commended in the scriptures. Yet, we are being made soft today by the promise of relief, grants, subsidies, etc., from the government. It further takes away from us a dependency upon God which is Christian. We don't need to pray to God any more—we just send a wire to Washington. Why should we humble ourselves before God and confess our sin, seeking His help? Just trust in Washington, and it will come out O. K. (we are not taking a dig at the Democrats, either. We would take the same attitude as these who are now in power had saddled themselves on the Republican party. What we have in Washington now is neither Democratic nor Republican; it is something more sinister, more destructive than that. What we have is an effort to destroy the greatest nation which God has permitted to rise on the face of the earth.)

2. INDEBTEDNESS IS NOT CHRISTIAN. Neither individually, nor nationally is running in debt a Christian virtue. Yet we are running into debt faster than we can ever hope to run out. We of the present generation of Americans shall never live to see our beloved America free of debt. And on top of all this, our law makers are

seeking to multiply and multiply again and again our debt. They claim that "Booze" pays a lot of taxes to help pay this debt. But then booze causes crime, loss of wages and earnings, expenses for jails, trials, and care of alcoholics that adds up to many times the amount of taxes it pays. So, the liquor industry is helping to run our country further and further into debt. Because we have forgotten God as a nation, we cannot trust in Him. So, because we cannot trust in God we must spend billions and billions more and more for armaments for defense and war. Never in the history of our nation have we been so godless. So, never in our history have we found it necessary to spend so much for warfare. We should get smart and note that when we trusted in God, we weren't bankrupting the government getting ready for war.

3. GAMBLING AND SABBATH BREAKING NOT CHRISTIAN. The master minds of Washington are appealing to the greedy, lazy urge of the human sin. Gamble to get money for nothing. Then go out on a week-end spree to get drunk and spend the money. All this in their guarantee of a free America with personal liberty for all. What a headache when you get the tax bill! It is appalling what Americans will throw away gambling and will not do for their church. We tell of a man who makes hundreds of dollars a month in a good steady job, in which he is no doubt secure until retirement age. He thinks nothing of playing slot machines with quarters, following the urge to get something for nothing. Yet it is a matter of record that he pays 50c a week into his church, which probably leads him to think he has done marvelously as a saint. Gambling tills are full, while mission boxes gather dust and cob-webs. We cannot figure out what makes people think building materials in heaven are so much cheaper than they are here on earth. Young people, be sure to give to your church according to your income.

4. WELL, WHAT CAN WE DO ABOUT IT? Thus far, we have been presenting a list of the ailments. Now how about a cure? Yes, a cure is easy. First of all, we must be certain that our own desires are toward the things of God, rather than toward the things we've mentioned. If our own heart wants the easy, lazy way. If we want to break the Sabbath, gamble, etc., then we aren't going to change the nation. But, if we are sincere in our own hearts, much good can be done. Next, we must pray and seek God's leadership. Then we can begin to protest and preach and talk to those about us. We can make an effort to change the attitude of parents, relatives and friends. We can write letters by the hundreds to our law-makers, local, state and national. In them we can protest the extravagance, the misappropriation of funds, the breaking of Sabbath rights, etc. In fact, we can inject many good thoughts of God's dealings with unrighteous men, and how that national success is dependent on righteousness among the people. We have support for our efforts. Such national leaders as J. Edgar Hoover, and others, are advocating Sunday School attendance, home training, and Church for boys and girls. There are many congressmen who gather together each day for prayer. So, the case is not by any means hopeless. Sufficeth it to say that those who are making a Christian stand in government, need our help and prayers. The tide can surely turn if we are willing to promote Christian principles in government.

Prayer Meeting Studies By C. Y. Gilmer



TITHING

Out of my income, Lord, though large or small,
I shall lay aside a tenth at least and more,
That I may be ready for each urgent call
Of need that may come knocking at my door.

So great Thy mercies, Lord, have been to me,
So selfless is Thy giving—I would give
Back to Thy keeping, conscientiously,
Thy stipulated portion while I live.

That something of the blessings I have known
May bless my fellow travelers on the way,
How could I keep Thy gifts as mine alone
When hearts are breaking in this troubled day?
How could I fail to prove my gratitude,
When Thou hast been so good to me, so good?

—Grace Noll Crowell.

THE TITHE

Scripture: Matthew 6:1-4

Hymn: "Take My Life and Let It Be"

Leader's Prayer

Seek Thought Provokers:

TITHING was a practice of the Patriarchs long before the Law was given through Moses (Gen. 14:18-20; Heb. 7:4). Abraham gave tithes to Melchizedek as he was the channel through which blessing was received. "Jacob's Ladder" caused him to acknowledge that the tithe belonged to the Lord (Gen. 28:22). The "landed tribes" of Israel supported the Levites as full-time servants of the Lord's public worship (Number 18:21, 24). When the tribe of Levi was neglected, the Levites had to make their own living (Neh. 13:10). Under the revival of Nehemiah this condition was corrected (13:12, 13).

The tithe is first the Lord's (Lev. 27:30). The Levites had a commandment to take tithes (Heb. 7:5). The tithes were to be brought into the storehouse (Mal. 3:10). The storehouse was a special room set aside for tithes in the House of the Lord (Chron. 31:11, 12; Neh. 10:38, 39),

When Christ was on earth the Jews paid tithes into the treasury of the Temple (Mark 12:41). Melchizedek of the Old Testament is a type of the Christ, and now our tithes should be brought to Christ (Heb. 7:8; Rev. 1:18). Since Christ is the one and only mediator between God and man our tithes should be used to support His work (Heb. 7:25). In the days of His flesh our Lord received support from the faithful (Matt. 27:55), and Judas was treasurer of the disciple band.

After Pentecost in Acts the people ignored the Temple treasury and brought their money to the Apostles who

had the oversight of distributing the gospel (Acts 4:35). The divine rule is that we are to give to "him that teacheth" (Gal. 6:6). We are forbidden to give God's money for the support of false doctrine (2 John 11). Again, Paul makes it clear that the Lord's money is to be shared with those who hold forth the Word of Life (1 Tim. 5:18; Phil. 4:14, 16; 1 Cor. 9:7-14).

Prayers by the group.



Comments on the Lesson by the Editor

Lesson for September 17, 1950

JAMES, THE LEADER OF THE JERUSALEM CHURCH

Lesson: Acts 15:13-20; Gal. 2:9-12

MANY TIMES there is confusion of names as we study the Word of God. Therefore it is always vitally essential that we find out just who it is we are talking about when we approach a character in the Bible. Since they were not known as we are by individual names, such as John Jones, or William White, they must be identified as, for instance, James the son of Alphaeus, and James, the son of Zebedee, etc.

There are five men in the New Testament who bear the name of James:

1. James the son of Zebedee—one of the Twelve Apostles; the elder brother of John the writer of The Gospel According to John.

2. James the son of Alphaeus, also one of the Twelve Apostles—named, but of whom little is known.

3. James, the Less (better "the little of stature") who was probably the son of Cleopas and Mary, and the brother of a man named Josas.

4. The James of Luke 6:16, called the brother of Judas, about whom nothing is known.

5. James, the Lord's brother—not one of the Apostles, but one who came to believe on Jesus sincerely after His crucifixion and resurrection. He became the head of the Jerusalem Church and the author of the Epistle of James.

The James of our lesson today is this James, brother (or more properly, half-brother) of our Lord, who became the leader or head of the Jerusalem Church.

How he came to this position is not known. We find him in charge of the council at Jerusalem when Paul and Barnabas came to face it with the problem of Paul's apostleship to the Gentiles. It was James who stood up in that council and passed on the decision of the council regarding the treatment of Gentile Christians. This speech and the "sentence" of James is to be found in the first section of our lesson—Acts 15:13-20.

That James was, in truth, the leader of the Jerusalem Church is amply shown by the nature of his speech, especially the words which introduce the "sentence" imposed,

for he says, "Wherefore my sentence is . . ." The emphasis is plainly on the word "my." No one disputed his right to pass judgment or sentence in this matter.

We also find that James was a just man, for in the sentence imposed he asks no more than is necessary to keep these Gentile Christians within the bounds of Genuine Christian life—no idols, no fornication, no eating of strangled flesh, keeping away from blood. He asks nothing that could not be done; no setting up of a double standard for Gentile and Jew—just a plain set of rules to follow.

And finally we find that he was a real friend and knew how to be one. He led the way for Peter and John by extending the "right hand of fellowship" to Paul and Barnabas and in bidding them God-speed in their work with the Gentiles and Jews alike.

All James ever asked of men was to "live the life of a Christian." A careful study of the Epistle of James will show that he was extremely interested in the life that a man lives, and sets down much good advice as to how to live it. He recognizes that man is human and prone to fall into temptation, but suggests that temptations, if resisted, make character. We are to watch our speech as well as our actions. We are to trust God in every way. We ought to be patient in affliction and commit all our affairs to God's providence.

In all things James was a practical man, and a good example to follow. Is it any wonder that he became the head of the Jerusalem Church?

An Appreciation Of The Ambassador Quartet

HONOR TO WHOM HONOR IS DUE

If the "Ashland Ambassadors" left impressions throughout the states as effective as those made here in Lanark, Illinois, both they and the sponsors are to be congratulated; and the effort, now having a splendid outlook, should be encouraged for the benefit it renders to both the aged and the youth. I recall especially one number rendered here that seemed to have a lifting influence—"Inch Along." It brought to memory two verses I learned in my youthful school days, these:

"Heaven is not gained by a single bound;
We build the ladder by which we rise
From the lowly earth to the vaulted skies,
And mount to its summit round by round."

"The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were struggling upward thru the night."

And now, to express a feeling thus incited, I let my pen ramble on:

If we, the oldsters, fail to encourage and discipline youth, we will be sorry too late; and when the Church needs them to carry on, and they step into the breach unprepared and unsupported, and fail, the greatest sorrow

will be ours, the embarrassment, theirs, and worst of all, God would be disappointed; and they upon whom the primary responsibility rested would have no acceptable answer for defense.

If there ever was a time when youth should be trained for Peace instead of for War, it is NOW!

May no one judging rightly say you guessed:

Your work will show if skillfully you wrought—

Intelligence by every crucial test

Shows all you are in deed, in word, in thought.

Inch on, O Youth! beyond the goal

There waits a great reward . . .

What's worth more than the world's the soul

That labors for the Lord.

Add inch to inch, then foot to foot;

Let not one stone unturned

Cry back to you: "The tree, its root,

To live, cannot be spurned."

And while you struggle inch by inch,

We'll watch and pray for you;

For if we help you in a pinch,

The Lord will pull you thru.

The world awaits the youth who know

The value of a soul;

Who give, like Christ, their life below

To lead it to the goal.

Equipt for storm, for fate and foes,

Embark for shores unknown—

Our prayer to Him who cares and knows

Is that your barque be not contrary-blown.

—H. A. Gossard.

When The Little Means Much

Why not apply this thought to the drive for Funds to building the College Chapel?

"Oh, I should so much like to help, but I have so little to give," sighed Lillian. She had just listened to a stirring appeal for help in the foreign fields, and she wanted to do something to relieve the suffering of the missionaries. "But I have so little to give. What is the use?" she repeated and with that dismissed the matter from her mind.

And perhaps her "little" would not have gone far. It was only a nickle, so she spent it for candy, and forgot all about the needy ones until the next missionary meeting.

Now, if Lillian had been the only one who reasoned thus and decided to spend her mite in a different way "because it doesn't matter much anyway," it really might not have mattered much, but alas, she was only one of many. I think there were at least five hundred others who reasoned as Lillian did. Because of this there was at least twenty-five dollars that did not go to the foreign fields to relieve the dear self-sacrificing missionaries who sometimes do not have the proper food to eat, because they have no money to buy it.—Selected.

Items of General Interest

(Continued from Page 2)

of our General Conference. The service was in charge of Brother H. H. Rowsey, Ashland pastor, and Leo Jones, choir director, was in charge of the music. Brother Charles L. Anspach, President of Michigan Central College of Education, who holds his membership in the Ashland Church, was the Guest Speaker. A very large throng almost filled the seats of the fine Brookside Band Shell for the service. Dr. Anspach's message was well received. The night was beautiful.

Dayton, Ohio. Brother Whetstone says in his August 6th bulletin, "That seventy-five new chairs have arrived. They will be put in use next Sunday (August 13th). They are really needed." That looks like an increase in attendance.

North Georgetown, Ohio. Brother Robert Hoffman, pastor, tells us that the different classes in the Sunday School are having charge of the opening devotional part of the Sunday School. This gives a great many people something to do, and they do it.

Warsaw, Indiana. Brother E. J. Beekley says that the front porch of the parsonage has been torn down and that repairs are being made as rapidly as possible. Other improvements are also being made in the parsonage. The walls of the church also have been given that "new look" which a new coat of paint can always bring to anything where it is properly applied.

Brother Beekley also says that the pointing up and waterproofing of the outside walls of the church have been completed. They have almost reached their goal of \$1,000.00 for the needed repairs on church and parsonage.

Elkhart¹, Indiana. The Elkhart Sunday School migrated to Shipshewana on August 20th for their picnic. A basket dinner was served and at 5:00 o'clock a Vesper Service was held. Ways of transportation were provided so that all who desired could go.

We note from the Elkhart bulletin that October 15th has been set as Cash Day and Home Coming Day. The Trustees have been authorized to purchase a new sweeper for the church and a new stove for the kitchen. Rally Day has been set as of October 1st.

The Golden Wedding Anniversary Sunday which had been planned for the morning of July 30th proved to be a very fine service. While not all of the couples, eleven in number, who were identified with the Elkhart Church were able to be present, six of that number were there, as were also Brother and Sister W. I. Duker, whose Golden Wedding was celebrated on December 3rd, and Brother and Sister I. D. Bowman, who observed their Seventieth Anniversary recently and three other couples who were not members of the Elkhart Brethren. Brother Duker was the guest speaker.

One additional person was received into membership by baptism and one by relation recently.

Loree, Indiana. We note by Brother Higgins' bulletins that the attendance is still holding high during the summer months.

We note also that while Brother Higgins is holding the

revival at the Smithville Church, that a Gospel Team from Ashland will care for the services at Loree. Loree Revival services have been set for November 28th to December 17th, with Brother John F. Locke of Maurertown, Virginia, pastor of Mt. Olive and Bethlehem Churches, as the evangelist.

The Loree Home Coming has been set for October 8th.

North Liberty, Indiana. We quote from Brother Berkshire's bulletin of July 30th, "God's Ten Acres were stripped of their crop this past week. Earl Liggett and a brother did the necessary work. There were a few others who gave support for a portion of the time. These were the acres in Layman's wheat."

Brother Edgar Berkshire, North Liberty pastor, brought the message on Sunday afternoon, August 13th, at the County Line Brethren Church. This was in conjunction with the ordination of Deacons.

Nappanee, Indiana. The Nappanee Laymen's Organization were in charge of the morning service on August 20th, in the absence of Brother Meyer who was on vacation. The laymen can step in and help the pastor in many ways.

Flora, Indiana. Brother C. C. Grisso has been supplying the Flora church since around the first of June, soon after Brother J. Edgar Berkshire closed his work at Flora to take up the North Liberty pastorate. Brother Grisso says that the attendance has held up well and that a fine spirit prevails in every department of the church. We understand that Brother Grisso will continue to supply the pulpit there until such time as a resident pastor can be obtained. Brother Grisso is doing the same thing for Flora that he did for Roann when they were without a pastor. He is doing this supply work in connection with his regular work in the field of evangelism, in which field he desires to labor more and more. If you are looking for an evangelist, it is possible that he might be available if you would contact him. His address is Mexico, Indiana.

Huntington, Indiana. Brother Gilmer tells us that eleven of the Huntington ladies attended the meeting of the Roanoke, Indiana, W. M. S. when they were celebrating their fortieth anniversary on Tuesday, August 1st.

The Huntington Woman's Missionary Society has purchased stainless steel table service for one hundred at a cost of \$78.00.

The Huntington Brethren Youth have won the District Banner for three quarters in succession. The last meeting was in Peru, Indiana, on August 13th. Huntington entertains this group of Youth the Friday after Thanksgiving. Twenty-one from Huntington were in attendance at Peru.

Brother H. M. Oberholtzer, former pastor at Huntington, was honor guest at a carry-in supper on Monday evening, August 21st.

Milledgeville, Illinois. Brother White says that September 17, 18 and 19 are three days that the congregation should remember: 17—Election of Sunday School Officers; 18—Family Night; 19—Election of Church Officers.

Morrill, Kansas. Holy Communion was observed on Sunday evening, September 3rd.

Brother Bischof is getting the mid-week prayer meeting started in the Morrill Church.

NEWS

From Our Churches

SOUTH BEND, INDIANA

This matter of reporting is like writing a letter occasionally, but no specific time to do it, so it is easily deferred to a more convenient time, and for one who always has much more scheduled than is ever accomplished, it requires real effort to write a report of church work. I do give a written report each quarter to our congregational meeting of the pastoral activities and make some recommendations usually.

Our July Quarterly report showed seventeen new members by baptism. Four have been baptized since and three more presented themselves for membership, but were not able to come to the baptismal service. Of these twenty-four during a little more than the last quarter, was a man and wife who were eighty and eighty-two years of age respectively, and had been married for fifty-nine years. Splendid people, but they had never publicly accepted Christ and become members of the church. I never saw people happier in their new found joy. Some months ago we married a couple eighty and eighty-two years of age and made the front page of many Sunday papers all over the nation. But it is really a greater joy to baptize them.

It never seems to me that I have accomplished so much in the church, there is always so much that should have been done. If the members of the church would take their Christian faith seriously, and make it a reality to give first place to the things of Christ and the church, I think we would marvel at the results. For instance, if every member of this church would tithe, although I do not know the incomes of our members, but a most conservative estimate would be an offering of \$1,000.00 per week, while the fact is that we give less than one-third of it. If every member would give God first place in his life, it would change habits of life, overflow the house of worship, and bring so many members into the church that we would have a continuous revival. We need a revival!

We called Rev. D. R. Thomas as an evangelist, hoping to stir up the fire of evangelism in the hearts of our people. He began on the 15th of January and was with us over three Sundays. He is a Baptist preacher who has given his ministry largely to evangelism. He had held meetings around here at various times and our people thought he would be a good leader for a meeting. He is a fine evangelistic preacher and we had a good meeting, but if all of our people had attended regularly and had brought others with them, it could have been a real RE-VIVAL in every sense of the word. So many other interests in life that it is difficult to get people who are not definitely interested to even come. We baptized five at the close of the meeting, but if the response in attendance would have been as it should, there is no reason why it should not have been one hundred and five instead of five. All felt that it was a good meeting and that Rev. Thomas was a good evangelist.

The Easter time, of course, is always the high tide of

attendance and interest. That is about the only time we have need of all the available space in our church when we can seat well toward one thousand people.

Our various organizations have held their special services. The Father and Son banquet saw about one hundred and fifty men and boys have all the chicken they could eat, and a fine program followed. Mr. Harold Van Kosky was president of the Laymen's Organization which sponsored it. The ladies had two hundred and twenty-seven at the Mother and Daughter banquet—a fine meal and a fine program—the men serving the meal and “doing the dishes.” Seemed to me they had enough dishes to serve a thousand people. The S. M. M. organizations had Miss Janet King to report and show pictures of her trip to South America and various activities. In the past year our program of improvements has not been quite so heavy, but two projects are under way which will cost some \$10,000.00 if carried through. We have already paid several thousand dollars for architect's plans,

It is regular business in this church to vote on the pastor each year in April. We have served this church almost nine years and called for another year. We think this should be our best year. So many contacts made in our ministry to the sick, and the contacting of new families—weddings, funerals, etc., that it opens great fields of people to the church. This growing city of 115,000 and several thousand in the immediate suburban population, and Mishawaka, with its 35,000 and built solidly to our corporation limit, is a good field for another Brethren Church, for the rural population decreases while the cities grow and overflow near them. Our Ardmore Heights Church is in one of these suburban districts where people are constantly building their homes. No homes are being built in this immediate vicinity, but it is fast going to business interests and our folks move out to more desirable residential locations. However this church has a great field and proper administration and diligent work by pastor and people should see a large increase in strength.

Our summer months is the “low tide,” when we have so many families at the lakes and on vacation, etc. Our morning worship is encouraging, but we have no evening worship for two months. We begin our full program on the first of September.

For thirty years we have given our time, thought and energy as whole-heartedly to the spiritual work of the church as it is possible to do. These years have been years of joy and rich blessing. It is my conviction that commendable preaching and faithful pastoral ministry will build Brethren churches anywhere in a center of population. We are concerned in the growth of every church and in establishing new churches in fields where there is need of a Brethren church, and there are many such places. The key man is the pastor, of course, but he must have those who will follow his leadership and labor together with God. “For we are laborers together with God: ye are God's husbandry; ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundations can no man lay than that which is laid, which is Jesus Christ.”

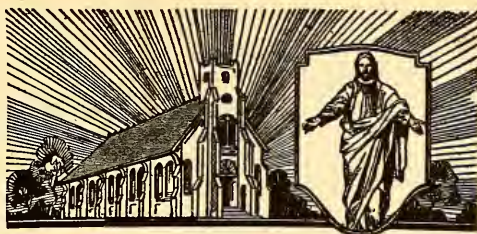
—Claud Studebaker.



THE

Brethren

Evangelist



*We Regret to
Announce
The Passing Away
of
Dr. Charles A. Bame
On September 7, 1950*

✠ ✠ ✠

Absent from the body,

Present with The Lord

THE BRETHREN EVANGELIST

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the last week in December.

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THE PASSING OF DR. BAME

Another one of God's messengers has passed from this life to the life beyond. In the passing of Brother Bame, the Brethren Church has again suffered loss. He was a man of deep convictions and was fearless in expressing what he thought to be right. We feel that he passed as he would have wished to go, still in the work of the Lord and the church which he loved. He went about his duties even to the last. Stricken, he did not linger, but passed on, almost with a sermon on his lips.

Dr. Bame was known all over the Brotherhood, for he had preached in practically every church in the denomination. He was and loved to be an evangelist of the Word. His field was evangelism, although he spent a number of years in the pastorate, serving such churches as South Bend, and North Manchester, Indiana, and Ashland and Dayton, Ohio, as well as many others. He was pastor of the Ashland Church when the present edifice was constructed. At the time of his death he was pastor of the College Corner, Indiana, church, where he has served for the past several years.

He was at one time the editor of the Sunday School literature of the church. He also wrote as a contributing editor for the Evangelist for a number of years, writing under the well known caption of "Travel Flashes."

Much more could be said, but we await the tributes which will come from those who will pay such tribute to him through these columns.

Our deepest sympathy goes out to Mrs. Bame, his faithful companion, known through his writings as "Lady Bame," and to the two children, Prof. Donald Bame and Mrs. Harry Gehman and their families.

F.C.V.

Items of General Interest

St. James, Maryland. We note that the Laymen of the St. James Church recently elected their officers for the coming year. They are: Donald Lowery, President; William Rohrer, Vice President; Myron L. Bloom, Secretary, and Donald Bowers, Treasurer. The Laymen had charge of the morning service on Sunday, September 10th.

Southeastern District Laymen to meet. The Laymen's Rally for the Southeastern District will be held at the Maurertown, Virginia, Brethren Church some time in October. The exact date will be announced later.

Masontown, Penna. The Masontown bulletin announces a Saturday night evangelistic service each week, which is held at 8:30 o'clock. A Schofield Bible is being offered to the one bringing the most guests to each service. There is a minimum requirement of six guests.

The youth of the church meet each Sunday evening at 7:00 o'clock and hold a very interesting service, with one of their number bringing the message. They also have organized a youth choir that presents special numbers each Sunday morning.

The pastor, Brother William Keeling, reports that he has baptized eight persons since June 18th, at which time he became the Masontown pastor.

We note also that the Laymen's Organization is moving forward in its work, with regular meetings for fellowship and discussion of problems of the church and seeking to find where they can be of assistance in the work.

The Name "Brethren Youth" means just that at Masontown, for they are seeking to forward the work of each of the youth auxiliaries—Senior and Junior Sisterhood and Senior and Junior Brotherhood. These are seeking to meet all the goals of the organizations with which they are identified.

Mt. Pleasant, Penna. We note from Brother Keck's bulletin that evangelistic services will be held from September 24 to October 1st with Miss Emma Aboud as the evangelist.

Valley Brethren, Jones Mills, Penna. We note that Rev. O. E. Phillips was Rally Day Speaker at the Rally Day at the Valley Brethren Church.

Dr. John R. Turnbull, Director of World Evangelization Service was present at the Valley Church on September 10th and 11th, at which time he showed missionary pictures of the isle of Haiti.

Smithville, Ohio. We note some further planning for future dates in the Smithville church. This schedule is set for the month of October. October 1—Rally Day; October 8—Revival Plans and Preparations; October 12 to 22—"Fall Revival," with Rev. Robert Higgins of Loree, Indiana, as evangelist; October 29—Fall Communion Service (This day will also be Cash Day); From October 30 to November 12, Brother Grisso will be in a revival service with the Bryan, Ohio Brethren.

(Continued on page 11)



YOUR CHURCH

DO YOU like to get an idea in your mind and mull over it and analyze it until you have extracted its fullest implications? If so, here is a thought that you might well think about.

"What kind of a church would my church be
If all its members were just like me?"

Memorize those few words, and when you have them securely in your mind, start asking yourself some questions like these: If all the members of the church were just like me, if they attended church and participated in the church the same as I do, what kind of a church would we have? Would there have been church services last Sunday morning? How many times would the church have had Sunday morning worship in the past year? How many times would the Sunday School have opened for study? Would the Women's Guild have functioned at all? Would there have been a young people's program in the church? Could the church have paid its bills? Would strangers have been impelled to come to church? Would the minister have been encouraged or discouraged?

If all the members were to act as you are going to act this coming Sunday, would the church be opened for worship?

It may be that your reflections will give you great satisfaction. Perhaps you can say, "If everyone came to church when I did, we would have a great congregation, for I am never absent. If everybody contributed as I do, the treasury would be over-flowing, for I tithe my income. If everyone worked as I do, we would have a dynamic church, for I am always ready to do anything I can, and I do not wait for an invitation to get me started."

However, and this is far more likely, if you honestly ask yourself questions like these, you may begin to feel a bit ashamed. You will probably say to yourself, "If everyone attended church as I do, there would be many Sunday mornings on which the doors of the church would be closed to the world, there would be many times when to all practical intents and purposes the church would cease to exist. If they contributed as I do, the sheriff would sell the church property. If they worked as I do, there would be no teachers for the Sunday school, no officers for the boards, no ushers, no choir, no leaders in the organizations, no new members coming into the church, and no progress being made."

If you do find yourself in that category, then reason would lead you to other questions. For instance, you will say to yourself, "If that is the case, where is the honesty in my oft-repeated statement that the community needs the church and that I would not want to live in a community where there was no church? If everyone did as I do, there would be no church in the community. Am I content to let others carry the load for me?"

It is strange how far a little thought like the verse

mentioned can carry us. Honestly pursued, this thought can make a complete change in our lives.—Presbyterian Tribune."

The above article concerning attitudes of people set me to doing a lot of thinking. On our way to Sunday School we often see any number of people doing the same things they do during any other day of the week. If they live in the city, they cannot say that they are not near enough to any church to attend. Even if they live in the rural districts, they still have no such excuse. Again, it may be that your church does not have sufficient appeal to get them started. Then, too, maybe they don't know your church is a church.

Now the Editor has just returned from his vacation. It was a good vacation, too. The sun shone; the weather was fine; the fish bit and the company was good. What more could one ask?

But we did more than just loaf about. We have been trying to get a colored slide of each of the Brethren Churches. So we started to go to the Brethren Churches that had not faced our camera. This, of course, caused us to look for the names of all of the churches we passed as we drove. We have had a habit of trying to find out the names of the churches which we have passed in our driving anyway and trying to establish in our minds the denominations which they represented, making a guess as we came near a church as to what it represented. Thus we have discovered that numberless churches do not have either their name nor denomination anywhere to be seen. As I thought about this I was minded to write an "editorial think" upon the short sentence, "Are You Ashamed of Your Church?" Any church should be proud to place its name and the group with which it affiliates somewhere upon it in a prominent place, thus telling to the passing world that it has an identity which it is not ashamed to own.

I believe that most of our Brethren Churches have their name somewhere about them. Sometimes it is hard to find, being hidden by shrubbery or decorative trees; sometimes it is on bulletin boards that have letters so dim that they cannot be read from the highway. Then there are some, like one we were searching for a week ago, where the name is not in evidence at all, and where we had to inquire as to its whereabouts.

Now if your church is subject to any of the above criticism, do you not think it would be well to get out the paint and brushes and do a little sign painting? Let people know your church is there and you are proud of it.

Think it over!

The freedom of life is attained through discipline, and not by escaping from it.

The end of holy discipline is not merely to make you, but to make you a Christ-like you.

When is a Preacher Worth His Salt?

(The following article from the "Christian Advocate," published in 1947, was clipped and sent to us by Brother Dyoll Belote some time ago, with the suggestion that it would be worth reprinting, mainly to make us think about the real responsibility of the man who receives a "call to the ministry." We are passing it on to our readers and suggest that they reserve comment to themselves until they have read it through and then "thought it through."—Editor).

THIS IS NEITHER a criticism nor an indictment of the ministry, but rather a laboratory check-over.

Years in this sacred fraternity, serving all the way from the rural parish to the city pulpit, and with considerable administrative work, convince me that while there are many rare and remarkable exceptions, the ministry as a whole is not registering at its best, and that it is hard put to justify its present-day existence. Of course every preacher is sure to have a certain following, who will flatter him, and extol his success and popularity. But that is no guarantee that there are no critics, and it certainly is no proof that his is an effective ministry.

The basic trouble, it seems to me, is a misapprehension of what the ministry is all about. Too many regard it only as a vocation, possibly as an avocation, perhaps as a respectable occupation, with a creditable income.

It is out-of-date to note that the minister is his own boss, and answers to no time-keeper. But that very fact may be his undoing. There is a wide field for laziness and loafing, affording endless alibis for shirking, bluffing and pottering around.

No other calling on earth is so cluttered up with non-essentials and make-believe. Much of the so-called "pastoral visiting" could just as effectually be done by some gossipy old woman. Too many sermons show little indication of intellectual pollen or brainsweat, to say nothing of the lack of prophetic utterance and inspiration.

A minister is a prophet of God. He is under orders. If no agonizing terrifying conviction impelled him to enter this holy office, he had better never touch it. However, a "call to the ministry" is more than a call to college and seminary. It is not necessarily a call to a city pulpit, nor to a lucrative salary. Its chief objective is not to be a hale-fellow-well-met, to be a popular after-dinner speaker, nor to be in demand as an orator at commencement time.

The high objective of the ministry is not to be a good organizer, a good business executive, nor a good salesman. These all have their value, but a minister may excel in every one of these, and yet be a miserable failure insofar as the real purpose of his calling is concerned. Indeed these very things may drain off a preacher's energy, and his essential inner resources necessary for the task, and leave him useless and ineffective in the realm of the things he ought to do.

No other calling can so completely and pathetically deceive and mislead a man into thinking he is essential and effective when, in fact, he may be only a pitiful failure. The ministry is a human agency for accomplishing a divine purpose. That ideal is to rescue men from sin through the atonement of a sacrificial Redeemer, and to build transformed men into a great bulwark of human brotherhood.

How superficial and absurd is the average list of Sunday sermon subjects in the Saturday press. It is little wonder what many preachers lament, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented."

Speeches, book reviews, luncheons, clubs, fraternities, golf and a score of other things are very secondary and nonessential. The minister needs to beware lest these sap the heart's red blood and result in a low ebb of soul reserve, spiritual vitality, and redemptive efficiency.

The preacher has allowed the old technique and dynamics of the camp-meeting, the revival, the sawdust trail, the prayer meeting, and pretty largely the Sunday evening service to go into the discard, and has relaxed with a sigh of relief. But he had not, through travail of soul, brought forth with daring adventure, any modern equivalent in improved techniques. Instead he has buried those result-producing methods in graves of oblivion, and goes tiptoeing among the tombstones as though he feared some of them might come to life again to plague him.

Colleges and seminaries come in for a full share of blame. They return these pulpit neophytes with a pocketful of diplomas and degrees, a gown and a hood, and their heads full of science and philosophy. But so far as being successors to Wesley, Spurgeon, Beecher and Moody is concerned, they might as well have taken a post-graduate course at the Ford automobile plant. What with a creditable salary, a furnished parish house (no rent or taxes), a high power car, fair prospects for promotion, the prestige of fraternities and banquets, prerequisites that are quite flattering, ready access to choice social circles, military exemption, and a forthcoming retirement annuity, why should he worry about those out of the church, or about the hypocrites and sinners in the church? Why should he take the risk of attacking evils that prey upon human society, or endanger his popularity by espousing unpopular causes?

He is surfeited with prestige and advantages amounting to luxuries at variance with the soul inspiration and power. Unless these are tremendously counteracted by humility and waiting before God, they will ground the preacher's spiritual life, unconsciously siphon off his heart passion, and reduce his prophetic magnetism practically to zero.

His platitudinous sermons, administered in homeopathic doses, disturb very few consciences, and are generally forgotten before the recessional and organ postlude are ended. Under the X-ray of private impression the preacher does not impress us that he is deeply, vitally and sacrificially consecrated. He seems to lack that some-

thing that would cast a divine awe and restraint over others. He is too secular and too "everyday-ish." He has too much of a "What-of-it?" attitude; too much politics, too little of the prophet; too much strategy, too little of the Shepherd. Ofttimes trying to be jolly, witty and clever, he is in danger of being foolish and ridiculous.

Church membership and debt-raising are too largely made the criteria of ministerial success. Blinded by statistics, exaggerated reports betray the preacher into the delusion of counterfeit success. The Church becomes too largely but a sort of Kiwanis-Rotary-Pollyanna Club, affording a wide range of social contacts and entertainment, but as lean as Pharaoh's cattle in spiritual life and vital piety.

Wesley was once asked how he got the crowds. He replied, "I set myself on fire, and the people come to see me burn." The preacher is God's vice-regent, deputed by divine authority to exercise a holy commission. He is Christ's ambassador, entrusted with all the negotiations involved in winning lost men and a belligerent world.

The preacher must be an ethical thought-specialist. Most people do very little religious thinking. He must be a thought-dynamo, surcharging minds, and taking them intellectually like a flood that sweeps everything before it. The challenge is for him to magnetize current thought until shallow passive thinking will be helpless before it as drift upon the bosom of the ocean's rising tide. The realm of spiritual therapeutics belongs almost exclusively to the preacher. Here he is to find his great opportunity, in a field scarcely touched, and with a minimum of competition. Here he should be in religion what William James was in psychology, and for results should surpass all the psychiatrists and mental experts combined. What a tragedy that the clergy, because of a lack of skill, daring and efficiency in this realm, allows it so largely to go by default.

The preacher need not be fanatic, radical nor eccentric. These invariably are only a make-believe substitute for the real thing. But he must transmit dynamic spiritual life and power. And he must be a genius in spiritual clinics.

Because perishing souls, needing spiritual bread and mystical fish, and having received only dogmatic stones and philosophic serpents, there have sprung up all about

us endless varieties of cults, "isms," vagaries and fashions. A prominent columnist recently said of the ministry: "Men to match this hour are tragically lacking. Especially regrettable is the lack of great preachers. They are the ones to whom we naturally look for spiritual leadership, but . . . too many of them are uninspired men merely holding jobs. The prophet note is not heard in their pulpits, nor leadership felt in their congregations."

In 1930, just as King George's speech opening the London Naval Conference went on the air, a wire broke. There was no time for repairs. Walter Vivian, official operator, at great risk, and badly burned, seized the broken strands held them, and the King's entire message literally passed through a living human conductor. Spiritual results in the ministry are commensurate with the voltage of the Holy Spirit actually surging through a sacrificial personality who knows only Christ and him crucified; a literal reincarnation of him who died in order to save. Only when, and to the extent that the clergy with one hand and a broken heart holds a lost world, and with the other hand clings to a crucified Christ, and allows Gethsemane and Calvary to flow through mind and heart and soul, to sinful humankind—only then and to that extent—do we have a preacher worth his salt.

A man or woman within the brackets of advanced years should lay aside some of their activities, but they should never retire from all responsibility. Let them do something which will keep them from rusting, and losing the enthusiasm which comes from taking an active part in society. I have heard of a very successful business man who retired and now he sits beside the radio listening to soap tragedies, or walks for a short period, or watches the children play. He is a pathetic man, dying inside. Doing something definite after retirement, does not mean staying with the old business habits or interfering with the job you left behind. That is sham retirement. Make life worth the living by having a definite mission—some good cause to champion, some approved form of helpful service to others. Take some active part in feeding three hundred million hungry people in the world, some share in making a lasting peace.

"We live in deeds, not years; in thoughts, not breaths; in feelings, not figures on the dial.
He lives most, who thinks most; feels the noblest, and acts the best."
—Selected.

Make Life Worth the Living The Best From the Word

WE HEAR overmuch about making life worth the living. What really does make life worth the living? Let every man and woman have some definite work. Work is not only dignified, it makes life so much more stimulating by presenting a constant challenge to one's ability and ingenuity. The sense of accomplishment when a job is well done, or the experience of a failure enriches every act and attitude towards life. The loafer and idler, young or old, is a parasite on society, who holds the mistaken formula that this generation owes him a living. Nothing is more preposterous. The greatest man that ever lived said, "I work."

Study it through. Never begin a day without mastering a verse from its pages.

Pray it in. Never lay aside your Bible until the verse or passage you have studied has become a part of your being.

Put it down. The thoughts that God gives you put down in the margin of your Bible or in your notebook.

Work it out. Live the truth you get in the morning through each hour of the day.

Pass it on. Seek to tell somebody else what you have learned.—J. Wilbur Chapman.

Practical Church Problems

Rev. Henry Bates

THE PROBLEM of the mid-week service, or "prayer meetings," is increasingly difficult due to the variety of other activities being offered by the secular organizations in the community; and possibly because of a waning faith in the power of prayer. In many churches, this service has become a perfunctory, lifeless, and poorly attended reproduction of the regular Sunday morning worship services. But the mid-week service IS important—and it IS possible to make this one of the most popular services in the church's program. The following suggestions, which have helped develop successful midweek services in some groups, are offered as possible solutions to some of the problems in your church.

1. If the service is to be successful serious preparation must be made by those in charge. Themes, subjects, topics, etc., should be arranged several months in advance, and not decided upon at the last minute. It might be helpful to have printed programs distributed at the beginning of the year, stating the portion of Scripture to be considered and possibly listing a few suggestive questions. Special features of any of the meetings should be attractively announced, both from the pulpit and in pastoral letters and card announcements. Let committees be appointed to supervise the various features of the service—music, invitations, preparation of the meeting place, etc. This will make otherwise uninterested observers active participants in the service.

2. Keep in mind that this is to be primarily a Prayer meeting! There has been a tendency in recent years to make of the mid-week service another regular worship service with the pastor bringing a message much like the Sunday sermons. The mid-week service should be the service in which the congregation plays the outstanding part! Let the Prayer Meeting be a PRAYER meeting! Spend much time in prayer—spend the entire hour if necessary! If, after all have had the opportunity to enter into the period of prayer, there is still time remaining, let there be a period of Bible study and discussion. Such a meeting will, of course, require that folks join in the fellowship of prayer. Members of the congregation must be taught to lead in prayer—and to take an active part in the prayer life of the church. It may be one or two sentences at first, but as time passes, and as shyness at speaking in public wears off, men and women will find themselves becoming quite adept at public leading in prayer. A few messages by the pastor on the importance of prayer and the efficacy of prayer would be of utmost value to any congregation and would do much to impress upon the minds of men and women the importance of making use of every opportunity to unite in prayer with other Christian people.

3. The spirit of the Prayer Meeting. The mid-week service should be as informal as possible without destroying the quality of reverence. The "family gathering" or "family altar" spirit should be prevalent, with an emphasis upon friendliness, simplicity, and sincerity. There should

also be a feeling of "action" or "life" about the service. The leader must be alert and active. Long addresses and long prayers should be discontinued if possible. The music should be one of the attractive features of the program—not a period of slow, funeral, expressionless singing. Gather about the piano and sing informally from time to time; learn a few new hymns or choruses at these gatherings. The meeting should likewise be purposeful—there should be a specific aim. Topics for prayer should be announced; the pastor might report on the latest condition of the sick and shut-in members; opportunity should be given for presenting special prayer requests.

4. As much as is possible, let each meeting be different! Monotony is the chief cause for the decline of the mid-week service in a good many churches. While, as was mentioned above, prayer is the chief purpose for the gathering, new features must be introduced from time to time to attract those who are not now participating in this service. An interesting program can be worked out of the "question box." That is, an evening can be devoted to answering questions relating to various religious experiences, doctrines, and other phases of the work. Another innovation could be the use of the various organizations of the church. Also special holidays in the church year might be used as occasions for special features at the mid-week service. Missions should also come in for a share of study and consideration at this mid-week program—and the establishment of a Missionary Intercessory Prayer Group is of vital import and interest. Experience meetings may be held occasionally. They are helpful to young converts, and sometimes lead others to make a public profession of faith.

The wide-awake pastor and the spirit-possessed congregation will find many other means of revitalizing the mid-week service in their particular congregation—and these means should be put to use with enthusiasm.

"More things are wrought by prayer
Than this world dreams of."

—Ashland, Ohio.

TO AUTUMN LEAVES

H. A. Gossard

(The following was suggested while I trod upon early fallen frost-bitten golden maple leaves . . .)

Gently you came with first warm days of spring

To beautify and clothe each shrub and tree;

To stay awhile where birds may build and be
Content to rear their young; be glad to sing
And sport among you on unwearied wing . . .

Now summer's gone, and soon I shall not see

Your verdant beauty, nor your shade for me,
Since autumn chilled with an icy sting . . .

Once you were life and beauty o'er my head:

You carpet now with gold the path I tread . . .

Though you have fled the parent of your birth,

You nourish it by molding back to earth:—
From earth you came; return to earth you must . . .
And I am naught but animated dust!

—Lanark, Illinois.

Robert Hoffman Ordained In Impressive Ceremony



—Johnstown Democrat Photo.

Rev. Percy C. Miller, pastor of the Berlin, Pennsylvania, Brethren Church, sends us the following report of the ordination of Robert C. Hoffman, student pastor of the North Georgetown, Ohio, Brethren Church:

"A very beautiful and impressive service was held in the Berlin, Pennsylvania, Brethren Church on the evening of August 6, 1950, at seven-thirty o'clock, at which time Robert L. Hoffman was ordained to the full Gospel Ministry.

The pastor of the Berlin Church, Rev. Percy C. Miller, presided. Following the prelude and invocation, the congregation joined in the singing of "Anywhere With Jesus." The presiding pastor followed this with prayer.

The words of St. Paul to Timothy, as found in I Timothy 3:1-6 and II Timothy 4:1-5, were read by Rev. Miller. Following the reading of the scripture, the ordination sermon was delivered by Rev. N. V. Leatherman, pastor of the Second Brethren Church of Johnstown, Pennsylvania, a former pastor of the Berlin Church, who brought a very impressive message.

In the ordination ceremony Rev. Miller read Titus 1:7-9 and gave the charge to Brother Hoffman. The Laying on of Hands was by both officiating ministers, with Rev. Miller setting Brother Hoffman apart as an Elder, as he knelt before them.

Rev. Miller extended the right hand and gave declaration of authority as an Elder to Brother Hoffman, and thus asked him to assume the duties and office of an Elder in the name of the Father, Son and Holy Spirit.

Rev. S. Boyd Dickey, pastor of the Presbyterian Church of Erie, Pennsylvania, a son of B. B. Dickey of Berlin, favored us with a solo, an arrangement of the Twenty-seventh Psalm." Miss Thelma Saylor was the organist.

Brother Hoffman is one of our fine boys from Berlin who heard the call of the Master to the larger service of

the ministry. Brother Hoffman is a credit to any church, and we of the Berlin Brethren Church, have every reason to be proud of him. He is the son of Mr. Harrison Hoffman of Rural Route 2, Berlin, Pennsylvania. He finished his work at Ashland College last spring and will enter the Seminary this fall.

Mrs. Robert Hogman, the former Rae Musser of Berlin, daughter of Mr. and Mrs. D. J. Musser, was very impressively dedicated to the work of the Lord as the wife of an Elder by Rev. N. V. Leatherman—the Laying on of Hands being by both officiating Ministers.

This very fine couple are at present serving the North Georgetown, Ohio Brethren Church. Their home church, their many friends and their pastor desire for them a happy and fruitful ministry.

Be Kind to The Preacher

Be kind to the preacher—his job isn't quite
One round of unbroken, unmingled delight;
His work may seem easy to folks in the pew,
And many may think he has little to do.
But he has his problems and they are the kind
That burden the heart and weary the mind.

He frequently deals with creatures that can
Thwart many a purpose, wreck many a plan;
Be contrary minded, and set in their way,
And quick to do mischief, but slow to obey.
And many a time he will preach himself hoarse—
But sinners go on in their contrary course.
And often he stresses the value of prayer,
But prayer meeting comes and a handful is there.

He pleads with the rich to give freely at times,
And then they give pennies and nickles and dimes.
But he is expected to always be sweet
And smile to the hypocrites that he may meet.
And he is expected to fill all the pews,
And preach to conform to the various views.

The parents expect him to take with the youth,
Mix with the public, and still tell the truth.
He must be an orator, mixer, and seer,
A man whom the world will respect and revere;
A business man, diplomat, scholar and wit,
A man who has vision and wisdom and grit.

All this is demanded by most of the crew
That listen and watch as they sit in the pew.
But he has his faults and they're sure to appear,
For God does not keep any perfect men here.
For reasons that we in this life may not know
The Lord does not keep any angels below.
Nor does He reward you for faults that you find—
So, keep what you find—and just try to be kind.

—P. A. Langvand.

Great chances are booked to take place within a little while; changes that proud man can never make.

Missionary Comments

E. M. Riddle, Missionary Secretary

The edition of last week's *Evangelist* announced the new plan for the church paper—that is, missionary news and articles shall hereafter appear in the regular issues rather than have the one number each month, known as the "Missionary Number." The general opinion seems to favor such arrangement. It is evident that missionary news will not be held a month, waiting publication. So, we trust our missionary friends over the world will be watching for every issue of our church paper.

Missionary Sessions in Conference

First, the Board meetings were full of interest and enthusiasm, with a forward looking program. A later story will tell in detail something of the plans, budget, help for churches and the proposed opening of a new church, besides the program for new buildings in Argentina, just as soon as the voluminous heap of minutes has been placed in order.

Second, the Missionary sessions before the General Conference have not in years been so heavily attended. Your Secretary was privileged to re-emphasize our Kentucky program, as well as other Home Mission projects. Also, it was a distinct joy to present Miss Esther Zeche, daughter of our Superintendent and Mrs. Zeche of Argentina, who offered greetings from South America and in so doing presented a hand-made, beautiful banner to the Missionary Board and the Conference. (Miss Zeche has enrolled in Ashland College for this year.) On the same program the main speaker was Dr. Jorge Wenzel, our legal advisor in Argentina, who gave a most helpful address. Dr. Wenzel had been in Canada on church affairs for his own group, "The Disciple Christian Church," and had expressed a desire to our friends in Argentina, to attend our conference. May I say further, that since his coming to Ashland, it is planned that he and his wife will remain a year and become members of the faculty of Ashland College.

The speaker for the evening missionary hour was our beloved friend and brother, Dr. Charles Anspach, President of Michigan Central College of Education and former President of our own Ashland College. It was a great message based in a major way upon his recent "school of the Air" trip to eleven different European countries. The conference building was filled for this service.

Our largest General Conference in years was challenged time after time to undertake the most needy task in the world—that of bringing the Gospel of Hope and Salvation to as many as possible, while the opportunity is here.

A rich Christian fellowship characterized the entire week of General Conference. May we pray for the continued blessings of our Lord and pray also for a greater willingness to be directed and used for the salvation of souls.

E. M. R.

Urgent Prayer Request

Sent out by Latin American Mission

PERSECUTION IN COLOMBIA

THE PERSECUTION of Protestants in Colombia, South America, continues! It is thought that the Government in Colombia in allowing political persecution to progress, now finds itself in a difficult position to try to control the activities of the Roman Catholic hierarchy down there, particularly in the rural areas. Many of the authenticated stories coming out of Colombia are heart-rending; on the other hand the terrible persecution of evangelicals has stimulated the spread of the Gospel in many areas.

One mission, which a few months ago had 34 congregations, now has four that are left open. In most cases, the native pastors have had to flee, and the congregations have either been disbanded or destroyed. In one of these instances the lay preacher was buried alive up to his neck and told to recant his faith in Christ, or die. He began praying for his persecutors, asking God to have mercy upon them. In fury they murdered him and yet, of the twenty who attacked him, fifteen have since professed Christ.

Detailed protests of all of these things have been made, not only to the State Department in Washington but to the embassy, and the missions in Colombia are now presenting their appeals to the Minister of Justice.

The following is an authenticated report of the persecution suffered by Edmund and Naome Outhouse, of the mission station, "El Secreto," Colombia, S. A. as set down in their own words in letters to their parents in the States and in Eddie's testimony to the American Embassy at Bogota: "On Tuesday, April 4, a plane came in sight over El Secreto. As the plane was a few hundred feet from the field, we heard shots, but it sounded like the exhaust of the plane. As the plane landed, several soldiers and guards ran down to the plane, and as soon as the door opened the guards ran in all directions to guard the plane with the rifles. Within a few moments the plane left. Immediately a soldier came running up from the airfield to get a box of ammunition which they had in our mission station. He told us that there were two pilots wounded. That day they went through the jungle and every house and farm nearby, questioning everyone to try to learn who did the shooting, but there was no trace of the ones responsible.

"The next day some planes returned, and several soldiers came to tell me that Col. Villamizar wanted to see me and my wife at once. My wife and babies were up at the mission so I went on ahead. When I arrived at the field, the Colonel was waiting, with a soldier lying in the grass, automatic rifle trained on me. Immediately he began to swear at me calling me an assassin. He asked me where my wife and children were, and I told him. He ordered me into the plane, cursing and accusing me of ordering the shooting. My wife arrived without the children, and she had to run back to get them. While she was gone, the Colonel asked for the guard that was by the plane the day of the shooting, and two men stepped forward. He immediately hit one of them behind the head

with the butt of his revolver, knocking him to the ground and kicking him in the face, all the while accusing him of being paid by me to do the shooting. He then began to strike the other guard in the chest and stomach with his gun. He disarmed both of the men and forced them into the plane. Soon my wife and babies arrived, and he closed the doors after ordering the burning of all the houses and buildings in that area (later they reported the burning of all Secreto houses with the exception of the mission and two houses.)

Eddie and his wife were not permitted to speak to one another. Eddie was placed in one place; his wife and babies in another. They were not molested in any way but they were insulted and accused. After two days they were released without too much difficulty, and Naomi Outhouse expressed the belief that it was all planned in order to burn the buildings. She says, "Burning of buildings is going on all over Columbia, and yet they put in the papers just today (written from Bogota two weeks after the injustice was committed) that it is untrue that there is no liberty for Protestants, etc., and that they have absolute liberty guaranteed by the Constitution. If you could only see the injustice in every hand. The U. S. seems to be asleep. The Presbyterians wrote a letter to all the Senators in the U. S. about what has happened to them. They had eleven chapels burned, and twelve were taken for mass and police barracks. So since then there is some kind of treaty that the Government will be responsible for persecution of American citizens, but you can't believe anything now. Catholicism surely is going to be heavily judged some day. It has no scruples. It knows no justice,"—Missionary Digest.

A People Set Apart

WITH THE LOOMING CRISIS of war in many parts of the world—crime, sin, and apostasy increasing with every generation, the return of the Jews to their ancient land and other signs—prophetic, Bible-believing Christians are looking with expectancy to the soon-coming of the Lord Jesus Christ.

According to God's Word as related to us through the pages of Scripture the people of Israel are to play an important role in events leading to the second coming of our Lord. Though Israel is out of tune with God because they have rejected Jesus as the Messiah, still they are the Chosen—the favored in the eyes of the Lord. They have been thus favored since the time of Abraham. They are still today and will be in the time to come 'till God's plan for this world is complete.

The history of the Jewish people is a remarkable one—filled with deeds of glory and greatness, people of might, power, wisdom and godliness. And because they are a remarkable people—a people set apart by reason of their peculiar status, their religion, and their history, the Jews have been feared and despised, cursed and persecuted for centuries.

The anti-Semitism was not a "disease of the ignorant Middle Ages nor has it been cured in any age. Even in our enlightened time some so-called Christians are anti-

Semites and the people of Israel are despised and discriminated against. Most probably the only country in the world free from the source of anti-Semitism is that tiny patch of earth which the Jews have fought to make their own—the State of Israel. Here none but Jews govern and the most down-trodden Jews from all corners of the world are welcomed as immigrants to the ancient homeland.

The people of Israel were an organized civilization long before the people of Greece—before Socrates taught philosophy and Heroditus wrote the history of his age. Israel had scrolls of literature before most nations had alphabets. It is a frequently repeated tale that during a dinner party where the illustrious Disraeli, late Prime Minister of England, was a guest, there was a discussion of "family trees" and of the antiquity of those families present. Disraeli is said to have remarked, "These fellows talk about the antiquity of their families to me whose ancestor was the accepted friend of the Queen of Sheba."

On another occasion a member of the elite "400" said to a prominent Jew,

"One of my ancestors signed the Declaration of Independence."

The Jew replied, "And one of mine signed the Ten Commandments."

The heroes of Jewish legends are almost always men of God whose dedicated lives served the Almighty and their fellow men. David the King is one of many known to every Jewish child and to children of other races, not alone as the hero of many battles, but as a poet and ancestor of the Messiah.

We as Christians and Americans should thank God for Israel. Not only have Jews been prominent figures in world history but they have played a vital role in the history of our own United States.

If it had not been for the Hebrew people in our colonies the American revolution might not have been a success. Jews gave their lives for independence and aided with their finances to equip and maintain the armies of Washington. Like the Jewish Brigade which fought so valiantly in the last war, a corps of volunteer infantry was raised in Charleston, South Carolina, in 1769, composed chiefly of Hebrews, who fought with valor to free our land.

Haym Solomon, a certain respected Jew of Philadelphia, gave a sum of \$600,000 to aid the solely depleted finances of the colonies, none of which was ever repaid to him or his heirs, nor was it ever requested by them.

The names of Jews are found in plentiful number in the "Hall of Fame" in the fields of music, literature and science. Felix Mendelssohn, composer and pianist—Koller, discoverer of cocaine, Traube who found digitalis, Minikovsky who perfected insulin to prolong the lives of sufferers of diabetes—these are but a few. Dr. Chaim Weizman, the first President of Israel is also a world famed scientist.

Yet the most noteworthy legacy given the world by Israel is the Bible with both Old and New Testaments written by Jews. Where the Bible lives there is enlightenment and progress. When men seek to destroy our precious liberties they first attempt to destroy or banish the Bible. But through the darkest ages the words of the living God

prevailed and the first words to be read on a printed page were words from the Bible. When the whole of the ancient world lived in darkness, God chose the Jews as the recipients of His revelations, and throughout the darkest periods of world history Israel was the bearer of God's Truth—the Bible. Thank God for the Jews who preserved the Bible for us.

By far God's greatest gift to the world through Jewry is Christ Jesus who has transformed millions of lives, changed the course of history, and brought salvation and hope to a sinstricken world. Yet this same Jesus and the wonders of His magnificent love have been rejected by generations of Hebrews. Even today His Name has never touched the lips of countless numbers who dwell in the land of His birth.

Many learned Jews have written concerning Jesus. Here are the thoughts of two Rabbis in Israel as they have expressed themselves. Rabbi Gross of Union Temple in Brooklyn says:

"I, Rabbi of Israel, think we should accept Jesus. I think we should teach Jesus to our children much as we teach them about Abraham, Moses and Jeremiah, and the rest of the great teachers and prophets. Jesus as we all know was a Jew. He was a gift of love."

Rabbi Henry Berkowitz once wrote with stirring emotion:

"To me one of the saddest and most tragic facts in history is this, that Jesus, the gentlest and noblest Rabbi of them all, should become lost to His own people by reason of the conduct of these who call themselves His followers. In Jesus there is the very flowering of Judaism."

We cannot divorce the influence of the Jewish people from our every walk in life. They may have peculiarities and eccentricities which many of us do not appreciate, but these we firmly believe have come through years of maltreatment at the hands of a Gentile world. The Jewish people are a people who have been truly SET APART by God for a purpose—to fulfill the Holy Scriptures. Let us as Christians Love them and Pray and Work for their Salvation.—Palestine Pictorial News.

STEP BY STEP

A hundred years ago there lived in Oxford a little boy, whose business it was to clean the boots of the students of the famous university there. He was poor, but bright and smart. Well, this lad, whose name was George, grew rapidly in favor with the students. His prompt and hearty way of doing things, and his industrious habits and faithful deeds won their admiration. They saw in him the promise of a noble man, and they proposed to teach him a little every day. Eager to learn, George accepted their proposals, and he soon surprised his teachers by his rapid progress.

"A boy who can blacken boots well can study well," said one student.

"Keen as a briar," said another, "and pluck enough to make a hero." But we cannot stop to tell of his patience and perseverance. He went on, step by step, until he became a man, a learned and eloquent man, who preached the Gospel to admiring thousands.

The little boo-black became the renowned pulpit orator —George Whitefield.—Unknown.

Our Schools

WE ARE BEING constantly reminded that America's expenditures today are to provide for National Security, but some of its other expenditures have the opposite effect. Dr. Arthur H. Compton, head of this country's atomic Metallurgical project during World War II, said, as quoted from the "New York Times Book review" issue of May 7, 1950, in reviewing "The Autobiography of Robert A. Millikan," one of America's greatest scientists: "Millikan's view of education is that it 'exists primarily to prepare men for actual jobs, including that of effective living outside one's job.' It is a matter of serious concern to Millikan that our nation's expenditure for alcoholic drinks is twice as great as the total cost of our public and private schools of all levels. The often expressed thought that more and better education for all of our citizens cost more than we can afford, he considers preposterous, and a sad reflection on our sense of values."

There has been considerable agitation over the condition of American schools in recent years, and in consequence the expenditure for education has risen somewhat over the figure that obtained when Dr. Millikan made his statement—that twice as much is spent for alcoholic drinks as for the training and education of our youth. In 1947-1948 the record stood as follows:

Public elementary and secondary schools	\$4,311,176,000.00
Private elementary and secondary schools	530,021,000.00
Institutions of higher learning,	
public and private	1,697,965,000.00
Miscellaneous:	
Indians	\$ 11,752,000.00
Delinquents	7,761,000.00
Blind	4,127,000.00
Deaf	5,739,000.00
Mentally deficient	5,838,000.00
Total	\$6,574,379,000.00

The nation which skimps its schools spent \$8,550,000.00 for alcoholic beverages in 1949. This was according to the release of the Department of Commerce of June 1949. The figures of the money spent for education, as released over the same period by figures from the Office of Education, totals the amount spent for education in all types of education as \$6,539,162,000.00.

It is a sad commentary on the American People when the sum of \$2,010,838,000.00 more is spent for drink than is spent in the education of our youth.

While these figures do not cover the present year, yet it can be safely said that the amount of money spent in either case has not decreased, especially in the matter of drinking. Surely it is about time that we wake up to the fact that we are drifting slowly but surely into the downward road that leads to destruction, both mentally and physically.

Items of General Interest

(Continued from Page 2)

Louisville, Ohio. The Junior Church at Louisville got off to a good start this fall with a weiner roast which was attended by thirty-six children on Wednesday night, with the regular services resumed on the following Sunday morning. They had "vacationed" these services for several weeks during the summer.

Gratis, Ohio. Brother W. S. Crick, Gratis pastor, announces that Rally Day will be held on September 24th and Home Coming on October 8th. At this time due recognition will be given to the one hundredth birthday anniversary of Marion Lawrence, famed world Sunday School Secretary for a number of years, who was born in Gratis.

Loree, Indiana. Home Coming is in preparation at Loree for October 8th, with committees working to make this an interesting event.

We note that colored slides of our Lost Creek mission were shown at the Loree church by Brother "Bud" Hunter, at the service on Sunday evening, September 10th. The ladies of the Woman's Missionary Society were in charge of the devotions and the special music.

Nappanee, Indiana. Harvest Home Sunday is planned in the Nappanee Church for September 24th. Their "Cash Day" goal is set at \$2,000.00. Plans for a fellowship dinner at the noon hour have been announced.

Elkhart, Indiana. The Elkhart Brotherhood entertained their wives at a picnic supper on Tuesday evening, August 29th.

The month of October has been designated as "Loyalty Month" in the Elkhart Church. The membership of the church is challenged to make good.

Miss Esther Zeche, who is now a student at Ashland College, spent several days in Elkhart, guest of Miss Janet King, who had met her when she was on her trip to South America a year ago. Miss Zeche is the daughter of Adolpho Zeche, who heads up our work in South America.

We note that the Rally Day Goal and the Home Coming Goal for attendance has been set at 500 for each. The Elkhart church sets these goals high, but they then go out and endeavor to make them. The Goal set for the entire month of October is 450.

Peru, Indiana. The Peru Church is making a good start with the work among the young people by planning a youth get-together in the parsonage each Sunday evening after the evening services.

We also note that a Junior Church was started on September 10th, with interesting publicity.

The Peru Brethren will not be in a freezing condition, so far as material heat is concerned this winter. They have purchased twenty tons of coal and have it almost paid for, according to Brother Bowman, Peru pastor.

Waterloo, Iowa. The laymen seem to have had a real job in the painting of the windows of the church on the outside, for their cry, according to the Bulletin is "Win-

dows, windows!" Saturdays are the paint days, and it takes a long time to trace a window. Well, cheer up, men, you'll get it done in due time, if you keep at it,

Morrill, Kansas. Brother Robert Bischof, pastor at Morrill, reports that the mid-week service advances in attendance, there being increasing interest shown.

The Holy Communion which was held on Sunday evening, September 3rd, saw thirty-one seated at the Lord's table to partake of the ordinances of the church.

Brother Bischof also reports that a great many visitors have been coming to the services, many who are traveling through having taken time off to attend the services of the church as they passed through.

THE IDEAL HOME

The Psalmist writes in Psalm 101:1-4, 6, 7 lines that are worth pondering over:

"I will sing of mercy and judgment: unto thee, O Lord, will I sing.

"I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

"I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave unto me.

"A froward heart shall depart from me: I will not know a wicked person.

"Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

"He that worketh deceit shall not dwell within my house: he that telleth lies shall tarry not in my sight."

The home must be safe. It must be a sanctuary, where there is nothing to hurt or destroy. It is a great and lifelong benefit, when life's outset is passed in an atmosphere of truth and openness, and nothing is more disastrous than that system of false threatening and coercion which makes its little victims both incredulous and superstitious, both cowardly and cunning.

Be yourself—fair, candid, even minded; making it easy for others to tell the truth; listening to both sides of the story, and careful to judge with righteous judgment.

And although life should not be all regulation, any more than a park should be all paling, yet like the fence that surrounds the little tree, good rules create good habits; the regular hours, the family prayer, the timely return at night, the collective upgoing to the House of God.

All these, together with a love made manifest to those within and without the home, forms the nucleus of a happy and ideal home. God meant it to be that way, and that is the way it should be.—Hamilton.

The One we are looking for is the living ONE in the glory.

The rich fool's ideal was a life of indolence and indulgence of bodily appetites.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 24, 1950

IMPORTANT ISSUES FACING OUR COUNTRY TODAY

Scripture: Micah 4:1-5; Psalms 67:1-7

For The Leader

THERE IS A GROWING consciousness today that man alone cannot solve his problems. A sense of frustration, fear and futility seems to be hanging over our heads. As we see the fear of war, the undiminished and increasing national debt, and the seemingly futile effort to enact proper legislation to control these things, our hope fails within us. As men become more and more engulfed in these problems it seems that they get more and more away from God. Thus we have a picture of our nation, in which we have problems too great for ourselves to solve, and too blind to seek the help of God. There are definitely great problems today—problems brought on by selfishness, greed and hate—but none but which could be solved if we were but to look to God in trust and worship.

DISCUSSION

1. DAVID'S SOLUTION TO NATIONAL PROBLEMS.

Sometimes we think our problems are greater than any other nation has ever faced. Not so. David faced the problems of war, unrest, shortage of funds, and gross sins on the part of the people. What did he do? First he said, "God be merciful unto us." Next he said, "Cause Thy face to shine upon us." He prayed further that the way of God might be made known upon the earth. What do you think would happen in our land if our congress would truly pray that way today? But David's prayer for God's will would hardly fit into many men's hearts now. God's way would be the way of love, justice, fairness, and respect for law and order. God's way would abolish greed, hate, lust, etc. We Christians must be active in praying just that way. The destiny of civilization rests squarely in our hands—not the hands of the diplomats. As we pray thusly, we can only imagine the results.

2. THE FUTURE OF OUR PROBLEMS.

As the Psalmist continues his inspiration he shows what will happen when God is prevailed upon to perform His will among men. He will work through our leaders to do justly. God works in mysterious ways His wonders to perform. And there's no use kidding ourselves! God can bring troubles to us as punishment. Or He can bring blessing and justice according to our repentance and desire to serve Him. So, He can rule justly through our leaders. When we take our national problems to Him in prayer, and seek to live righteously, He will do much for us. There are no problems at all, but what God can erase them in a moment. Do you believe that? You should, because if you do not, you have not learned the reality of a sincere faith in God. So, it tells us that when the people praise God that the

earth shall yield her increase, and "God, even our God, shall bless us."

3. THE SCOPE OF DIPLOMACY. An example of chaotic problems facing us today is the knowledge that United States and British manufacturing firms are supplying essential materials and manufactured articles to Russia. This will bring much comfort to mothers and fathers whose boys are being slaughtered like rats in Korea. Back of such trade agreements is nothing but greed. We imagine that Stalin is getting quite a kick out of the sucker Americans and Britons. Certainly it is not God's way for a few greedy manufacturers to sell products to an enemy which will eventually kill off a nice group of fellow citizens. There's no Christianity in that. But, when God controls, such things will stop, and men will send out the knowledge of God unto the ends of the earth. Christian Diplomacy will supercede such greed. And Russia, instead of making a laughing stock of "Christian" nations, will learn to fear the God of America and Democracy.

4. YOUTH PROBLEMS TODAY.

The inroads of the movies, the drink, and other things, are making a moral rot of the minds of our youth. A non-Brethren made a comment at our recent General Conference that she had never seen a finer group of Christian young people anywhere. It was truly wonderful to see our Brethren youth in action. Shows what can be done when young people are faithful to Christ. But the young people are not "fine" if they persistently run to the movies and taverns, for the movies rot the soul and the taverns rot the body. We inject these thoughts at this place because we feel that the movies are the most damnable force working on the minds of our youth that there is. And we don't have to attend them to know—we can see it in the opinions, acts, and spiritual depravity in our youth. Give our youth another five years of constant movie attendance, and you won't have their spiritual and natural beauty present in our Conferences. And Christian youth who attend the movies are giving the poorest Testimony to struggling souls outside of Christ. Think it over, young people.

5. THE PROBLEMS OF MISSIONS.

Much of our distress comes today because people do not have a proper relationship with God. They do not trust Him, they do not obey Him. Because they do not trust God they can not know the peace and joy of heart of the Christian. There can be no optimism, assurance. They do not obey God and thus feel unrestrained in the practice of greed, lust, selfishness. We must change that through missions. The human heart is still alive, and as such can be sensitive to the message of the gospel if approached in the right way. Each human being is a potential Christian, and should be considered as such. First, though, we must set our own affairs straight before God. Then, we must by example and testimony, show them what Christian grace can do for a person. With that as a starter, we can branch out into the world with the gospel message. Every soul reached by the power of the gospel is a transformation for now and eternity. The biggest problem facing us today is, in a large sense wrapped up in missions. The biggest problem is Christ, or Chaos. If Christ be not known to men, then chaos must surely result. We are seeing it on every hand today. We Christian young people can change the picture

a lot if we are but willing to do the work. Deep in the heart of man lies the hope of eternal peace. Let us take that peace in Christ to them by showing them what it has done for us.

Prayer Meeting Studies By C. Y. Gilmer



THE DEVIL'S DILEMMA

Once Satan sat and thought of sin,
And sought for some new way to win
The souls of men from the paths of virtue.

He thought of this, he thought of that,
And grew enthusiastic at
The thought of some new direlection;
But all that he could think of though,
Was something thought of long ago.

And though he thought for ages steady,
Yet Man had thought of it already.

—Author Unknown.

TODAY MANY are ignorant of the real meaning of sin, and their perverted views deny their need of a Saviour from sin (John 16:9). Even many church members have the wrong notion of sin (Rom. 14:22, 23). It is not to be regarded lightly as a mistake in judgment or merely human weakness (1 John 5:17).

Sin entered into the world by Adam (Gen. 3:6, 7; Rom. 5:12). All men are conceived and born in sin (Gen. 5:3; Psa. 51:5) by natural generation. The Scriptures conclude all under sin (Gal. 3:22). Christ alone was without sin (Eccl. 7:20; 2 Cor. 5:21). We are sinful by nature and become sinners by practice (John 3:7).

Man thinks too lightly about that which God abominates (Deut. 25:6) which He marks (Job 10:14); is provoked to anger by (1 Kings 16:2); recompenses (Rev. 18:6); punishes (Isa. 13:11); alone can forgive (Dan. 9:9; Mark 2:7). God alone knows the devastating results of sin (Rom. 6:23a)—hence His scathing denunciations of it. Nothing short of the death of His Son could effectively deal with the sin problem (Heb. 9:22). Certainly God has been faithful to warn mankind (Jer. 44:4). The more people sin, the less they understand it. Sinning callouses the mind and hardens the heart.

The small word, "sin," does not have reference to a small matter. Sin is the transgression of the law (1 John 3:4). The prodigal son's elder brother claimed that he had stayed within the bounds of his father's will (Luke 15:29). But James says we have all transgressed (James 2:10, 11). All have sinned (1 Kings 8:46).

Sin is iniquity. Iniquity is an act inherently wrong whether expressly forbidden or not. Iniquity refers to our corrupted nature (Acts 8:22, 23; 2 Tim. 2:19; Matt. 15:19, 20). Sin is missing the mark (Rom. 3:23). Omission

of what we know to be good is sin (James 4:17). Of this Jesus said the Pharisees were guilty (Matt. 23:23). All unrighteousness is sin (1 John 5:17); the thought of foolishness is sin (Prov. 24:9).

Sin is trespass, which is the intrusion of self into God's place (Col. 2:13). Sin makes self instead of God the center of life. Sin means "self-sufficiency instead of faith; self-will instead of submission; self-seeking instead of benevolence; self-righteousness instead of humility and reverence." Sin is lawlessness, rebellion against God (Psa. 514); Lawlessness characterizes the reign of the Antichrist (2 Thess. 2:7).

Sin is error. There are sins of ignorance (Luke 23:34; Acts 3:17; 1 Tim. 1:13). A gracious provision is made by our Lord for the errors of His people in type as expressed in Rev. 9:7. The sinner is in part blinded by the god of this world.

Sin is unbelief (1 John 5:10; Heb. 3:12; Psa. 106:24). Only in Christ is the remedy for sin (1 Peter 2:24, 25).



Comments on the Lesson by the Editor

Lesson for September 24, 1950

PAUL, WORLD EVANGELIST

Lesson: Acts 26:9-20

THE TITLE GIVEN PAUL in this lesson, "World Evangelist," is a mighty title than if he had been called "World Dictator," for it carries with it the idea of a saving of men for peaceful pursuits, while the title of "dictator" can mean nothing more than the "slaving" of men to the will of man.

Just as the adding of one letter, the letter "L," to the word "saving" makes all the difference in the world in the meaning of the words, and just taking away the same letter from "slaving" means the freedom from bondage. In fact these two words—"slaving" and "saving" are words that can easily be applied to the two phases of human life. Man is either bound by the chains of sin, or he is freed by the acceptance of God's plan of salvation.

Let's look at Paul for just a little while. His words, when he met Jesus on the Damascus Road spell the difference between reliance on self and complete surrender to the will of the Master. These words were, as you will remember, "What wilt THOU have me to do?" No one can ever accuse Paul of not being a faithful "religionist." He believed thoroughly in God and he sincerely believed that he was doing God's will when he persecuted the Church. But the difference between Paul and so many men today, is that he had a teachable mind. He had not shut up his heart as had some of the Jews, to the almighty powerfulness of God.

God needed a missionary to the Gentiles. God saw beneath the exterior of Paul's life and found in his heart a

willingness to be what God wanted him to be. He knew that one as zealous for Him as was Saul, the persecutor, would be zealous for Him as Paul, the emancipator. God does not call men to His service unless He knows that they are able to do as He desires them to do. ((The sad part of it is that God calls some men that He knows are able to do His work, and they FAIL Him, not because they cannot do it, but because they DO NOT DO IT.)) Paul says of himself, "With zeal I persecuted the church." God took that zeal and made Paul a "World Evangelist."

Let us remember that Paul was not a converted sinner in the sense that we use the word "sinner" today. Paul was a converted "religionist." He accepted the reality of God; in no place will you ever find that Paul denied God. That he never did. What he did do was to fail to work closely enough with God to fit into God's plans. He read the Scriptures—was a student of them—and consequently must have known of the prophecies relating to the Coming Messiah. But he, like many others of his day (and ours, too), put his own interpretation upon them. Hence his failure.

But when God possessed him, he began the task of world evangelism. No greater preacher than Paul has ever lived. His evangelistic messages are the basis of all evangelistic messages today which are a telling force in the winning of souls to God.

In our lesson today we find the secret of his powers. He tells it to King Agrippa as he repeats his commission from the Lord. He says that he was sent to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins and inheritance among them which are sanctified by faith."

That was his message everywhere he went. He preached Christ and Him crucified and Risen from the dead. That is what made him a world evangelist, for he was not satisfied until he had delivered the message, as far as he was able, to the "uttermost part of the earth."

TEN RULES FOR CHURCH-GOING

1. Think of church-going as an art, with definite rules to follow, an art you can acquire.
2. Go regularly to church. A prescription designed by a physician to be taken at regular intervals is not effective if taken once a year.
3. Spend a quiet Saturday evening and get a good sleep. Get in condition for Sunday.
4. Go in a relaxed state of body and mind. Don't rush to church. The absence of tension is a requisite to successful worship.
5. Gain a spirit of enjoyment. Church is not a place for gloom. Christianity is a radiant and happy thing. Religion should be enjoyed.
6. Sit relaxed in pew, feet on floor, hands loosely in lap or at the side. God's power cannot get through to your personality through a tied-up body and mind.
7. Don't bring a "problem" to church. God's peace brings creative energy to help the intellectual process. You will receive insight to solve your problems.

8. Do not bring ill will to church. A grudge blocks the flow of spiritual power. To cast out all ill-will, pray in church for those you do not like or who dislike you.

9. Practice the art of spiritual contemplation. Think not of yourself. Think of God, of some beautiful and peaceful thing, perhaps even the stream where you fished during the summer. Get mentally away from the world into an atmosphere of peace and refreshment.

10. Go to church expecting some great thing to happen to you. Men's lives have been changed in church through faith in Christ. Believe it can happen to you.

An Appeal For Help

LOST CREEK, KENTUCKY

This time we come to you with an appeal for help. Our shortage of help here is now serious, yes I mean just that. Some of us here are now carrying loads that will break us, we fear, unless help comes soon. We appeal to you for the following:

1. A young man who is qualified to teach in the high school, and also willing to preach out on Sundays, and who can teach Biology and mathematics.

2. A woman, elderly, or a husband and wife to manage the new Wheeler Home. This is very important.

School has opened with a good attendance, and yet we need this help so very, very much. We have tried all summer to get it, but we are short now thus far. We wonder if there might be some young man who is through his college work, and in the seminary, who might be willing to come to the rescue here for a year at least. A young man of good character who believes the Bible fully.

Then, we may need an upper grade teacher. The woman, Mrs. L. Y. Landrum, who had planned to come, had just reported that she may have a serious illness. She plans on coming on, if she recovers, which we are praying that she may, as she is such a valuable worker here.

IS THERE ANYONE IN THE BRETHREN CHURCH WHO WILL ANSWER THIS APPEAL FOR HELP? Time will tell. Pray much about it. Thank you.

G. E. Drushal.

NORTH LIBERTY, INDIANA, EXTENDS INVITATION TO THEIR HOME COMING

The members of the North Liberty, Indiana, Brethren Church wish to extend an invitation to all who are interested to attend our Home Coming on Sunday, October 1st. Dean M. A. Stuckey of Ashland Seminary will be the Guest Speaker.

A day of Christian Fellowship is being planned. A carry-in dinner will be served in the church dining room at the noon hour.

Come and enjoy the day with us.

Mrs. Ernest Schrader, Cor. Sec.

WITH THE LAYMEN

SOUTHERN INDIANA DISTRICT LAYMEN MEET

SEVENTY-FIVE LAYMEN of the Southern Indiana District met at the Huntington Brethren Church on Monday evening, August 14th, for their regular quarterly meeting. The ladies of the church served a very delicious baked ham supper.

After the fellowship meal we gathered in the church auditorium for our evening program. Mrs. C. Y. Gilmer, accompanied by the church orchestra, led us in singing two numbers: "True Hearted, Whole Hearted," and "Ring the Bells of Heaven." The Men's Chorus of the Huntington Church, also led by Mrs. Gilmer and accompanied at the piano by Mrs. Marlene Trainer, then favored us with two numbers, "Heart Aches" and "Wandering Child Come Home."

James Marton of the Huntington Laymen led us in our evening devotions, using II Timothy 4:1-8 as a basis of a few remarks, and leading us in prayer.

The Chorus favored us with another number, "Meet Me in The Home Land." The Huntington Church is to be commended for this wonderful chorus and their numbers were greatly appreciated.

Walter G. Nolan, chairman of the Huntington Laymen, then gave us a hearty welcome and turned the meeting over to our District Vice-Chairman, Wayne Betzner, Jr., who had charge of our business session in the absence of our chairman. The secretary's report was read and approved. The Treasurer's report was also read and approved. We voted to give \$100.00 out of our treasury to the College Equipment Fund. In calling of the roll, we found that eleven of the eighteen churches in the district were represented and we also had visitors from Bryan, Ohio.

A nominating committee, composed of Roscoe Zerby of Lorette as chairman, together with Earl Oyler of Burlington and Lyman Resler of Center Chapel, was elected to make out a slate of officers for the new year, the nominees to be voted on at the November meeting.

Earl Krieger, also a Huntington layman, led us in a discussion of some forty-eight questions that had been prepared on Brethren Doctrine. This discussion proved very inspirational and helpful, but we found our time entirely too short to discuss all the questions prepared.

Our next meeting will be held at the Corinth, Indiana, Brethren Church on Monday evening, November 20th. Rev. Gilmer gave the benediction prayer.

Guy V. Purdy, Secretary,

Ashland College News Letter

By Arthur Petit

AS THIS IS BEING WRITTEN the great majority of the freshmen have arrived at Ashland College and have undergone the intensive program known as "Freshman Orientation," a series of tests and of lectures on college life and how to meet its problems.

Miss Mildred Furry, Dean of Women had charge of the series of lectures. The freshmen and upperclassmen were to register early this week.

One of the heartbreaks of this time of the year is that not more of our new students come from our Brethren Churches. The number seems exceptionally low this year, perhaps a dozen. So far, some of the churches who have contributed students include: Falls City, Nebraska; Goshen, Indiana; Twelve Mile, Indiana; Canton, Ohio; New Lebanon, Ohio; Bryan, Ohio; and Johnstown, Pennsylvania. Others are expected this week.

Prominent among the new students is Miss Esther Zeche from the Argentine who expects to remain two years. Her father is prominent in the Brethren Churches in South America.

At least three of the incoming freshmen are looking forward to a career in the ministry of the Brethren Church.

Seven members have been added to the faculty for this fall. Some of these are replacements and others are for new department. Dr. and Mrs. Jorge Wenzel of the Argentine will teach Spanish, South American History and allied subjects; Miss Mullens will head the elementary education supervision; Mrs. Alice Rohrer will teach home-making and art; Dr. Wiley will handle mathematics; Mr. Gregorsen will teach voice and music theory, and Miss Josephine Sauder will teach physical education. In addition, Dr. Lindower will supervise secondary education, following his sabbatical leave to study in Ohio State.

EVANGELISM

Every man is an evangelist—IF—he is a Christian. If you have been born again, you cannot keep it a secret. You will constantly be testifying to man of Him who has redeemed you. This is not fiction—this is FACT! Many people have been won in two or three week evangelistic meeting—only to be forgotten and consequently untutored, un nourished and finally completely lost from Service in Christ. Why not dedicate one night, or two nights, a month, to call on the unsaved or unchurched and then let nothing interfere with your decision to work for Christ on these nights? God WILL BLESS YOUR EFFORT in letting it be the agency in winning souls. The most effective force in the whole world for evangelism is a dedicated soul winner—going from house to house with Bible and Prayers.—Masontown Brethren News.

It is duty-plus that makes a Christian's life useful and significant.

Let us have Christ and Christianity, instead of church membership and churchanity.

Spiritual Meditations

Rev. Doyll Belote

DOES THE PILOT KNOW THE COURSE?

"Thus said the Lord, which maketh a way in the sea, and a path in the mighty waters." Isa. 43:16.

ONE WHO WAS MAKING a trip down the Mississippi on one of the great palatial steamers, noted the pilot as he stood in the Pilot House and maneuvered the great ship through the dangerous places in the river. At an opportune time the passenger remarked to the Pilot: "You seem to know every shoal and sand-bar in this river." He had noted how the navigator swung the wheel, first this way and then that, and how quickly the great craft responded to the will of the man at the wheel, and his admiration had been aroused at the knowledge of one who could steer so shrewdly and safely among all the danger-points in the river.

The reply which the white-haired pilot made to his interrogator was succinct and sufficient: "No, indeed I don't, but I happen to know where the deep water is." And that navigator's experience had taught him that it was far more important for him to know where the course of safety lay than that he should know where all the danger points were. The other day, as I rounded a curve in one of these Maryland roads, I saw a car coming toward me at break-neck speed. Now I never was fond of these "close shaves," those narrow-margin passings of two vehicles on the highway, so I did not take any chances on seeing how close I could allow the other driver to guide his vehicle to mine without having a "smash-up." I gave him the "lion's share" of the road.

Now life is too short for us to attempt to explore every "wind of doctrine" that comes into our experience. And neither yet can we afford to take time to fathom the depth or shallowness of much that passes for religion or faith. Any good pilot will advise novice navigators to "keep out of the shoals." We have a Pilot who knows the deep waters, and we may be sure He will guide our barque aright. "Jesus, Saviour, pilot me."

—Linwood, Maryland.

Avoid backsliding. Remember the banana: when it left the bunch it got skinned.

If the Sunday school teacher fails to make the lesson interesting for the children, the children will make it interesting for him.

He who reads the Bible prayerfully is in fellowship with the great souls of the past.

The average man doesn't think he is having a good time unless he is making a fool of himself.

Beware of false information, unchristian prejudices, and trashy notions that masquerade as modernism.

- - BURNING TRUTH - -

By Charles Emory Byers

"We live in deeds, not years;
In thoughts, not breaths; in feelings,
Not in figures on a dial; we should count
Life by heart throbs; he most lives who
Thinks the most, feels the noblest, acts the best."

—Bailey.

EXPERIENCE IS LIVING. He who has not experienced has not lived. The farm boy who goes out in the gathering daylight on a frosty morning in bare feet to hunt the cows and bring them in for milking, knows how delicious it is to rouse a cow from her nap, chase her up and warm his half frozen feet in the warm place where she lay. Talk of the comforts of mansions and palaces, of radiators hissing steam, nothing can equal the satisfaction of this fortunate boy. He is living in deeds, not years.

The surroundings, the general environment make up half the flavor. These in this moment of comfort are deeply impressed upon him. The pungent air, the kindling of the east, the early bird songs, the sparkling dewdrops, all contribute to a symphony that thrills and makes his life rich and large. No wealth can buy it and no calamity can take it away, because it is life paid for in heart's blood.

How meaningless is the life of a sailor to the arm-chair seaman who looks at the pictures and reads the pages of a great storm braved by acts of heroic daring, of magnificent liners tossed like toys or sailing majestically over azure seas, of rich cargoes taken on at strange ports. Life is a thousand times more rich to the real seaman who braves the storm, doused with the salty sea, who enjoys the sunny deck in calm waters, who rubs shoulders with the foreign dock-hand who helped load the cargo. He is the man who is living in deeds and who is counting time by heart throbs.

The man who only reads about the hot and shifting sands of the desert, or the insatiable thirst that overtakes the desert traveler who makes slow and painful headway in an interminable trek, can know little of its hardships. It is rather the man who walks there, who suffers the thirst, who feels the pain of the cutting sand as the wind drives it against his face. He knows the heart-throbs of life and reality.

What can a man know about the dark and dampness of the mine, its deadly gas, its creaking sides, who has not handled a pick to dig out the precious coal? He has not lived it until he has gone down in the dark and cheerless pit. That is living in deeds.

Likewise no one can know life's highest pleasures and noblest emotions unless he has learned them by living experience. The man who lives richly, who experiences every variety of life with his own hands and feet and body is the one with the abundant life, and the one who lives in feelings, deeds and thoughts.



THE

Brethren



E v a n g e l i s t

His Smile

*He wasn't rich as dollars go,
He didn't have a pile of dough,
He didn't own a motor car,
He couldn't often travel far,
He couldn't dress in costly style,
He just possessed a kindly smile.*

*He had a happy sort of way,
Knew how to work and how to play,
And he respected women fair,
And dealt with men upon the square,
And people thought him much worth while
Because he had a kindly smile.*

*You do not need a store of gold
The love of real friends to hold;
Be honest, friend, and kind and true,
And do the work you find to do;
Win openly and not by guile,
And folks will like you for your smile.*

—Selected.

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Items of General Interest

Berlin, Penna. Brother Percy Miller, Berlin pastor, reports that after a dismissal of the summer Sunday evening services as a church, these services were resumed on September 3rd.

Rally Day in the Berlin Church has been scheduled for Sunday, September 24th. The goal for attendance has been set for 300 and an offering goal of \$150.00. All organizations are planning to have a part in the day's activities.

The Berlin Communion date is set as of Sunday, October 1st. Three evening services will be held prior to the communion—September 27, 28 and 29.

Brother Miller is beginning his third year of service at the Berlin Church at this time. He is soon making his yearly report for the 1950 church year.

Masontown, Penna. We note that Brother Kenneth Solomon, of Ashland, Ohio, who is pastoring the Garber Memorial Church, which is a mission project of the Park Street Church, was guest speaker at the Saturday night evangelistic meeting at Masontown on August 12th.

Gratis, Ohio. Brother W. S. Crick says that the Gratis Communion date has been set for October 1st—World Communion Sunday.

He also reports that he was able to receive a "confession of Christ in a home in which he was making a call."

Akron, Ohio (Firestone Park.) It was the editor's privi-

lege to attend a part of the Homecoming and Anniversary Day services at the Firestone Park Brethren Church on Sunday, September 17th. They had a fine day together. A full report of the day will be found in our next issue.

Ashland, Ohio. Recently Mrs. Ruth Burns and Mrs. Miriam Zercher, daughters of the late Elder A. L. Garber, deeded the property of the little church on Sherman Avenue, in Ashland, to the First Brethren Church (Park Street). The Park Street Church has been sponsoring the work of the mission effort in this building for the past two years. Situated as it is, in a rapidly growing territory, it bids fair to become a real asset to the work of the Brethren Church. The church building was originally built by Brother Garber for a mission point under his direction. At his death a "faith group" occupied it for some little time. When they decided to cease operation, it was suggested that our church make it a mission project. This has been done. The attendance runs in the neighborhood of thirty-five to forty, and on special occasions has gone as high as sixty. Recently the inside of the building has been redecorated, under the guiding hand of the Garber Memorial Committee and the pastor, Brother Kenneth Solomon, student of Ashland Seminary and Robert Holsinger, who is in charge of the work. The church has been officially named, "The Garber Memorial Brethren Church." No official organization has as yet been effected, but we are looking forward to the time when this, too, will be accomplished.

The service in the Park Street Church on Sunday evening, September 17th, was given over to the workers of the Garber Church, at which time reports were made of the progress in that field. A special offering is being taken to help with the work of improvement which must be made.

Brother H. H. Rowsey, Ashland Pastor, reports that two additional baptisms were administered on September 10th and these two, confessions which were made at camp, were welcomed into the church.

Brother Elmer Keck, of Jones Mills, Penna., was guest at the mid-week service of the Ashland Church on Wednesday evening, September 13th, at which time he showed a number of colored slides of the work in Lost Creek, Kentucky. The attendance at this service was large. He is an earnest "booster for Kentucky work."

Bryan, Ohio. Brother E. J. Black, Bryan pastor, sends us the following items for our column:

Our Home Coming date is October 8th and our Sunday School Promotion Day is October 1st.

The church and parsonage and the janitor's house and both the garages have received two coats of white paint in recent weeks.

Our Revival services with Rev. Vernon Grisso of Smithville, Ohio, will begin on October 29th and will continue through November 12th.

Our Sunday School average attendance for in 1948 from January 1st to September 1st was 168; for 1949, from January 1st to September 1st it was 226; for 1950, from January 1st to September 1st it was 233.

We note that The Williams County Union Bible Con-

(Continued on Page 11)



The Value of Enthusiasm

A CHINESE CONVERT once said, "We want men with red-hot hearts to tell us of the love of Christ." It has been said that the secret of Dr. Chalmers' success in the ministry was "his blood earnestness." That same thing was the secret of Finney and also it was the secret of Moody.

A noted financier said, "A bank never becomes successful until it gets a president that takes it to bed with him." Phillips Brooks said, "Let us beware of losing our enthusiasm. Let us glory in something, and strive to retain our admiration for all that would ennoble, and our interest in all that would enrich and beautify our life."

It is important to know how to get and how to retain enthusiasm. If we take the real meaning of the word, we must realize that it simply means "God within us." It is God within us keeping us in an everlasting "bubbling" condition, being ready to "give off" testimony at any time and under any circumstances.

Across from the publishing house is the football field of Ashland College. Upon that field many a hardfought battle will be fought this fall and early winter. On the side lines we will see and hear what, in reality, is a "howling mob," which for the time being at least is bereft of its ordinary equilibrium, both mental and physical. That is a species of enthusiasm in the common use of the word. But it is an overwrought enthusiasm. It is not the type of enthusiasm that continues, for following the game the losers become quiet and troubled at the result, while the winners go home to continue for a short time to boast and brag of the prowess of their team.

We have wondered many times as we watched such a scene as referred to above, just what the city would think if a group of Christians would get so wrought up about a message which would be delivered from the center of that field that they would stand up and shout and "stomp" their feet and make what the world would then call a "spectacle" of themselves! But to me, such an attitude is not necessary to prove that we are Christians.

Let us see, if we can, what is necessary to put a value on enthusiasm.

First of all, Enthusiasm must have its foundation in an earnest faith. We must believe in the cause we have at heart if we are to maintain an enthusiastic devotion. Anything that is worth while needs persistent effort. It must have faith at its beginning and at its end. Religious enthusiasm must be founded on faith in an ever-present Christ.

Then, when we want a thing to grow, we must feed it. We have a fine rose garden. But those roses would never produce if they were not "fed" and cared for. If we want a fire to continue burning we must replenish the fuel; otherwise it goes out. Someone has said, "A bubbling, showy, emotional enthusiasm cannot last long. There

must be a sustained and rational enthusiasm—an enthusiasm that lives on the truth, and is constantly interested in the things of God. We must feed our lives with God's Word and His everlasting presence."

Enthusiasm must be watched. Unwatched it is apt to turn us into a band of cranks and fanatics—one-sided, or lop-sided people. There is a place where enthusiasm no longer is enthusiasm—it becomes fanaticism. Remember, enthusiasm simply means "God within us." How would God act under any given circumstance?

As a machine needs a governor, so the life of the individual needs to be governed from within. That is what God put will power within us for. If we will associate with level-headed, sound-thinking, all-around good people, we will find our enthusiasm regulated and more liable to be kept within safe bounds.

Finally, if we will look about us we will plainly see that enthusiasm is contagious. Enthusiasm begets enthusiasm. Did you ever see a crowd turned from a passive group to a howling mob by the enthusiasm of a few men or women? It is the power of contagion. There is a certain value in enthusiasm when it is channeled in the right direction. God wants us to be enthusiastic about our Christian faith, but not to become fanatical. Christianity is, if it is anything at all, a reasonable way of living. Paul said, "This is your reasonable service." Christianity is rational. Christianity is a concrete thing that we can grasp and hold on to. Our enthusiasm for it becomes either a thing of praise or a matter of ridicule. It all depends on how we use our enthusiasm.

Think it over!

SCRIPTURES ARE BEING CIRCULATED IN CHINA

An estimated circulation of the Scriptures in China, covering the last six-months' period to be reported, totalled 578,406 copies, according to a statement issued by Dr. Eric M. North of the American Bible Society. The report, which came from Dr. Ralph Mortensen, the Society's secretary in Shanghai, also stated that sales were said to be improving in all regions except Central and Northeast China.

There has been some shortage of stock due to the difficulty of securing paper during the blockade, but now locally manufactured paper is available and a full printing program is being taken in hand.

The China Bible House has recently secured as an addition to the staff a Promotional Secretary who will be engaged in developing distribution and support.

Preparations are being made to issue a Latinxua transliteration of the Gospel of Mark. The Latinxua is a recently developed method of printing Chinese in Roman characters which is being fostered by the Government.

From Discord to Harmony

Rev. J. Milton Bowman

(Digest of a message delivered at the recent General Conference at Ashland, Ohio.)

BEAUTIFUL STRAINS OF MUSIC float over the lake and forests of Interlochen, Michigan, as one listens to symphony orchestras, bands, ensembles and individuals practicing in nature's unusual setting. Nearly eleven hundred students are in training there each summer. However, if one tries to listen to all the musical groups at once, rather than to one at a time, bedlam prevails, rather than marvelous harmony.

There is much discord in the world today. Nations, families, individuals, and even churches fail to work together in harmony. Family life often fails miserably due primarily to the inability of human personality to get along well together. At a funeral, none of the relatives went to the grave; they were at home quarreling over the personal belongings. One of the basic foundations of the world is the family. A successful home must be more than a place to hang one's hat. First, there must be harmony between husband and wife. The eternal triangle of husband, wife, and Christ, is necessary to the successful marriage. Our Lord should be the Guide, Mediator, and the Unseen Guest on all occasions. "For other foundation can no man lay than that is laid, which is Christ Jesus."

One of life's greatest tragedies is the common practice of Christians marrying non-Christians. One cannot have a Christian home if one marries a spiritual moron. George Fiske's experiment indicates that where husband and wife are both active and faithful Christians there is one divorce in fifty, otherwise, one in five.

A definite understanding should exist in advance before those of different churches marry. Seldom does intermarriage between Protestant and Catholic work after children appear. Broken and unhappy homes often are the results of such unions.

It is generally good practice for the husband and wife to get away from each other occasionally. Upon their return, mutual appreciation rises considerably.

Harmony can be developed, if both wife and husband have some allowance which does not require an accounting of every penny. Wives, especially, need some cash which they can really call their own, making it unnecessary for them to pick their husband's pockets.

Much friction has been caused in the home by the newly married couple's desire to keep up with the Jones'. They quite often buy more expensive homes and more furniture than their parents have accumulated over a lifetime. When the truck from the finance company backs up to the door and takes these things away, the marriage is often wrecked.

The five o'clock shadow is the danger hour. One hour before the evening meal is the low period. The husband, wife, and children are tired. Potential quarrels are in the making. Appreciation of the other's viewpoint; coopera-

tion and understanding are necessary. Our little girl said to me recently, "Daddy, when did you and mother have your last big fight?" Because she was playing with so many children from broken homes where bickering was common, she was unable to understand the fact that we have had no real quarrels.

Joining a young married people's class in a good Sunday School will help the home. It is good policy to take one thing at a time and one day at a time. Settle differences quickly; don't brood over them. Mutual compromise and loving kindness is essential.

A second requirement in a successful home is harmony with the children. They can sense discord very quickly. The home should be a place where peace is shut in and the world of discord shut out. Don't fight your battles before the children. Don't fight the children's battles with the neighbors. Train them young; after twelve years of age, it is probably too late. Talk things over with them. Children should have some definite duties to perform, yet not be made slaves. Work out a family project together. Having children in pairs not over two years apart gives them constant companionship while growing up. Take them to Sunday School. J. Edgar Hoover of the F. B. I. thinks there is nothing like Sunday School to keep children out of serious trouble.

The Christian family must be in harmony with God. "Acquaint thyself with him and be at peace." Fear, uncertainty, frustration and worry can be controlled if we realize that "the foundation of God standeth sure." God is able. Believe it! Do everything as unto Him. It is a question of ownership. If we realize that we are bought with a price and that we belong to Him, we are at peace with the Infinite. A colored preacher was preaching on Noah. His message was something like this: "It's gonna rain!" They had never seen rain and thought Noah was mentally deranged. The aristocratic president of the Ladies Lemonade Society of the Church tried to get Noah to stop his foolish building of an ark on dry land. He pounded away on the ark but continued his message, "Lady, it's gonna rain!" Many prominent men from service clubs and lodges pled with preacher Noah to stop this foolishness. His answer—"It's gonna rain. God said so, I believe it, and I'm gonna preach it." The ark was finally finished. Noah begged people to come into the ark of God to safety, but only eight responded. The door was shut by God. Eight shut in, the world shut out. Did it rain? Did it rain! It was then too late to get in harmony with God. Individuals, husbands and wives, families, and the whole world needs to get into harmony with God. The door will soon be shut. Brethren, it's gonna rain!

—Peru, Indiana.

The more we search the Scriptures about the wonderful truth of the Lord's coming the more established shall we be about our blessed hope.

Early Printing of the Bible

THE FIRST PRINTED English New Testament was translated by Tyndale. The printing was begun at Cologne and finished at Worms. It came over to England in 1527 and in 1529 many copies were brought up and burned. In 1530 he published the Pentateuch and the next year Jonah. In 1535 Cloverdale published the entire Bible and soon thereafter Tyndale was strangled and burned. In the reign of Henry VIII the possession of a copy of Tyndale's translation of the New Testament was sufficient to convict the individual of heresy and subject him to the flames. Still the desire to possess it was so strong that some gave a load of hay for a few chapters of the epistles of James or Paul in English.

In 1537 John Rogers, under the name of Thomas Matthew, published an edition made up of Tyndale and Cloverdale, which on being revised, became the "Great Bible" of 1539 and following years. For many years the Great Bible was the Authorized Version—the edition of 1540 having a preface by Crammer. Numerous editions also were printed under Edward and Elizabeth, though the reign of Mary brought a temporary check to its circulation. In 1540 a copy of this Bible had been required by law to be placed in every parish church, but in two years more the return to Romanism succeeded for a season in suppressing it.

In 1568 appeared a revision of the Great Bible called the Bishops' Bible, because a considerable number of the revisers were of the episcopal order.

In 1603 Dr. John Reynolds of Oxford at the Hampton Court Conference, proposed a new translation. King James I favored the suggestion and appointed fifty-four learned men to undertake the project, but only forty-seven actually engaged in it. They divided themselves into six companies and assigned a portion to each.

Each individual of each company was directed to take the same portion, translate or amend it according to his best judgment, and then all were to meet together and report what they had done, and in common agreement decide what would stand. When a book was finished by one company it was sent to the rest to be considered and examined. If a book thus sent was disapproved in any part, it was to be returned to the company with the objections and proposed alterations noted and the reasons assigned. If the force of the objections were not admitted, the matter was to be adjusted at the general meeting of all the translators. In cases of special obscurity, counsel was to be sought by authority of any learned men in the land for their judgment upon the passage. Letters were directed by the bishops to such of their clergy as had the reputation of being skillful in the languages, requesting them to send their observations to the translators. In addition to this provision, the vice-chancellors of the universities of Cambridge and Oxford each chose, at the command of the king, several of the most eminent divines as general assistants and overseers of the translation.

Thus can be seen the source of the entrancing beauty of the King James Version, and with what meticulous care it was prepared. Born in the midst of blood and persecution, and prepared at tremendous cost both of life and

money, it has come down to us undefiled, and despite numerous other versions, is easily the choice of ninety per cent of the readers of the English Bible today.—From "The Bible in New York"—by the Secretary.

If Your Bible Could Talk!

If your Bible, which lies on your library table (?) could talk, what do you suppose it would say? Some one has expressed it as follows:

The diary of a "forgotten Bible":

January 15—Been resting quietly all week. The first few nights after the first of the year, when he received me as a gift, my owner read me very regularly, but he has forgotten me, I guess.

February 2—This was clean-up day. I was dusted, (along with other things) my pages flipped through casually, and then put back in my place.

March 7—My owner used me for a short time. He had to look up a few references, and then he took me to Sunday School. Back from that session I found myself again on the library table.

April 2—This was a very busy day. My owner had a devotional to prepare for a meeting and he had to look up some references. He had an awful time finding me, although I was right in my place all the time. The trouble was that some magazines had been laid on top of me.

May 5—Here I am in grandma's lap. She is here on a visit. She let a teardrop fall on Colossians 2:5-7. Do you know what it says there?

June 4—My owner paused near me to put a couple of four-leaf clovers between my leaves. He would have better "luck" if he would spend more time keeping my pages open and reading about the way of "success" to be found there.

July 1—I was packed in a trunk with a lot of clothes and other things. I guess we are going on a vacation. Maybe he will have time to read some while we are gone. Wonder if he will find time for reading me!

July 15—Well here we are back from the vacation and put back in my old place on the library table. Lot of dust here again. We had quite a journey, although I don't see why I went. Never got out of the trunk, and didn't see a single speck of daylight.

September 10—Another of those clean-up days. I got "dusted" and set right down again. Haven't been off this table for a long time—that is to be of any use.

December 31—Tomorrow I expect each member of the family will be blindfolded in turn and will open me at random and place a finger on the page to find a "verse-motto" for the new year. Just suppose a finger rests on John 5:39. What a verse that is: "Search the scriptures; for in them yet think ye have eternal life; and they are they which testify of me." What a help I could be, if my owner would just let me.

Beware of parading your wounded feelings; suffer, be silent and grow strong.

The Central District Conference Waterloo, Iowa September 25, 26, 27, 1950



Conference Motto

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." 1 Peter 4:1.



Conference Theme

"Jesus Christ the same yesterday,—and today,—and forever." Hebrews 13:8.



Executive Committee

Moderator—George T. Ronk, Cedar Rapids, Iowa
Vice-Moderator—D. C. White, Milledgeville, Illinois
Secretary—Mrs. Don Dietz, Waterloo, Iowa
Treasurer—Mrs. Helen Jordan, Waterloo, Iowa
Statistician—Earl Wilkin, Lanark, Illinois.



- Program -

Monday evening, September 25, 1950

- 7:30 Devotions Brice Puterbaugh
7:45 Address of Welcome A. C. Glessner
Response by Delegates
Appointment of Committees
Special Music Waterloo Choir
8:15 Vice-Moderator's Sermon D. C. White

Tuesday morning

- 8:30 Brethren Laymen—Ministerium as Guests
H. D. Hunter
Woman's Missionary Society

Tuesday afternoon

- 1:30 Devotions
Special Music
1:45 Denominational Interests
Young People's Camp—Discussion
Led by Spencer Gentle
District Mission Plans—Discussion
Led by D. C. White
Church School Plans—Discussion
Led by Mrs. Lenora Snoko
College Trustees Report Brice Puterbaugh
3:00- 4:00 Woman's Missionary Society District Session
Mrs. J. G. Drushal
4:30- 7:00 Brethren Youth Rally Charles Munson

Tuesday evening

- 7:30 Song Service
Devotions Milledgeville Youth
Solo Harry Tallman
8:00 Sermon L. O. McCartneysmith
9:00 Laymen Rally H. D. Hunter and John Eck
W. M. S. Rally
9:30 Business Session
Devotions: Testimony and Prayer by the Congregation
Report of Credential Committee
Election of Corporation Officers (Nominated from the Floor)
President-Moderator; Vice-Moderator; Secretary; Treasurer; Statistician
Report of Nominating Committee and Nominations from the Floor
Ministerial Examining Board
Member Executive Committee for General Conference
Nominees for Ashland College Trustee
District Mission Board
District Board of Evangelists
District Property Trustees
Church School Board
Unfinished Business: Amendments to Articles of Incorporation
New Business
11:00 Moderator's Address George T. Ronk

Wednesday morning

- 8:30 Laymen's Council District Officers
Ministerium Session District Officers
Woman's Missionary Society District Officers
9:30 Business Session
Devotions
Time and Place of Next Conference
Report of Mission Board
Unfinished and New Business
10:30 Publishing House and Benevolent Board
E. M. Riddle
11:15 Ashland College and Seminary
Dr. Glenn L. Clayton

Wednesday afternoon

- 1:30 Devotions
Special Music
Sermon-Meditation W. R. Deeter
2:15 National Mission Program E. M. Riddle
3:00 National Youth Program Charles Munson
3:30 National Sunday School Association D. C. White
4:00 National Laymen Announcements and Agenda
4:15 Benediction

Wednesday evening

- 7:30 Song Service
Devotions
Special Music Waterloo Choir
8:00 Sermon Spencer Gentle
Benediction

Spiritual Meditations

Rev. Dyoll Belote

APPROVAL OR ACCEPTANCE?

"And these words, which I command thee this day, shall be in thine heart." Deut. 6:4-9.

OFTEN AS I READ the Scripture lesson in a worship service I am led to wonder how much of what is read is accepted by those who are listening. It is told of Professor George Adam Smith that on one occasion when he was reading a Biblical passage to a group of ministers, to whom he was lecturing, his reading was so impressive that the group broke into applause at the close. Dr. Smith rebuked the assemblage with these thought-provoking words: "Gentlemen," he said with earnest intensity, "we accept God's Word; we do not **approve** it." It is also recorded of Dr. Smith that his students could not worry him much by noise in his classroom, but it was too bad for the unfortunate student who made the slightest noise when he was reading from God's Word. Today it seems that men have lost that deep sense about the truth of the Bible.

It is this quality, this characteristic, this something about the Bible that compels the respect of both readers and hearers. We approve or disapprove other writings, but the Bible we accept or reject. It leaves us no room for bickering or argument, it postrays our very character to us so perfectly that we are left without defense or hiding-place. There is something that makes the very attempts to approve or disapprove a blasphemy. The Bible is to be inscribed on our hearts and remembered. Its precepts are so far beyond the little judgments of men as to make those judgments utterly rash and presumptuous. Men do not judge the Bible; the Bible judges men. The Koran, the writings of other ancient faiths, are old and growing older, but the Bible does not grow old; but perennially fresh as each new morning, it comes with light and life and uplift, and joy and peace and salvation to each new generation. It images Christ to men and creates within them a desire to be like Him, "whom having not seen they yet come to love" and long to be like.

—Linwood, Maryland.

Christianity is a great challenge. We are called to be the sons of God and should act that way.

If you don't believe in cooperation, just observe what happens to a wagon when one wheel comes off.

He who will not listen to the teaching of failure shall never hear the voice of success.

Discontent never made a heavy burden lighter, a bitter cup less bitter, a dark way brighter, a sore sorrow less sore.

Beware! Friction in any sphere causes deterioration and death.

- - BURNING TRUTH - -

By Charles Emory Byers

"I am the owner of the sphere,
Of the seven stars and the solar year:
Of Caesar's hand and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain."
—Ralph Waldo Emerson.

I AM INDEED OWNER of the great sphere called the earth with all that it contains, and much more, if I choose to be. But what does this ownership involve and presuppose? It simply means that I own as much of it as I choose to buy.

And the price? Ah, there you are. The price is what I must pay in energy and concentration necessary to find out, to learn to understand and fully appraise the great sphere on which I live. Aye more, I must even overflow into the heavens with my investigation.

I buy it then by energetically going at the task of understanding it and responding to its pulsebeat.

It is like understanding and mastering a great opera. I must learn to be thrilled by its magnificent periods. In turn it carries me with it in its great sweep and makes me nobler than I was. I own it because I have mastered it. To own a play of Shakespeare I must learn to experience and love the lines, appreciate the characters, and recognize that the play holds the mirror up to nature.

To own a statue carved by Michelangelo or Phidias I must be able to respond to the thought put there in pose, in bodily form and facial expression. To own a Madonna of the Chair I must master the emotions and love and tender passions of motherhood. It is concentrated in the picture.

And likewise to own the world of science I must know the secrets of chemistry, physics, biology and the rest. I must master them. All this is a man-sized task but the ownership is so satisfying that it is worth all the energy and sacrifice it costs.

Thus I am heir to all the earth and all that its inhabitants thought or did, if I but lay claim to my inheritance. Yet for lack of comprehension how few really own much of this precious sphere, regardless of the fact that it is always offering itself. The fact that I can own the opera, the play of Shakespeare, the Madonna of the Chair without lessening the ownership of anyone else is a pleasing thought. Instead it makes it more valuable to all.

Let me own as much of the sphere as I deserve. And Nature has set just that limit—as much as I deserve.

Study the language of gentleness and refuse to use words that bite and tones that crush.

It is good to be a great man; it is great to be a good man.

" The Missionary Board Section "

Furnished by E. M. Riddle, Secretary

The Messenger At Home and Abroad

Rev. D. B. Flora

If you are a Christian, you are a missionary!

Christ did not merely express a wish or offer a suggestion. He gave an order, clear and explicit, without equivocation—"Go ye into all the world and preach the Gospel to every creature." Mark 16:15. There is sufficient reason to believe that the Great Commission was addressed by Jesus, not to the Eleven only, but to the five hundred (and more) brethren about whom St. Paul wrote in I Corinthians 15:6. When Jesus said "go ye" He meant every person who claims Him as Savior.

"All the world" does not leave out any of it. All means both that part at home and that part abroad; none is omitted. Jesus said, too, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. There it is—at home and abroad; that is the field.

The title of this article speaks of the messenger. A little investigation in the dictionary reveals that messenger is derived from the Latin, *mitto*, which means I send. A messenger is one who is sent. Also missionary comes from *mitto*, and means one who is sent. Apostle comes from the Greek, and means one who is sent. The missionary, the messenger, and the apostle in some respects are all one and the same. Let it now be said that if you are a Christian, you are a messenger of and for Christ, wherever you are, at home or abroad.

The business of the messenger of Christ is "the proclamation of the Gospel to the unconverted everywhere according to the command of Christ."

The term messenger (or missionary, or apostle) implies three factors which have already been set forth, namely, a sender, one sent, and one to whom sent. Jesus almost constantly spoke of Himself as the Messenger sent by the Father to a lost world. Then He said, "As my Father hath sent Me, even so send I you," John 20:21.

The work of proclamation assigned to the messenger by Christ carries with it the idea of publicity and of authority. The messenger's message is no private or commonplace matter, but an official declaration of the greatest authority and the widest importance. He is to sound it out in the most certain tones. He is an ambassador for Christ (2 Corinthians 5:20), and when he delivers the message of Christ it is to be done as though Christ were Himself speaking.

The Gospel, the good tidings, is the message. It is the very essence of the gospel that it be proclaimed to all men. Good news cannot be good except that the tidings are carried to others. As an ambassador the messenger

begs the unconverted to be reconciled to God (2 Corinthians 5:20) by recognizing that God has made it possible for men to "be made the righteousness of God in Him" (Christ) 2 Corinthians 5:21.

The messenger is sent to the unconverted, those who have not yet turned to Christ, and are thus still lost and undone. The word equally includes those who wilfully have rejected the Gospel, those who through indifference have neglected it, and those who are entirely ignorant of it, that is all men everywhere. The appellations "home" and "foreign," as they are commonly applied to missions, are entirely unscriptural. They are merely terms of convenience. A man is lost and unsaved whether he lives in America, Africa or Asia. Whether he is lost because of his inexcusable wilfulness or through unfortunate ignorance, he is lost and his only hope is in Christ. As is said so very frequently, we are living in "one world." The dividing line between "home" and "foreign" is becoming more and more faint. The field is the world at our doors and on the other side of the globe on which we live.

It is sometimes said that every one has had a call to foreign missions, and if one remains at home he must be able to give a legitimate reason. That may or may not be true. Demonstrating it on the basis of the book of Acts may be difficult. Acts 1:8, to which reference has already been made, indicates that witnessing is to be done at home and in ever widening circles from there. The early Christians did just that. They all had the Commission to deliver the message, and that they did. They appointed foreign missionaries by special direction of the Holy Spirit and in special service of ordination. At least it was so as described by Luke in Acts.

Every Christian is a personal messenger of Christ, an ambassador with full authority. The messenger who has not been sent away from his home community still has his responsibility as Christ's representative. It is not an easy job that he has. We have glorified and romanticized the foreign missionary and his work. Some foreign missionaries have failed signally to manifest interest in soul saving when on furlough in the old home surroundings. Some have said that it is far easier to preach the Gospel to the heathen than to people at home. It is high time that we begin to give the home missionary his just due. And if we do not begin to send out more home missionaries immediately . . . you answer it!

The foreign missionary has been facing hardships and martyrdom for all the centuries since our Lord gave His Commission. His work and his hardships are not to be any easier, if current world events are any indication.

He is still going out as a warrior for his Lord into the hard places of the earth. Persecution and death await him there. But Christ said, "GO YE." And he will go.

—Ashland Seminary.

Additional Report of the Benevolent Treasurer

We present a six-point additional report of the Treasurer of the Brethren's Home and Benevolent Board, in order that the Brotherhood might get a true picture of the offerings by churches, districts and individuals. The remainder of the Treasurer's report will be found in the forthcoming Annual issue (Conference Number) of the Brethren Evangelist. It was printed in the Financial Booklet which was distributed at the General Conference, also.

1. Leading Churches as to gifts

South Bend, Indiana	\$1,018.33
Turlock, California	1,000.00
Elkhart, Indiana	486.00
Hagerstown, Maryland	290.40
Goshen, Indiana	273.07
Smithville, Ohio	229.50
Bryan, Ohio	227.50
Ashland, Ohio	218.35
Berlin, Penna.	208.55
Nappanee, Indiana	204.00
New Paris, Indiana	196.93
Louisville, Ohio	183.00
New Lebanon, Ohio	164.92
Milledgeville, Illinois	149.00
Ardmore Heights, Indiana	140.70
Loree, Indiana	130.00
Vinco, Penna.	128.38
Meyersdale, Penna.	124.10
Pittsburgh, Penna.	123.21
The remainder of the churches gave under \$100.00.	

2. Leading Individual Givers

Roland Obenchain, South Bend, Indiana	\$ 500.00
Mrs. J. J. Wolfe, North Manchester, Indiana	100.00
Mr. and Mrs. J. A. Rishel, Pittsburgh, Penna.	50.00
Lenhart Children, Meyersdale, Penna.	30.00
Mrs. Esther Black, Ashland, Ohio	25.00
Mr. and Mrs. Harry German, Ashland and Corinth ..	25.00
Mr. and Mrs. Glenn Boone, Loree, Indiana	25.00
Dr. and Mrs. W. S. Bell, Milledgeville, Ill.	25.00
Mrs. Margaret Putterbaugh, Milledgeville, Ill.	25.00
Dr. and Mrs. Lyle Roose, Smithville, Ohio	25.00
Mr. and Mrs. Earl Benshoff, Johnstown First ..	25.00
S. C. Flickinger, Morrill, Kan.	20.00
Rev. B. H. Showalter, Prosperity	20.00
F. S. Beeghley, Ventura, Cal.	20.00
Rev. Sam Buzard, N. Vandergrift, Penna.	20.00
Mrs. E. H. Michael, Mt. Olive, Va.	20.00
Mr. and Mrs. O. E. Frank, Smithville, Ohio	20.00
Mrs. Odessa Hartzler, Smithville, Ohio	20.00
Mr. and Mrs. Homer Ebersole, Smithville, Ohio	20.00
Miss Florence Cleaver, Falls City, Nebraska ..	20.00
Mr. and Mrs. Charles Smith, Elkhart, Indiana.	20.00
Mrs. Claude Struble, Elkhart, Indiana	20.00

(Many others may have given \$20.00 or more, but were not reported by their Church treasurers.)

Missionary Comments

E. M. Riddle, Missionary Secretary

The Missionary Secretary spent Sunday, September 10th, at the County Line and Teegarden Churches. It was my first visit to these churches. Their pastor, Reverend Monroe, had only recently closed his pastorate. I was informed that they were calling Reverend Arthur Tinkle, Jr., to the pastorate. These churches make a good pastorate, with the parsonage in LaPaz. Like many other fields, there is ample opportunity and much work needed. Both churches can be made stronger. There is a group of young people in each church who need guidance and the teachings of the Brethren Church.



TO WALLA WALLA, WASHINGTON

Reverend and Mrs. William Monroe and children, who recently closed their pastorate at Teegarden and County Line Churches in Northern Indiana, with Mr. and Mrs. Forest Reed and their son were leaving September 12th for Walla Walla, Washington, to have charge of a Rescue Mission project.



ADDITIONAL WHEELER HOME GIFTS

Louisville Sunday School	\$100.00
Home Builders Class, New Lebanon	25.00
Mr. & Mrs. E. O. Franks	10.00
F. L. Kleirt	15.00
Friends, Bryan, Ohio	50.00
Loyal Ladies Bible Class, St. James	65.00



WAKE UP—PREACHERS!

The recent poll of the Christian Herald to find out what type of preaching most church members want, brought out that 90% desire "Bible centered exposition, the Gospel as it applies to everyday living."

Voting on how long a sermon should be, a strikingly high number put no time limit on pastors. One summed it up: "If a preacher has anything to say to my heart's need, an hour is not too long; if he hasn't, five minutes is too much."—Prophetic Monthly.

The United States census now recognizes 212 separate religious denominations, and there are at least 40 more not listed because they refuse to disclose their membership figures. Only in India is there a comparable proliferation of sects and cults. After all, there are but two religions—God's and man's. There are numerous schemes.—Prophetic News.

3. No reports from the following churches

(By Districts)

Southeastern: Gatewood, Lost Creek, Mathias, Washington, D. C.

Pennsylvania: Mt. Pleasant, Waynesboro, Summit Mills.

Ohio: *Dayton, Fremont, Mansfield, Mt. Zion.

Indiana: *Cambria, County Line, *Muncie, *North Manchester, Peru.

Mid-West: *Cheyenne, Hamlin, McLouth.

Northern California: *Lathrop.

Central District: This District gave 100%.

(*Indicates individual gift, but no offering from the church.)

4. Gifts by Districts

Southeastern	\$ 563.15
Pennsylvania	1,032.58
Ohio	1,461.15
Indiana	3,414.66
Central	306.43
Mid-West	132.53
Northern California	1,038.76
Scattered	64.00

Total Gifts\$8,013.26

5. Improvements at the Home for the Year

Driveway	\$ 979.50
Rewiring	192.15
Covering Pipes to prevent waste of heat	270.32

6. Purchases of Equipment for Home

Mower	\$ 150.00
New Furniture	731.63
Spray Outfit (for painting)	30.00
Well Pump	74.50
Elevator Pump	65.50
Pick-up Truck	165.00
Chairs, etc	35.00

We felt that the above report would be interesting to the entire brotherhood and it might be an incentive for future giving. Added to the above expenditures was, of course, the more than \$5,000.00 which was distributed to retired ministers and widows of ministers.

L. V. King, Treasurer,

1101 Middlebury Street, Elkhart, Ind.

WE ARE STEWARDS OF OUR BODIES

Yes we are stewards of our bodies. With all the intimacy of association which makes them seem very life of our life, they do not belong to us. They are just lent to us. They belong to God. We are to use them for Him. The defilement of the body is not the misuse of what is our own. It is the destruction of the property which is God's. The body is to be kept and used and revered as a wonderful piece of workmanship, made by Him, sustained by Him, and made sacred by the fact that God Himself in human life used a body. The sacredness of the body and God's ownership are never to be forgotten.—Hough.

Do You Like To Get Letters and Cards??

The above question can only be answered by an emphatic "Yes." That is, if these letters do not have "windowns" in the envelope, suggesting a bill or overdue.

If you like to receive letters and cards, so also do those who are shut in, as are many of the resident members of the Brethren Home at Flora, Indiana.

When the Benevolent Board met at the recent General Conference, it was suggested to our Superintendent and Matron that they send us a list of the present residents of the Home, in order that we might print it in the Evangelist, thus giving the readers an opportunity to send cards of greeting and letters of friendliness to these members. The list came a few days ago and we are submitting it herewith. The following may be addressed in care of The Brethren's Home, Flora, Indiana. We are sure that a card or letter will bring joy to each heart.

Mr. David Eller
Mr. John Dishon
Mr. Charles Kimbrough
Mrs. Ida Ege
Mrs. Mary Coin
Mrs. Luella Kebert
Mrs. Mary Obenchain
Mrs. Alice Lowman
Mrs. Eva Shenefelt
Miss Emma Berkheiser

Little gifts would also hearten these in the home. How about trying your hand at it?

The Benevolent Board
of the Brethren Church

IF

you are actively interested in any of the Christian Colleges in China, if you are concerned with any Christian work being carried on in Communist-dominated countries, or if you are looking for guidance in your prayers for pressing world conditions;—you will want LIFT UP YOUR EYES! Within the framework of 31 short devotional studies the problems of the Chinese Christian Colleges, their faculties, students, and trustees, are simply and forcefully told. Here is an admirable introduction to the United Board for Christian Colleges in China and your own denominational link with its associated institutions. Brief Bible references and appropriate prayers combine to provide a month of fellowship and intercession which will be richly rewarding. Send for your own free copy to: The United Board for Christian Colleges in China, 150 Fifth Avenue, New York 11, N. Y.

Many people owe the grandeur of their lives to their tremendous difficulties.

Belief is confidence in God's Word. Believing does not come by trying.

Items of General Interest

(Continued from Page 2)

ference was held in our church at Bryan on Thursday, September 21st. Services were held both afternoon and evening with a Pot Luck supper at the evening hour.

About forty Laymen and six boys attended the "Doggie Roast" which was held recently. At this meeting the Laymen went on record as being against the sale of alcoholic beverages in any of the several outlets in the city. They say the next time they hope to do more than just say.

Warsaw, Indiana. Brother E. J. Beekley sends us a poster of their "All-Church Rally Day and Loyalty Sunday" which is scheduled for October 8th. The "Ambassador Quartet" of Ashland Seminary will be the featured guests of the day. Services will be conducted morning and afternoon, with a carry-in dinner at the noon hour.

North Liberty, Indiana. A Junior Church has been organized in the North Liberty Church, according to the bulletin of Brother Edgar Berkshire, pastor. It meets at the same time as the morning worship and is under the direction of Mrs. Berkshire. Thirty-five to forty are in attendance each week. Many churches are seeing the value of this movement toward the Junior Church and are organizing their boys and girls to this end. It is hard work, but it pays rich dividends in the after life of the youngsters.

Approximately seventy-five people enjoyed the Young People's play which was given in the North Liberty Church on Sunday evening, August 13th.

On August 20th, only the church school session was held at the North Liberty church, after which the congregation started for Shipshewana to enjoy an afternoon picnic, with basket dinner. Transportation was furnished.

Waterloo, Iowa. Brother Spencer Gentle says, "The new carpeting in the sanctuary is most beautiful. The committee that was in charge of the purchasing of the carpet is to be commended upon their choice and the work which they did." The pastor's new study is about completed, for which he is thankful.

OPEN FOR EVANGELISTIC SERVICES

Word has come from Dr. L. O. McCartneysmith that he will be in a position to hold a number of evangelistic meetings this year. Any one interested may contact him by writing him at 1303 West Fourth Street, Waterloo, Iowa.

A CORRECTION

(Which we are glad to make)

A card came to our desk last week from Brother Ralph Mills, pastor of the Uniontown, Pennsylvania, Second Church, which reads as follows: "The White Gift offering from the Uniontown Church was incorrectly printed. We sent \$108.00 and it was printed \$10.00. We were proud of our offering and would appreciate very much your mentioning the correct amount." We are Glad to make this correction and find that error was ours.—Editor.

The Vicarious and Victorious Christ

THE MYSTERIOUS and vicarious scenes in the Passion of our Lord are a vital part of the worship of Christ. These stand out as we read the scriptures. John writes these words, "Behold the Lamb of God, which taketh away the sin of the world." These sins, according to the Word of God, were from the very foundation of the world.

We read that Moses, as he approached the burning bush, was bidden to "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." With even stronger emphasis we feel that we are commanded to enter, with reverence, upon our contemplation of the tragic and the triumphant scenes in the life of Jesus which are found in the history of the earthly life of the Son of God.

What wonders present themselves as they go before us in our meditation! For as we read of His wonderful life we are privileged to contemplate the most remarkable scenes in the most wonderful life ever lived on this earth.

We pass from the Suffering Messiah to the contemplation of the Risen Lord; we see the devout Man of Galilee seeking solitude that He might pray to the Heavenly Father; we behold Him glorified and hear the words of the Father, "This is My beloved Son; hear ye Him."

As we study His life we find that Jesus never fails to seize upon each opportunity to teach. He seeks to show the way to real service and individual sacrifice and in the end sets the example for the supreme manner by which one may show his ever increasing devotion to His cause.

We tread on sacred ground when we follow the steps of Jesus through the study of the Word. We pay Him tribute with those who, on the day of the triumphal entry into Jerusalem, spread palm branches in His path and laid their clokes before Him that He might ride over them. We go with Him to the Passover time and learn of His last will and testament, which He sealed with His own blood. We go down into dark Gethsemane, as well as up to the Mount of Transfiguration. We follow Him to Calvary and to Joseph's tomb, "wherein was never man yet laid." We share the triumphs of the Resurrection and look with the disciples as they see the upward ascent of the Lord to the realms of Glory.

All of these wondrous acts; all of His marvelous words; all of the sublime scenes which make up the content of our contemplations, should impress both mind and soul, and move us to break through every hindering quibble, and compel us to fall at the feet of Him who suffered, died and rose again, and in glad recognition cause us to cry out with joy, "My Lord and My Saviour, Jesus Christ!"

What a story we have! Present day lives furnish no comparison. Because "this same Jesus" is God, who was made manifest in the flesh, the atonement must be effective and He takes our place to satisfy the demands of a just and righteous God. His is a victory over sin and death and hell. Let us rejoice in Him, our Vicarious and Victorious Saviour!



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 1, 1950

THE LORD'S SUPPER: A SYMBOL OF UNITY

Scripture: Luke 22:7-20; John 17:21; I Cor. 11:23-29

For The Leader

ALL OF THESE SCRIPTURE PASSAGES tonight should be very familiar to all good Brethren young people, for from them we formulate our Three-Fold Communion service. One very important passage, however, was left out, and that is the one found in John 13:1-17. Since we Brethren have taken the entire New Testament as our rule of faith and practice, we must accept and practice everything in it which is commanded to be done by Christ. Thus, to rightly fulfill the words of Christ, as He taught in word and example, we must observe the Three-fold Communion service. That is why, young people, you and other Brethren young people, are taught to wash feet, eat the common meal, and partake of the Bread and the Cup. You should be proud of your heritage. You should be proud that you belong to a church that practices the full scriptural teaching in this matter. Thus, when your friends ask you why you do thus and so at your Communion, be proud to tell them that it is because Jesus taught us to do these things in the New Testament.

DISCUSSION

1. GETTING OURSELVES READY FOR COMMUNION. Is communion just an act to be gone through just like another church service, or promotion Sunday? Is it something which needs no special preparation? Well, it is more than that. To be rightly observed, our Communion must follow a period of critical self-examination. Paul warns us that if we eat and drink unworthily, we eat and drink damnation unto ourselves. In other words, if our heart is not right with God and our fellowmen, and if we, in that condition, partake of the communion, we are definitely incurring the displeasure of God. Yet we wonder as we look over a communion assembly just how many are really fit in God's eyes to commune. To get ready for communion, let us ask God to cleanse our hearts from all sin, let us seek to forgive all wrongs done to us by others, and let us yield ourselves to Christ in humbleness and service.

2. WASHING THE SAINT'S FEET. If yours is a true Brethren Communion, after singing several hymns and having prayer, you will go into the service of washing one another's feet. The exact procedure varies more or less among different congregations, but the principle of purpose is the same—that of humble equality between the Brethren, and an outward symbol of testimony that you have sought the inward cleansing that God alone can give. Jesus taught the disciples that, as He had washed their feet, so should they wash one another's feet. That is plain-

ly taught in the 13th chapter of John. If you will read that chapter you will find nowhere that Jesus said that only the early disciples were to do this. Nowhere did He say it was a custom to be followed only for the lifetime of the disciples. He said that as He had washed their feet, so should "ye" wash one another's feet. It is the same "ye" that He used when He told them to Go "ye" into all the world and preach the gospel. If we are truly New Testament believers, we will practice feet-washing.

3. THE COMMON MEAL. This meal, which used to be quite a banquet among the Brethren, has unfortunately become so simplified that it is now more symbol than reality. It can be simplified entirely too far! Jesus certainly didn't eat a cracker and a piece of cheese, or one bite of meat, and call it a meal of fellowship. The purpose of the meal was to show to the disciples, and to all Christians of all ages the value of meeting together around a table for eating and fellowship. He paints in the background the vision of the great meal to be enjoyed by all faithful Christians at the Marriage Supper of the Lamb of God, even Himself. This whole evening that Jesus spent with the disciples in the upper room is one of anticipation, promise and reward. If they wash one another's feet, they shall be happy, if they eat the common meal, they look forward to continual fellowship and completion at the supper of the Lamb, and if they partake of the bread and the cup, they do "show the Lord's death until He come." So, eat the common meal, with the promise of the background of reward for those who are obedient in all things, a promise of everlasting joy and happiness with Christ.

4. THE BREAD AND THE CUP. Now comes the part for which all the previous acts were preparation. The disciples were now cleansed, and they had feasted together around a common table. Now, in this atmosphere of Christian fellowship Jesus told them of His death. He told them how He would die for their sin. He told them that for their sin His body would be broken and His precious blood shed. And then He told them that He wanted them to eat the unleavened bread, and drink the unfemented juice of the grape as a memorial for His broken body and shed blood. He wanted them never to forget that it was because of His work on Calvary that they were going to go to Heaven. He wanted them in their observance of this act, to look for "His coming" and work to bring others into the Kingdom until that time. He wanted them to be faithful in their observance of this act. So, as we eat the bread and drink the cup, let us be mindful that Christ gave His life on Calvary that we through our faith and obedience unto Him, can hope for Heaven when we die. Isn't that all important to you?

5. OUR TESTIMONY TO THE WORLD. Jesus said upon one occasion that anyone that denied Him before men, that He would deny him before God in heaven. Jesus also said that whosoever confessed Him before men that He would confess him before God. All summing up to this, that Christ, being the Saviour of the souls of men, holds the power of eternal life in His hands. He is the One who is able to present us faultless before God. He it is Who is able to reconcile us to a God, who said that all who sinned must die eternally. Now then, isn't it reasonable that if Jesus is to own us before God and call us the-sheep of His fold, that we must own Him

before our fellowmen? Yet how many young people, and adults, too, are ashamed to let it be known they are Christians? They are somehow ashamed that they belong to a church that washes feet. Let it never be said of us, young people, that we made apologies for our communion service. Let us be proud that we are among those who do practice the commands of our Lord. Let us honor Him at all times with our lives.

Topic for October 8, 1950

"THY SINS BE FORGIVEN THEE"

Scripture: Mark 2:1-12; Matt. 18:23-35

For The Leader

IF YOU CANNOT FORGIVE MEN for the wrongs they do to you, how can you expect God to forgive you for your sin against Him? This digest of the words of Jesus sums up the thought of the lesson tonight. It is our humble thought that one reason so few people feel inclined to forgive their brethren is that they actually feel within themselves that they have no sin which needs God's forgiveness. We live in a day of self-righteousness, pride, and self-satisfaction. A man who feels no need of the forgiving power of God, cannot see the need of forgiving his brethren. Such a thought would be foreign to his modern day philosophy. So, we think that before we can get very far in this matter of getting people to forgive one another, we must first impress upon their minds the fact that they are in an embarrassing position before God, except they seek His forgiveness. The real sin that keeps people from forgiving one another is that of pride. That same thing prevents them from bowing to God, seeking forgiveness.

DISCUSSION

1. SEEKING GOD'S FORGIVENESS. What is your idea on this matter of God forgiving sin? Do you know that there are actually people in this land who believe that forgiveness, or salvation, is a gift handed from God to man, just as a pass or ticket to heaven? They think that they have nothing whatsoever to do towards it, that no matter what they do, no matter how they live, that salvation is theirs, just like a railroad ticket. Naturally, in their prideful opinion of themselves, they can see no need to seek God's forgiveness, nor any reason to forgive their fellowmen. They are going to heaven, and nothing is going to shake them from their snug "security." What a rude awakening is due them when the pearly gates slam shut in their face. Jesus says that when we forgive men for what they do to us, then we are in a position to be forgiven by God.

2. FORGIVENESS MEANS ACTION ON OUR PART. Salvation is truly a free gift from God. No man can earn his salvation, none can buy it, but all must obtain it in the same way. That way is through humbleness at the feet of Jesus. Salvation is not given to us as a reward for the "righteous" way we lived our life on earth, for our righteousness is as filthy rags. Salvation, and forgiveness at the feet of God is not something a man has a right to expect from God, for we are very undeserving of the gift of salvation. Salvation and forgiveness is some-

thing we get when we realize first of all our own sinful state. We must realize that we have sinned against God, and that in our own power, possessions, or merit, we rate absolutely zero with God. How to get this forgiveness? Well, how do you get a friend to forgive you for something you did? You go and ask their forgiveness, don't you? It's just that simple. We realize that we have sinned against God, and then we ask His forgiveness. The way of salvation we will not go into here at this point. But we do receive, because of our humbleness and penitence, the complete forgiveness of all of our sin. Note that it comes when we fall prostrate at His feet and throw ourselves upon His mercy for forgiveness. That is why we have so little real conversion today. Modern man, with his modern pride, just will not humble himself before God.

3. FORGIVING OTHERS. Christ has made it very plain that in order to be forgiven, we must forgive. And He also points out very plainly in tonight's parable that unless we do forgive, we cannot hope to have God's forgiveness. Yes, young people, unforgiveness hardens hearts, it becomes infection which permeates the whole life of the individual, and finally casts that person into eternal Hell. It is a serious thing to carry thoughts of hate, revenge, unforgiveness around inside of you. You cannot have unforgiveness towards your friends, and then ask God to forgive you your sin. Your prayer just won't be heard. And we know that you are not happy if hate and unforgiveness are inside your little heart. So, come clean, forgive those who hate you, who tells lies about you, who seek to destroy your position, who are jealous of you. Don't let their sin become your sin. They are having their day, and will soon be cut off. You forgive them, think kindly of them, and you will find peace that you never knew was possible.

4. PUTTING IT INTO PRACTICE. One of the best thoughts to come out of our recent General Conference was from the message of one of our young ministers in which he said that when your enemies have you back into a corner, to pray for them and thus pray your way out. Mountains of golden truth are wrapped up in that splendid statement. Did you ever try to do that? It works! Every Christian has those who don't like them. Every Christian worker who is making progress today has enemies. Not enemies they themselves have made, but those who are jealous of their progress and good fortune. These somehow delight in making life miserable. The wholesome Christian will keep happy, and pray for those who treat him thus. Christ prayed for His enemies, even when they nailed Him to the cross. We have often said that if some one insists upon carrying tales, hurting us, etc., there's no use two of us being party to that sin. That is, if one insists upon carrying tales, hurting us, etc., there's no use in getting mixed up in their sin by refusing to forgive them for what they do. If your record and character are clean, what matter what they say against you or about you? After all, it is well to remember that all sin is against God, and if we sin by not forgiving others, how can we seek forgiveness, except we forsake sin? So, tonight, think back through your life and see where you have failed to forgive. Stir up those haunting ghosts that make you shrink from some people when you meet them. Pray for them, forgive them, and go upon your way rejoicing. It really works.

Prayer Meeting Studies

By C. Y. Gilmer



NO TIME FOR GOD

No time for God?
What fools we are to clutter up
Our lives with common things,
And leave without heart's gate
The Lord of life, and life itself—
Our God.

* * *

Take time for God,
Or you shall dwarf your soul;
And when the angel death
Comes knocking at your door,
A poor mishapen thing you'll be
To step into Eternity.

No time for God?
Some day you'll lay aside
This mortal life, and make your way
To worlds unknown;
And when you meet Him face to face,
Will He—should He
Have time for you?

—Selected.

PREPARE FOR GOD

Scripture: Luke 13:25-27; Acts 17:30, 31; Matt. 24:42-44,

Hymn: "You Cannot Hide From God"

Prayers:

Seed Thoughts for Discussion:

THAT MAN will have to meet his Maker on the basis of redemption or judgment is inevitable (Matt. 13:33). It behooves the Christian to be alert and expectant (Mark 13:34-37). The Christian steward will have to give an account of his stewardship (1 Cor. 3:12-15).

After death the unsaved have no refuge (Heb. 9:27; 10:31). Their doom is terrible (Rev. 6:15-17; Matt. 13:41, 42). It was a terrible hour for the unprepared Nadab and Abihu (Lev. 10:2), for the unfaithful spies (Num. 14:37); for Saul and Judas as suicides (1 Sam. 31:4; Matt. 27:5; Acts 1:25), for the wayward Absalom (2 Sam. 18:9, 14). Man through sin seeks to destroy himself in this life (Acts 12:23; 2 Kings 5:27; 2 Chron. 26:19). Yet God is ready to forgive and save (Isa. 27:5; Hosea 13:9). In lieu of God's availing mercy which is without measure there is no excuse for lack of pardon (John 6:37). As Paul said, "Knowing therefore the terror of the Lord we persuade men."

All who are accountable must prepare to meet God (Rom. 14:12; 1 Peter 4:5). The wicked shall suffer eter-

nal punishment in their resurrected bodies (Rev. 20:13). Nothing will be kept back in the judgment (Eccles. 12:14; Matt. 12:35-37; Mark 4:22). The saved have had their sins judged beforehand (1 Tim. 5:24, 25). Believers will be rewarded (2 Tim. 4:8). Christ is their salvation (Heb. 9:28).

King Hezekiah was warned for preparedness for death (Isa. 38:1). So inconsistent Israel was warned (Amos 4:12). All nations are warned not to forget God (Psa. 9:17). Man cannot plead ignorance (Rom. 2:12). Not even kings dare ignore God's warnings without serious consequences (2 Kings 25:7; Daniel 5:20, 23). Man's negligence amounts to wilful disobedience and self-destruction (John 5:40).



Comments on the Lesson by the Editor

Lesson for October 1, 1950

WHAT IS CHRISTIAN LIVING?

Lesson: Matt. 5:13-16, 20; Phil. 1:27-30; 1 Thess. 5:15-23; James 1:22, 26-27

WE BEGIN A NEW QUARTER'S LESSONS with this one as above. These lessons deal with the various experiences which contribute to Christian living. We grow spiritually in proportion to the manner in which we evaluate the various experiences with which we come in contact.

We are to endeavor in our present lesson to find out what we mean by Christian living. The best way to do this is to turn to the Word of God and seek its guidance.

Norman Vincent Peale says, in that intriguing book, "A Guide to Confident Living," — "People manufacture their own unhappiness by the kind of thoughts they think. They may possess every factor which conceivably makes for happiness, but miss a pleasant and useful existence because their thoughts have fallen into habitual gloominess or negativism. People form a thought pattern of depression and failure. As a result they feel mentally, emotionally and physically depressed.

"Remember this important truth about your life—there is a definite tendency in human nature to become what you habitually think and practice,"

We are reminded in Proverbs 23:7 that "As a man thinketh in his heart, so is he."

St. Paul reminds us that we are to think on "whatsoever things are true, honest, just, pure, lovely, of good report." With thoughts turned to the "right" we will have no difficulty in living a Christian life.

Through it all we are ever to remember that we are living in the world of human endeavor. We are living in the midst of sin and temptation. This we cannot expect to escape. But we are expected to meet these things in the

spirit and strength of the Master.

Paul reminds Timothy (1 Timothy 5:22) that above all things he is to keep himself "pure." He is to be an example to those about him. In other words he is to "live the life."

We can sum it all up in the words of Paul as found in Ephesians 3:14-19. Here he says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and the length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

This, to me, answers our question, "What is Christian Living?"

NEW GUINEA NATIVE WANTS PEACE

(Christian World Facts, 1950). The letter which follows was written in his native tongue by a New Guinea Christian. He handed the letter to one of our missionaries, requesting that it be translated and published in the American newspapers, if the missionary considered this proper. Of course, the letter was unsolicited. Writes the missionary, "Rumors that there will be another war have reached the New Guinea natives. I have always tried to belittle these rumors, but many natives continue to believe that some day there will be another war in New Guinea." The letter has been translated quite literally. It is headed, "O White People, War Should Not Come Again," and continues as follows:

O our friends in Australia, America, Sydney, Port Moresby, Japan, and all the other places—King, Government, Kiap, and Lords, all of you listen:

All of us black people of New Guinea feel like this: Your bombs, your mortars, and your men overwhelmed us. Our villages, our gardens, as well as some of our people were destroyed and battered. We were driven back to the habitat of the animals, the wild pigs, rats, birds, and cassowaries. We ate their food, vines, and leaves. And we pleaded with the boulders to open that we might hide in them, but in vain. Some of us were annihilated.

We had never seen such phenomena before. We saw things that not even our heathen ancestors saw. Our legs shook, our knees turned to water. We say that this should never again come to us. Therefore, you people in high positions, place a barrier in the path of war that it may never again reach us. O King at London and America's President, you two halt it. If you fight in your own countries, that is your affair.

Our taros were dug up and everything eaten, our countryside destroyed. Things that we had never seen nor heard of before happened, that is why we make this plea. Then, too, in God's commandment it reads: "Thou shalt not kill." And when we continue to transgress this commandment, is that a great sin or not? That is all I have to say.

I am a New Guinea native, GAPECNUOC.

ATTENTION

All Lay Preachers, Pastors, Sunday School Teachers, Prospective Seminary Students and Other Workers

Here is a golden opportunity for YOU! For those who find it impossible (for one reason or another) to enter a Theological Seminary to pursue studies preparing them for special Christian service, the Ashland Theological Seminary is making available certain Home Study Courses. These courses, supervised by the men who teach them at the seminary, and containing as much of the material used in the seminary classrooms as it is possible to include in them, carry regular seminary credit (up to eight hours) for those who later matriculate at the seminary. For those who have no opportunity for resident study, standard certificates of credit showing work accomplished, will be issued. In some instances the work will be supervised by the student's pastor or some other person in the congregation with proper qualifications. In other instances the work will be handled directly from the Ashland office.

Included in the roster of courses at the present time are the following: (1) Exploring the Bible (2) Elementary Course in the Preparation and Delivery of Sermons, (4) Elementary Course in Pastoral Problems, and (5) (3) Advanced course in the Preparation and Delivery of Sermons, (4) Elementary Course in Pastoral Problems, and (5) Advanced Course in Pastoral Problems. Other offerings will be given as the desire and need arise.

Any individual desiring to enroll for a Home Study Course, or any group of people interested in organizing a Home Study Course Class, are invited to contact Professor Henry Bates, Ashland Theological Seminary, Ashland, Ohio, and the necessary registration blank and other information will be immediately forwarded to you. Ashland Seminary is here to serve YOU!

THE OLD, OLD STORY

"They tell me the story of Jesus is old,
And they ask that we preach something new;
They say that the Babe and the Man on the Cross
For the wise of this world will not do.
It can never grow old! I can never grow old!
Tho' a million times over the story is told—
While sin lives unvanquished and death rules the world,
The story of Jesus can never grow old.

—Progress

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.



News From Our Churches

LIBERTY REVIVAL—QUICKSBURG, VIRGINIA

From August 7 through 18, each week night except Saturday, it was my privilege to preach for the Liberty Brethren Church near Quicksburg, Virginia, whose faithful pastor is the Rev. John Dodson. The meeting started with small attendance but soon improved. On the first Sunday morning four made the good confession when the Pastor preached. Four others came to do the same during the second week. One mother and her seventeen year old daughter who were visiting relatives in the community were baptised and received into the church the day before they were to return to Indiana. The others were baptized by Brother Dodson on the Sunday after the meeting.

It was good to renew friendships with the pastor and people of the Liberty Church again. They were a very appreciative group to preach to and generously rewarded my poor efforts in their behalf. May the Lord greatly bless them all in time and for eternity.

John F. Locke, pastor.

GATEWOOD BRETHREN CHURCH

Fayetteville, W. Va.

Just a brief report on the activities of the Gatewood Brethren Church, as we start our second year of service as pastor, which began September 1st. On August 27th we had a near record attendance of 105 at Sunday School and for the Morning Worship. On September 1st we had our first baptism, confirmation and reception for the year of one new member into church fellowship.

On September 10th we observed our annual Homecoming and Roll Call. Attendance and interest was good with a total attending of 224. Rev. Smith F. Rose of the Oak Hill Brethren Church brought the sermon of the day and it was so much appreciated and enjoyed that several of our members attended services at Rev. Rose's church Sunday evening, as there were no local services. In the Roll Call, forty-six out of a membership of seventy-seven answered present, either in person or by letter.

During the past year an active Christian Endeavor has been organized and steps are now being taken to organize a Men's Brotherhood.

A building program had been set up under the able leadership of our Trustees, Richard Swanigan, Leslie Nutter and Roscoe Swanigan, and funds are being raised toward building a modern tile block church to replace the present wooden structure. We hope to have more news on this in the near future.

We covet your prayers for the success of this small church in a rural community. Cecil Bolton, Jr., pastor.



HERSH. Mrs. Joseph B. Hersh (Rosa Bowman) was born near Meyersdale, Pa., February 7, 1881, and passed to her reward August 10, 1950. A faithful member of the Meyersdale church since the age of nine, she would have celebrated her Golden wedding next April. Surviving are the husband; one son, George; and the following brothers and sisters: Eugene Bowman, Mrs. John H. Blocher, Mrs. James W. Long, Mrs. Simon P. McKinzie and Mrs. Harry T. Staub—all of Meyersdale. Funeral services by her pastor, the undersigned.

W. S. Benshoff.

RISHEL. Mrs. Andrew Rishel (Elizabeth Miller) was born April 28, 1865 and departed this life August 11, 1950. She was a charter member of the Summit Mills Brethren Church and continued her membership until her death. Her husband passed away in 1922. She is survived by one son, John A. Rishel of Pittsburgh, and two daughters, Mrs. Lloyd Klotz and Mrs. Mary Ringler of Somerset. Also by a brother W. J. Miller, and two sisters, Mrs. I. H. Fike and Mrs. Ada Werner, all of Summit Mills. Services in Somerset with Rev. G. R. Blough and the undersigned in charge.

W. S. Benshoff.

WERNER. Mahlon W. Werner was born near Meyersdale December 14, 1870. He was a member of the Summit Mills Brethren Church and served as a Deacon until health did not permit. He had been married to Ada (Miller) Werner for over fifty-one years. Death came to him on the morning of March 9, 1950. His wife is the only surviving relative. Services at the home of the undersigned.

W. S. Benshoff.

GOOD. Mrs. Joseph Good the widow of the late Joseph Good of Montevideo near Penn Laird, Virginia, died July 30, 1950. She was a faithful member of the Mt. Olive Brethren Church, a woman of Christian faith and conduct. She was sixty-nine years of age. Funeral services were held at the church and interment was made in the McGaheysville Cemetery. Services by the undersigned.

John F. Locke.

AVAILABLE FOR SHORT EVANGELISTIC SERVICES

The undersigned is available for evangelistic service, Monday through Friday nights in any Brethren Church within reasonable driving distance of Youngstown, Ohio, subject to certain limitations. Will serve for traveling expenses only. Address: Rev. H. B. Imboden, Princeton School, Youngstown, Ohio.

The Brethren Evangelist

"REMEMBER"



Educational Day Offering -- October 15th

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Items of General Interest

Washington, D. C. We glean the following from the Washington, D. C. bulletin:

The regular fall communion will be observed on Sunday evening, October 8th, and an invitation goes out to all members and friends of the church.

October 1st has been set for Rally Day and Building Fund Sunday. As usual the goal set for their Building Fund offering has been set at \$1,250.00, and an attendance goal for Rally Day calls for 125.

Promotion Day was observed in the Sunday School on September 24th.

St. James, Maryland. Brother Ankrum reports that he closed a meeting at Kimsey's Run, West Virginia, where Brother Guy Ludwig is the pastor. He says the attendance was good throughout the meeting, although there were no additions to the church.

Mt. Olive, Virginia. We note that the Southeastern District Woman's Missionary Society Rally will be held at the Mt. Olive Brethren Church on Thursday, October 26th.

Maurertown, Virginia. We note that plans have been completed for the Southeastern District Laymen's Rally which will be held at the Maurertown Brethren Church on Friday, October 13th. The plans were made by the District President, Isaac Litton and Brother E. L. Miller, pastor of the Maurertown Church.

Johnstown, Penna., Second. Brother N. V. Leatherman,

pastor of the Second Church, was granted leave from his church to bring the Home Coming message at the New Lebanon, Ohio, Church. The New Lebanon Church is Brother Leatherman's home church.

One was baptized and received into fellowship of the Second Church on a recent Sunday.

The result of Cash Day for the Repair Fund, which was taken on Sunday, September 10th, was \$207.75, to which was added a personal check for \$50.00, thus bringing the total now in the fund to the sum of \$575.00. That puts them over the half-way mark, with three more Cash Days to come.

We note that a service of re-dedication was held for the Second Church on Sunday, September 10th. We trust we may have a full report of this service in the near future.

The date of the Father and Son Banquet has been set as of October 27th.

Meyersdale, Penna. Brother W. S. Benshoff, Meyersdale pastor, held a service of dedication for babies on Sunday, September 10th. There were three babies dedicated, including the four months old son of Brother and Sister Benshoff.

The Communion observation in the Meyersdale Church will be held on Sunday evening, October 1st, with Preparatory Services being held on the previous Wednesday, Thursday and Friday nights.

Berlin, Penna. Brother Percy Miller, Berlin pastor, was the recent Guest Speaker at the District Number Six Sunday School Convention of Indiana County, Pennsylvania.

We note that the offering which was received at the Rally Day on September 24th, was to go to the support of Miss Martin's schooling in Argentina.

Masontown, Penna. Word comes from Brother William Keeling, Masontown pastor, that the work in Masontown is going along in a satisfactory manner. The attendance is holding up and they are trusting that the fall months will bring about a fine increase. Brother Keeling assures us that he is striving to get the Evangelist into the homes of the Masontown congregation.

The District Sunday School Rally was held in the Masontown Church on Tuesday evening, September 19th.

October 5th will be a rather "large" day in the Masontown Church, for three meetings are scheduled for that day: First, the Pennsylvania District Ministers are to meet both morning and afternoon; second, the W. M. S. District Rally is to meet there also, and third, the District Laymen's Rally is to be held there on the same date.

Valley Brethren, Jones Mills, Penna. We note that the loose offering which is received at the time of Rally Day, will again this year be turned to the building fund. They hope to top the offering of last year which was \$88.00.

North Vandergrift, Penna. A card from Brother Paul M. Naff, pastor, announces the evangelistic meetings in North Vandergrift as beginning on Monday, September 24, with Brother W. B. Brant, pastor of the Vinco, Penna., Church as evangelist. The meetings will close on Sunday, October 8th. Music is under the direction of Mrs. Grace

(Continued on Page 10)



Meeting an Obligation Versus Bestowing a Gift

THERE IS A VAST DIFFERENCE between paying a debt and giving a gift. We all realize this and are willing to admit it in the realm of the secular. But when it comes to the work of the church—O my, there just "ain't any difference."

Let's look this matter squarely in the face!

There are certain obligations which are incumbent upon each member of a family. The husband and father finds that he must provide for the health and welfare of his family. The wife and mother must meet her responsibility in making the home all that it should be. The children must take upon themselves certain obligations in order to become a real part of a well-ordered household. All of this is a necessary "must." From it there is no escape. It is a debt owed; an obligation required—even in the gift of the law of the land.

But comes birthdays, anniversaries, Christmas! What a difference in the thought here provoked. The value of the "gift" or remembrance cannot be counted merely in dollars and cents, but in the reward of a satisfied companionship and a realized sacrifice. My own memory of my childhood is greatly enhanced by the knowledge that out of an inability to give me all he desired materially, my father gave more than he thought, when, at Christmas time, because of a lack of employment at that particular time, he fashioned toys for me with loving hands and presented them to me with an earnest desire to satisfy my yearnings. To me, it was more truly a loving gift than, when in later years he was able to do substantially more materially for me. After all it is what there is "behind" the gift that counts.

There are certain obligations we owe to the community in which we live. We are taxed to pay these and we must meet the obligations thus incurred or pay the penalty. But there are also things we can do to make our community better, by precept and example, thus making a contribution with no thought of return or reward. It becomes a "gift" which is given freely.

Then there is our Church. Do we owe it anything at all? Are there any obligations to be met? Certainly! We owe it our financial aid, our interest and personal support by attending and having part in its activity. But do we GIVE it anything? Gifts, you know, are outside the realm of payment of an obligation. When God was asked where in the people had robbed Him, He replied, through the lips of His prophet, "In tithes AND OFFERINGS." The tithe is the obligation; the offering is the gift of the heart. It is the little things we do for our church, outside the realm of obligation, that marks our real interest and love for the work of the Master.

Let us go a step further. Do we owe a debt beyond the confines of our local church—to the denominational

interests of our church-at-large? Most certainly we do! Because of the fact that we have linked ourselves with a denominational effort, both as a local church group and as individuals of that local group, we have certainly obligated ourselves to forward the work of the entire church body. Therefore it becomes essential that we think both in terms of meeting an obligation, and the rendering or bestowing a gift. We must look squarely at each of these phases.

Just now we are thinking concerning our Educational Interests. We have a college which we are proud to own as our own. Each year, because of the necessity of meeting certain financial obligations, it becomes a privilege (or it should be a privilege) to PAY, as a denomination, through the local churches and individuals, a part of the debt thus incurred. We call this the "Educational Day Offering." (Maybe it would better have a different designation than "offering"—for it is a responsibility, a debt to be paid by the return of funds we bring to liquidate the obligation.) The date of this "payment on our obligation" has been set as of October 15th. Since our College needs this money—we should feel it obligatory upon us to "pay" our part. We will, won't we!

Now let's look at the "Gift" part of it! The important thing to remember is that we are now facing two separate and distinct phases of our College work. For we have before us "The Educational Day Offering" (October 15th) and the drive for money to complete the initial amount necessary for the Chapel Fund, which is being sponsored by the National Woman's Missionary Society and the College jointly, letters concerning which have gone out and are going out, under the signatures of Brother Myron Kern, President of the Board of Trustees of Ashland College, and Mrs. U. J. Shively, President of the National W. M. S. There is where the "Gift" idea comes in.

We must remember that these two phases of this work are NOT one and the same thing. They are two separate and distinct issues before us. The Educational Day Offering received through the churches to help with the deficit incurred each year in the conduct of the school. The Chapel Offering is a free-will gift, returned in love, as a sort of "thank-offering" of our hearts, to complete a project which has been so dear to the heart of the women of our churches, namely, the erection of a Chapel on the College Campus. The first is our denominational obligation. The second is our free gift of the heart, given, not paid, as an additional opening of our hands and pocket books, that the Chapel may be built. Both are vital; both are essential. The one, the payment of an obligation; the other the gift of love. Can we accomplish both? Of course we can! AND WE WILL.

Think it over! Then act!



Your College Needs Your Support

By President Glenn L. Clayton



ASHLAND COLLEGE is the only college specifically founded and endowed to train young people of the Brethren Church. Through the years Brethren youth have graduated from Ashland and assumed places of responsibility in the church as ministers, lay leaders in the Sunday School, church officials, or as Christian workers in the community and the mission field.

Business men, teachers, writers, doctors, lawyers, dentists, farmers, housewives, and a host of other callings claim the graduates of Ashland College. They are often the leaders in their community and frequently form the strength of their church.

The reason for this good record is easy to find. A faculty trained in the best tradition insists upon high scholastic standards yet, at all times makes an effort to understand the particular problem of each student. The College is small enough to mold its program around the needs of each student and at the same time to maintain adequate collegiate standards.

Fully accredited by the North Central Association of Colleges and Secondary Schools, Ashland accepts and is accepted by all schools recognized by that important agency. Students go from Ashland to all parts of the world without loss of credit due to inadequate course offerings.

Ashland College and Seminary is a non-profit institution, owned and operated by the Brethren Church for the express purpose of assuring to a special group of young people the advantage of higher education in a democratic, Christian, small-school atmosphere. This means that the school must derive its financial support from among the members of the Church and other friends who have come to appreciate it for its scholastic and spiritual ideals.

There are three sources from which the College gets money to operate. They are: (1) student tuition and fees, (2) gifts, and (3) endowment income. The relationship between these can best be explained by illustration.

In 1949 it cost about \$470.00 per student to operate Ashland College. Of this, the student paid \$270.00 tuition and an additional amount in fixed fees. The remainder had

to be made up by income from endowment investments and sizeable gifts.

The largest single source for such gifts is the Brethren Church which each October makes an "Educational Day Offering."

Money given through this offering is used to pay the operating expenses of the College. It must be carefully distinguished from contributions to the endowment fund, the emergency building fund, or the current CHAPEL FUND. Each of these has its place and is necessary in itself, but only the operating fund can be used to pay the usual costs such as heat, light, salaries, equipment, and ordinary repairs.

The Educational Day Offering is to be taken in the Churches this year on October 15. Steadily increasing costs of operation make a larger offering necessary this year. Add to this a loss of students due to the defense effort and the need for a generous offering becomes even more apparent.

ASHLAND COLLEGE NEEDS THE LARGEST OFFERING IN ITS HISTORY THIS YEAR.

More demands for leadership are coming to the College than ever before.

More Brethren youth are looking to Ashland College than ever before.

More Brethren people are counting on Ashland College and Seminary to point the way to a greater Church than ever before.

All this costs money—Brethren money for Brethren projects. The prospects are good all along the line. Young men and women are encouraged and enthusiastic about the Lord's Work. They must and shall have the opportunity to prepare themselves to go out and work for Him in their chosen field.

Probably never has the demand been so great for large sums of money. By the same token, never has the promise of return on that money been more certain.

With this and much more in mind, I ask you to consider the needs of your College and Seminary. This is not a time to give in a casual fashion. If we are to pay all bills, a large offering must be raised. Some of our people must contribute large amounts if the total is to be

adequate to meet the need. At the same time, every member should give something. Give as you have been blessed and as you hold dear the future of the Brethren Church.

THIS IS YOUR COLLEGE WORKING FOR YOUR CHURCH.

Read this and other accounts first. Afterwards, think the whole idea through. Then pray for guidance and truth. Finally, give as you are moved in your conviction to do.

THINK! PRAY! GIVE!

Ashland College News Letter

By Arthur Petit

Ashland College started its 72nd college year in a very fine manner although the total enrollment is much lower than one year ago. It is still too early to report the total number of students who are taking work on the hilltop but it will probably be about 15% less than last year. The drop in enrollment was expected since Ashland graduated about three times as many seniors last year as the normal number. The entering freshman class was about that of prewar classes.

Brethren in the Freshman Class

The number of Brethren students in the incoming class was smaller than usual this year. As this is written, the following have been reported as registered: James Guittar, Canton; Norman Hoag, Bryan, Ohio; Dorothy Kincaid, New Lebanon, Ohio; John Lichty, Falls City, Nebraska; Marvin Mann, Goshen, Indiana; Arleta Miller, Goshen, Indiana; William Patton, Ashland; Ronald Richie, Berlin, Pennsylvania; Don Rowser, Johnstown, Pennsylvania; Ronald Howie, Johnstown, Pennsylvania; Robert Ronk, Goshen, Indiana; George Solomon, Uniontown, Pennsylvania; Marilyn Tracy, Twelve Mile, Indiana; Roberta White, Cheyenne, Wyoming and Esther Zeche, Argentine Republic, South America.

Miss White is the first student from the Cheyenne in many years, if not ever. Thus, Ashland adds another Brethren Church. She is the first student from Wyoming area to its growing influence. Miss Zeche arrived in time for General Conference and is remaining for work on the campus. She is rapidly learning the language and is able to understand much of the college "slanguage" as talked in American colleges. We are happy to report that she is entering into college activities with much interest and enthusiasm. She is well liked by the girls in Allen Hall.

Football

As you read this, football will be in full swing on the campus. This year three Brethren boys are trying out for the team with great possibilities that all of them will make several letters before ending their college careers. Philip Lersch, pre-theological student from Ashland will be trying for a backfield position for the second year. Last year he was injured early in the year and never returned to the squad, putting his energies toward basketball. Marvin Mann of Goshen is a serious candidate for a tackle post. Marvin will be in many of the games this

year and will make himself known during his college career. Robert Ronk, also from Goshen, came to the squad late but is now rounding to shape for use later in the season.

Brethren Youth

When the Ohio Brethren Youth hold their birthday party on the campus on October 14, they will be guests of the college at the football game in which Ashland meets Findlay College. This should be one of the really good games of the season and all Brethren young people should look forward to that date and plan to be on the campus. Ashland College, dedicated to the services of young people, will be happy to be host to this group, many of whom are already in Ashland College.

The New Chapel

The big question on the campus these days regards the building of the new chapel. Doubtless others will write of the details of the building but the students are asking when work will begin. Much talk on the campus concerns this step, the first building to be built since 1926.

In the office of the president are rough drawings of the building and much interest is evidenced by both students and faculty.

Faculty Planning Conference

On September 16, the second annual faculty planning conference was held in the Myers Memorial Department of Music Building. Dr. Potthoff of the University of Illinois spoke three times to the faculty on the philosophy of education and how to carry out the objectives of the institution. He spoke very highly of the work at Ashland and complimented small Christian colleges for the ideals that they have and the program of Christian education that they carry out. It is already evident that the college will have a better year because of the appearance of Dr. Potthoff.

New Faculty Members

Seven new members were added to the Ashland College faculty this year. Some were replacements and others were added to new departments. Last spring, it was announced that Dr. Forbes B. Wiley would teach mathematics. Dr. Wiley has retired from the Denison University faculty but consented to meet the Ashland College mathematics classes. His presence will undoubtedly raise the cultural level of the campus. Dr. and Mrs. Jorge Wenzel, citizens of the Argentine Republic, are teaching Spanish, Romance Languages and South American History.

Alice Rohrer, graduate of Manchester College, is meeting the classes in Home Making. This two year course is new to the campus and Mrs. Rohrer has the tremendous task of establishing the department. Miss Corinne Mullens now supervises the elementary teachers. The fact that about 20% of the freshmen have shown an interest in this very important phase of education made the adding of Miss Mullens to the faculty a necessity. In physical education, Miss Josephine Sauder, Ashland College graduate, will act as instructor of the girls. The seventh addition to the faculty was Andrew Gregersen who will instruct in voice and in music theory. The faculty will undoubtedly be much stronger because of these additions.

Statistics of the new college year will undoubtedly be ready in a few weeks.

" The Missionary Board Section "

Furnished by E. M. Riddle, Secretary

EXCERPT FROM DR. YODER'S LETTER

"Dear Brother Riddle,

"I received your brief but cheering letter written just after the conference and am very glad for the success of the conference, and especially that Esther Zeche and Dr. Wenzel could be there and take part. Esther is a talented girl and will make a good record at Ashland College.

"I am glad to report all well here and the work going forward in all points. This week the Youth Movement in Cordoba is beginning an evangelistic campaign to last for two weeks. But they do not have anyone who knows how to arouse the people like the great evangelists of North America. I am not in a position to help very much because both my hearing and voice have diminished by my devotion to writing instead of speaking. I am working to the limit of my strength in order to finish my book on prophecy by the end of the year. There is much that is new and valuable, and timely too, that it should be in print as soon as possible."

Dr. Yoder's long years of labor and devotion to the missionary efforts of our church in Argentina are surely appreciated. His advice, his influence and contacts with Argentinian leaders, with an unquestionable consecration has been of inestimable worth to the Brethren Church.



The economic development of Israel amazes one. During the war, Jewish industry in Palestine developed presses for the manufacture of antitank mine components, produced cast iron by a centrifugal method of casting, produced six million two-gallon containers and accumulators for tanks, manufactured cranes, air compressors, electrical transformers, hydraulic jacks, die-blocks, engine tanks, automobile parts, welding burners, chains for tanks, ship propellers, and anchors. Light naval craft, including two mine sweepers were built in Tel Aviv. Israel's textile industry produced large quantities of tents and tarpaulins, canvas and hospital tents, camouflage nets, ropes, twine, knitted goods, socks, underwear, khaki uniforms, furs for pilots, flying vests, rubber boots, parachute silk, and so on (including over a million boots and shoes.) One stops to take breath!

"Only a few of thousands of further items can be mentioned here," says New Palestine: "Optical and geodetic instruments, hospital equipment, glass ampoules, medical and electric instruments, cables and wires, electric light fittings, ambulances, and field kitchens. Among chemicals produced were dry ice, acetone, various acids, and ether."

What was done in wartime promises to be far exceeded in peacetime. New factories are springing up all over the country. The small factory is giving place to large plants. These will furnish employment to the expected two mil-

lion Jews who will be in Israel in five years.—Sunday School Times.



A letter from Ibambi in a remote part of the Congo: "We have just come from a wonderful week in the most anti-white tribe out here, the Ababaus. What works of grace! Great, strong men, Goliaths of Gath I called them. One who had killed a white man in a fight. Another had been ordered the whip by a white man with his twelve police. The black said, 'Let no man touch me! Come and whip me yourself, and if you come you get this knife!' Not a man of the twelve dared come forward to time him,

"One said that, in those days six years ago, every nice woman was his animal; another that he beat his wife like a cow. Another that he was a slave to wine. Then think of hearing these great, strong fellows say, 'Prison and the whip and threats could not change us; we left and did exactly the same again. But the blood of Jesus has power! The blood of Jesus has power! We are different men! We neither do, nor want to do, what we used to! We have been born again! We have been crucified with Christ, and now Jesus lives in us!'"

"We were at four such wonderful conferences in the tribe last week with about eight hundred of them. What welcome they gave us! We might have been angels from heaven instead of once-hated white men."—Ernest Gordon —Sunday School Times.



What about drinking? We learn from the most recent report that in Ohio liquor sales hit their highest week of the year for the seven-day period ending July 22. Sales for the week amounted to \$3,550,360—a 62 per cent increase over the corresponding week a year ago. This tremendous increase is partially due to the inclination to hoard commodities during war hysteria. But look at national figures.

There are 437,000 saloons in the United States. There is a liquor license for every 267 persons in the United States; eleven saloons for every five churches; one bar-room for every seventy-one homes. There are 1,000,000 inebriates in these United States—60,000 new ones made every year. The country is spending \$15.23 per pupil for education annually and \$58.00 per capita on liquor. About 100,000 persons are rejected by the life insurance companies every year in this country on account of alcoholic indulgence.—The Ohio Messenger.

No sinning soul ever enters the kingdom and no disobedient believer stays there.

The Christian life is a glorious adventure with Christ. It's outliving the inliving Christ.

Missionary Comments

E. M. Riddle, Missionary Secretary

THE STEWARDSHIP OF POWER

There was a very great deal of difference between the timid, fear-filled disciples who fled at the approach of the arresting officers, and the emboldened and almost defiant apostles who carried the Christian message to the ends of the Roman Empire. That difference was the power that possessed them.

Between the first century Christian Church and the twentieth century Christian Church there is this important difference: the early Church talked about its power, and the Church of today talks about its problems.

It was the possession of a divine and a transfiguring power which distinguished the early Church and gave it the vast influence it commanded throughout the Empire. The test which was applied to those who sought membership in the infant church was not "What will he bring to the Church in the way of prestige or wealth," but "Has he received the Holy Spirit?"

When Paul went back to Jerusalem to try to convince the Church fathers that his Gentile converts were really Christians, he based his argument in their behalf on the fact that they had received the Holy Spirit exactly as the Jewish converts had. This seems to have been an argument that could not be answered!

When the Jerusalem Church sent its representatives to Antioch and elsewhere to inspect Paul's work and to examine his churches and his converts, the thing that impressed them about the Gentile Christians was the high degree of spiritual power they possessed.

The same promises have been made to the modern Church as were made to the ancient Christians. The same Lord is Master today as He was then. The same standard by which we are to be judged is the one by which the first century Church judged itself—the possession of the Holy Spirit.

This is our credential. There can be no substitute and there is no superior. "Have ye received the Holy Spirit?" If Paul, or any one of the other early Apostles should suddenly arrive and stand in the midst of a modern congregation, that would be the first question they would ask.

It becomes our solemn duty, then, to ask that question of ourselves. Are we accomplishing anything in our community which we could not accomplish without the help of God? Are we depending upon our own wit, wealth or wizardry?

The power of the Holy Spirit is available—at a price? Our stewardship of power requires that we pay that price or surrender the name of Christians—United Stewardship Council.

Be heavenly minded with your devotions for otherwise they are fruitless and without benefit.

National Goals Program

Rev. J. G. Dodds, Chairman

The Value of a Goals Program

Prof. Henry Bates

(The first of a series of articles, written by the various members of the National Goals Committee, presenting the work, the aims, and the values of the National Goals Program.)

"Where there is no growth there is no life." Such are the words of an eminent scientist of our day. We must either grow or die—we cannot remain stagnant, are the further thoughts of this great man. Pause long enough to consider the implication of those remarks—in every phase of life—for the longer they are meditated upon the more profound their truth becomes. Jesus on one occasion spoke words of a similar nature when He told His listeners that they must either be for Him or against Him; there was no neutral position. "Where there is no growth there is no life!" How does that strike us as members of the Brethren Church? According to the report of the National Statistician at our recent General Conference, the membership of the Brethren Church was the same as, or a little less than, the membership reported one year ago . . . "Where there is no growth . . ." Are we therefore devoid of life? Have we lost the fervor, the love of Christ and His Church; or are we just not interested?

A writer of a good many years ago once said that a people without a vision soon perish—perhaps that accounts for any lukewarmness or lack of interest that might be instilling itself into the thinking of Brethren people—we have no vision. Because we are a small denomination figuratively speaking, some folks feel that we are as "a voice crying in the wilderness," and therefore cannot expect to accomplish anything. And WE CANNOT DO ANYTHING—if we have no vision; no goal in sight; no stars to which to hitch our wagon! One of the aims of your National Goals Committee is to set before you a vision; a goal; a few stars as possible hitching posts.

What is the value of a goals program? One might just as logically ask, "What is the value of goal posts in football, soccer and hockey; baskets in basketball; and bases in baseball?" Do we have goal posts in soccer and hockey, baskets in basketball, or bases in baseball merely to create positions for men? Of course not! In any game there is a goal to present a challenge; to arouse interest; to become an incentive to the players; something for which one strives. This is equally true of the goals set forth by a committee of the Brethren Church, or any other church, or any other group of people. THE VALUE OF A GOALS PROGRAM IS THAT IT PRESENTS A CHALLENGE: IT AROUSES INTEREST: IT BECOMES AN INCENTIVE TO WORK FOR OUR MASTER: IT GIVES US SOMETHING FOR WHICH TO WORK AND STRIVE. Is this worthwhile? No—if you are satisfied to remain where you are; but remember—"Where there is no growth there is no life."

—Ashland, Ohio.

Akron, Ohio, Firestone Park Brethren Church Celebrates Homecoming and Anniversary Day



THE FIRST HOME COMING DAY of the Akron Firestone Park Brethren Church of Akron, Ohio, was observed on Sunday, September 17th. It was also Anniversary Sunday, significant of the organization of this congregation into a full-fledged Brethren Church.

The day was ideal, not too hot nor too cold. The sun shone, as did the countenances of the assembled members and friends who had gathered for the day's activities. Brother J. G. Dodds, pastor of the church since its organization, tell us that the total attendance for all services during the day was 317, and that the number attending one or more services during the day was 140. At the morning service a husband and wife were baptized and received into membership of the church.

The morning got off to a good start with 103 in attendance at the Sunday School, with Superintendent K. D. Blosser in charge.

At the morning worship hour at 11:00 o'clock, with Brother Oliver M. Parker in charge of the music, the planned program was carried out. Brother Dodds, after bringing a short message on Baptism and Church Mem-

bership, administered the rite of baptism to the two mentioned above and extended the right hand of fellowship in receiving them into the church.

At 12:00 o'clock the new "Wayside Pulpit"—a fine Bulletin Board, was dedicated. This Bulletin Board was presented to the church by the Laymen's Organization and the letters to be used thereon were presented by the Boys' Brotherhood. This bulletin board was dedicated at this time as a memorial to the eighteen Charter members of the church. These Charter members were Charles C. Washburn and Lena K. Washburn, in whose home the church was organized, Mrs. Mamie Smith, Audrey Smith, Della Smith, Doris Smith, Chuck Smith, Elbert Wallace, Lulu Wallace, Aubrey Black, Catherine Black, Howard Joy, Lora Joy, O. M. Parker, Inez Parker, Sarah Brown, Russel Rymer, Sr., and Lena Rymer.

Following the dedication of the Bulletin Board the members and guests retired to the church dining room where a bounteous noon-day basket dinner was served to over 100. Fine fellowship prevailed during the time of "feasting together" on things material and spiritual.



J. G. Dodds, Pastor

At the 2:00 o'clock hour the people again assembled in the Church Sanctuary where the program of the afternoon was presented.

Brother Parker led in several songs, after which the choir rendered special music. A most interesting history of the Akron Church had been prepared by Mrs. Lora Joy, one of the charter members, and as she read it to us she carried us through the trials and tribulations consequent to the establishing of a new work and pointed out the advances, both material and spiritual that had resulted from the united efforts of the congregation. (We trust that Sister Joy will put this history in a form that we may print it, for it was most interesting and enlightening.) From her report and from figures found on the day's bulletin we gleaned that up until the time of the entering into the new church building, the congregation worshipped in the David Hill School, which is only about four or five blocks from the present church location; that much of the work in building the church and putting on the finishing touches was supplied by the members of the congregation. From August 4 to December 31, 1946 the membership grew from the 18 Charter members to 41, through relation, confession and baptism. Fifteen were added in the year 1947; 26 in 1948; 25 in 1949, and 26 thus far in 1950, bringing the total to 133. However in this period 11 have been lost by death or removal, making the present membership 122. This makes, if our mathematical computation is correct, a gain of nearly 600% in the four years. How many churches in the brotherhood can come anywhere near that figure?

Following the history of the church, letters and greetings were read, and several present extended congratulations on the progress the church has made. These included E. M. Riddle, Missionary Secretary, John T. Byler, pastor of the Louisville, Ohio, Church, who had recently held a meeting at Akron, and the Editor and his wife. The Roll Call of the membership of the church showed that many on that list were kept away from this meeting by sickness, work or being absent from the city. However, a goodly number of the members answered roll call by repeating a verse of scripture, or by giving a few remarks or by answering "present." Many were present for the morning who could not remain for the afternoon.

The Guest Speaker of the afternoon was Brother E. M. Riddle. Representing the Missionary Board, he told of the great effort that had been put forth by Akron congregation and the interest he had had in the work there and how the Mission Board had assisted in the purchase of the parsonage as the first necessity for the establishing of the work in Akron, and had further assisted in the financing of the building of the church. The Akron church is rapidly liquidating their indebtedness to the Mission Board and hopes to soon be free of the debt. He urged them on to greater effort for the advancement of the cause of Christ.

Following the message a beautiful lighted picture of "Christ in Gethsemane," was presented to the church by the Pennington Family, as a memorial to the late Clifton Pennington, Sr. This picture hangs in the alcove back of the choir and directly behind the pulpit, where it can be come an incentive for meditation and prayer. Mrs. Pennington made the presentation, and Brother Dodds received the gift in the name of the church. The congregation took part in the dedication ceremony that followed, with Brother Riddle offering the dedicatory prayer. With the singing of the beautiful solo, "Alone," by Brother Parker, and the hymn, "I Remember Calvary," by the congregation, the afternoon service was closed by Brother John T. Byler pronouncing the benediction.

Following the afternoon service the assembled people retired to the front of the lawn of the church, where a picture was taken of the group.

The evening meal was served to those who remained at the 5:30 hour and many stayed to enjoy it.

At the 7:00 o'clock hour the address of the evening was brought by Mr. A. L. Steiner of the Akron Gideons.

Already plans are being made to complete the building project by the erecting of the remaining unit of the church—the main Sanctuary. This will occupy the space north of the present edifice. Two drawings, showing the west and north sides of the proposed addition, were displayed on the Bulletin Board in the rear of the auditorium. The building fund is already in the making and we predict that the time will not be too far distant when the Akron Firestone Park Brethren Church will be dedicating their new Sanctuary. As if it were an omen for good, it was found that when the drawings were placed on the bulletin board by Brother Dodds, that inadvertently he had placed the one showing the tower over a poster which had been supplied by the Missionary Board, which depicted the figure of Christ with outstretched hands. The paper on which the drawing had been made being of such a nature that the picture showed through it, placing the figure of Christ with His hands outstretched right above the tower, as if reaching down to give His benediction upon the plan and as if reaching out in supplication for a greater effort for Him. We trust that the illusion thus set forth may be symbolic of the need and the possibility of soon seeing the building an accomplished fact.

All in all, the day was one that left a fine impression upon both members and guests. The committees, seven in number, deserve much credit for they did their work well. The Editor was glad to be able to share at least a portion of the day with the Akron Firestone Park Brethren.

—F. C. V.

Not all College Freshman tasks are as Big as

THIS ONE



which seems to be
worrying Arleta Miller
and Marvin Mann
from the Church at
Goshen, Indiana



Items of General Interest

(Continued from Page 2)

Rosensteel, who will be aided by the Choir and Orchestra. Delegations from nearby churches are always welcome. Brother Naff says, "The prayers of the Lord's people will be appreciated."

Ashland, Ohio. Rally Day was observed in the Ashland Church on Sunday, September 24th. While not as many were present for the Sunday School hour as could be desired, yet when the regular attendants who were prevented from coming were taken into account, the attendance was very good. It reached the number of 196. However at the morning worship service the number arose to 225.

The service of re-dedication of the newly decorated and

renovated Church building at Ashland is scheduled for Sunday morning, October 1st. The evening hour will be given over to the observance of the Holy Communion. We will report this entire service next week.

In order that the students of Ashland College may feel at home and that they are a part of the Ashland Church, steps were taken to make them feel that they are a part of the church by introducing what is to be known as a "student membership" list, whereby students registering with the pastor are placed on the list and regarded as "charges" of the church and pastor as long as they remain in the school. This in no way disturbs their home membership, nor are they expected to support the church budget. They will continue to give to the Ashland Church as they have in the past, on a purely voluntary basis. It is felt that this will draw the student into a closer fellowship with the church, both here and at home.

Akron, Ohio, Firestone Park. The Firestone Park Rally Day has been set for Sunday, October 1st. At this time

all officers of the church and Sunday School will be installed.

Revival services are scheduled to be held in the Firestone Park Church beginning on October 22nd and continuing through November 5th. Brother Dodds will act as his own evangelist, with Brother Oliver M. Parker conducting the musical part of the services.

Dayton, Ohio. Brother Whetstone announces the following dates for the future: Promotion Day and Observance of Holy Communion—October 1st; three weeks set aside in which to "Rally" for a definite forward move in the work of the entire church program—October 1st through the 22nd; Rally Day, with a goal of 300 set for Sunday School—October 22nd.

Louisville, Ohio. Rally Day in the Louisville Church has been set for Sunday, October 8th.

The Laymen will conduct their public service at Louisville on Sunday, October 15th.

Brother John Byler, Louisville pastor, will conduct an evangelistic meeting in the Warsaw, Indiana, Brethren church, beginning October 9th and continuing through the 22nd.

Brother Byler reports a gradual increasing attendance at the evening services.

Loree, Indiana. Brother Robert Higgins reports that Class No. 2 has purchased a beautiful set of Nutone door chimes for the parsonage, and that Class No. 7 has finished up the plastering of the abandoned Coal storage room and that this will be used as a much needed primary class room.

Home Coming Day is scheduled for Sunday, October 8th and the Loree Revival is set for November 28 to December 10th.

Nappanee, Indiana. Brother Virgil Meyer calls attention in his bulletin to the fact that the Nappanee church has an approximate value of \$182,972.00 and that there only remains an indebtedness of about \$40,000.00. He does this in connection to announcing the Quarterly Cash Day which was held on Sunday, September 24th.

Brother Meyer says that twenty-three Laymen from the Nappanee Church attended the Northern Indiana District Laymen's meeting at South Bend recently.

Waterloo, Iowa. Brother Spencer Gentle reports that the young people of the church had charge of the Sunday evening service on September 17th. Also that Dr. Glenn L. Clayton, President of Ashland College was the guest speaker at the morning service on Sunday, September 24th and that Brother E. M. Riddle, Missionary Secretary, was the guest speaker at the evening hour of the same day.

Brother and Sister Harry Richer who have held many meetings for the Brethren Churches throughout the brotherhood, have been secured for the spring evangelistic campaign of the Waterloo church. This meeting will be held near the Easter time.

Milledgeville, Illinois. The Milledgeville Rally Day will be held on Sunday, October 15th.

A carry-in supper was served at Fellowship Night on Monday evening, September 18th. The teachers of the

Milledgeville school district, together with their families, were the guests of the evening.

Lanark, Illinois. We note that at one of the services recently at Lanark that Brother Edwin Putterbaugh, student at Ashland, spoke on the "Need of the Chapel at Ashland." Conference reports were also given by the youth delegates.

A carry-in Dinner, in honor of the McCartneysmiths who are closing their work at Lanark, was tendered by the Evening W. M. S. and the Builders Sunday School Class, following the morning service on Sunday, September 24th.

The ladies of both the Senior and Junior W. M. S. were invited guests of the ladies of the Lutheran Church in a "Share An Idea" get-together, on Friday, September 15th.

Falls City, Nebraska. The following came from Sister Mary E. Rieger: "The Home Coming of the Falls City, Nebraska, Brethren Church will be held on Sunday, October 8th. All former ministers, members and friends are urged to be present or to send a letter to be read."

Morrill, Kansas. Brother Bischof, Morrill pastor, says that there were fourteen present at their mid-week service on September 14th.

Brother Bischof says that on Tuesday evening, October 3rd, both Dr. Clayton and Brother Riddle will be with the Morrill Church for the evening. A basket dinner will be served, after which messages will be brought by the guest speakers.

Just Another Reminder



The Educational Offering October 15th



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 15, 1950

AS YE WOULD

Scripture: Matthew 7:1-12

For The Leader

JESUS SAID that we should treat others as we would like to have them treat us. This is ideally possible, from a Christian standpoint. But, the question arises as to the degree to which it has ever been put into practice. We must be careful in asserting that we ourselves have kept the golden rule, lest some person arise to point out forgotten instances of violations in our lives. We must go slow in stating that we are practicing it day by day. We may be keeping it according to our interpretation of it, which is possibly the best we shall ever do. The problem arising at this juncture is whether or not we know enough about the golden rule to judge our actions by it. The "best that we know to do" often isn't enough to fulfill the finer meanings of the golden rule. So, let us tonight seek to learn more about this high standard of Christian grace that Jesus gave to us.

DISCUSSION

1. JESUS HAD A PURPOSE IN IT. Let it be said here and now that Jesus had a purpose in giving the golden rule. Some may say that Jesus was giving the constitution of His kingdom, and that it has no obligation for Christians under grace. Remember, though Jesus spoke the words, He made no statement that would lead anyone to infer He did not mean their precepts for us now. Further, we as Brethren accept the New Testament as our rule of faith and practice. It is to be noted that the words of the golden rule are in the New Testament. Thus, there is no escape from the fact that we are governed by the teaching of the golden rule. Jesus sought to teach equality of Christian Brethren, "in honor preferring one another." Jesus knew that men, even Christians, would have the temptation to be selfish, so He gave to us the golden rule. Let us study it carefully.

2. THE FINER MEANING OF THE GOLDEN RULE. The common interpretation of the golden rule is a selfish one. We want others to treat us kindly, lovingly, fairly, squarely, so that we may get along well in life. We want them to be thus with us, so that we can go on and live a life which has no conflicts because of the antics of others. So, in order that we can be thus treated, we remember Jesus' words of the golden rule, and we make a weak effort to treat others like we should. What it amounts to is that we hope we shall, for our quart of priming water, get an endless flow of kind treatment waters from the other person's well of Christian grace. Such a philosophy is neither Christian, nor even ethical for Church members. Sooner or later, our basic sins of selfishness and greed will be found out by people.

3. ULTERIOR MOTIVES. Why do you want others to

treat you like you'd like to be treated? Why do you go out of your way to treat them as you "should?" Get the answer to these two questions, and you'll have a pretty good idea of what Jesus meant. You have a plan in life. You know what you want to do. Others can help you. Others may stand in your way up your ladder of selfish plans. Two things you can do. You can get them to co-operate and give you a boost, or you can get rid of them by doing them dirt. Without a doubt, in your selfish method, you will treat them kindly, using them for whatever good they can be to you. Yes, you'll be treating them according to the common idea of the golden rule, and it will all look good. But the sad part comes when you find you don't need them any more, and so then you cast them off. You have gained your ground, and "lived" by the golden rule, but only so long as others could help you towards your selfish goals. So, if we use the golden rule for our own private ambitions, we are mis-using it, and the truth will out.

4. WELL, WHAT DID CHRIST MEAN? Christ did mean the actual practices of our acts, and words as related to others. But our Lord meant something far greater in giving the golden rule. He meant that we should, in dealing with others, call to attention every principle of Christian ethics. He meant for us to love others more than we do ourselves. He meant that we should seek to do MORE for others than we expect for ourselves. He meant for us to do that hardest thing even for a Christian to do. He meant that we should transfer completely the heart of our affections from ourselves to the lives and needs of others. Jesus meant that instead of living to bring comfort, health, wealth, and pleasure to our very own heart center, that we should seek to bring these things to others. It is a hard thing for us to do because the heart is inherently selfish. We may do for others, but isn't it that we shall receive praise and thanks because we did it? Let it be said here that until we do transfer our love and affection from ourselves to others, we dare lay no claim to living by the golden rule.

5. IS IT ACTUALLY POSSIBLE? From what has been said before we may well ask if it is humanly possible to live by the golden rule? Well, not humanly, but with the grace of God it is possible. If we will but center our soul in Christ, and bury our life in His, it is possible. Here, though we find that to give ourselves completely to Christ seems to be a difficult thing to do. But it can be done! Paul has told us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." That, dear friends, is the only way to be certain we are making any effort to live by this rule. We need to be a little bit careful when we defend ourselves from those who spitefully use us by saying that we treated them as we would like to be treated by them. Let us give serious thought to this matter. In any of the precepts which Jesus gave in his Sermon on the Mount, there are two interpretations. The one which the casual reader will give. This is the easy one, and doesn't require much Christian living on his part. The second is that of the true meaning which Jesus had in mind. These deeper, true meanings, when studied out, and adopted with Christ in our hearts, will create for us a wholesome Christian life which will be respected and appreciated by our friends and associates, and which you will find itself marked "well done" in that day.

Prayer Meeting Studies

By C. Y. Gilmer



LOST SOUL

Gone are the hopes that once cheered me onward,
Gone are the tears that once dimmed my eyes,
Gone the last vestige of each tender motive,
And each inclination to look at the skies.

Fool that I was when I chose sin's allurements,
Grasping always for the pleasure at hand,
Ever unwilling to think of tomorrow,
Blind to the joys of the heavenly land.

Firmly I closed every door to the Spirit,
Carelessly drifted beyond all the prayers,
Cast but a glance at the cross on the hillside,
Trampled the blood and the Book unawares.

Here stand the loved ones and gaze in my coffin,
Weep o'er my clay, but my soul is not here,
Hell's gates are yawning, and I must be going,
Down to the pit of eternal despair.

Weep no more for me, mother that bore me,
Let no more tears fall on my dead brow,
My destiny now is settled forever,
Almighty God cannot change matters now.

One final glimpse of earth and its beauty,
One fleeting look at the sky with its light,
Life, love and peace are behind me forever,
I'm leaving now for eternity's night.

—Raymond Browning.

DEADLY DELAY

DALLYING IS A SIN that is filling Hell (Heb. 2:3). God is merciful to give many and varied warnings (Eph. 5:14; Ezek. 33:11; 18:4; Romans 6:23; Luke 13:3; Num. 32:23; Gen. 6:3). There must be no delay in seeking God (Prov. 8:17; Psa. 38:7). Soul salvation is too vital for negligence (Heb. 12:25). The man who is careless with his soul despises the only eternal treasure he has (Matt. 16:23; Mark 8:37).

No one knows when the midnight cry will be made (Matt. 25:6). At "midnight" God brought terrible judgment upon the Egyptians (Ex. 11:4, 5). The coming of the Lord is looked upon as a midnight event, for the reason that it is unexpected (Matt. 24:36, 42, 44). When the midnight cry came all ten of the virgins were asleep (Matt. 25:5). The church is asleep today (Rev. 3:1). There is great need for revival and the trumpet voice of God's watchmen (Isa. 58:1; 56:10; 2 Tim. 4:2). If Jesus comes and finds us possessed of this world we shall be embarrassed (1 John 2:28). If He finds us prayerless, cold and indifferent we shall be ashamed before Him (Luke 22:46). The five foolish virgins had no oil in their

lamps (Matt. 25:1-33). Many have a name but no Spirit, no life, no reality in Christ (John 3:5; Rom. 8:9; Titus 3:5; Prov. 16:25). Oil is the symbol of the Holy Spirit, and only those indwelt by the Holy Spirit are actually saved and ready.

The unready are facing a closed door (Matt. 25:10). The antediluvians stayed out of the ark to their own destruction (Gen. 6:3, 7). They did not want to be saved because they loved and enjoyed their sin. The faithful were already in the ark when God shut the door (Gen. 7:1, 16). We are to be prepared NOW and not defer until midnight (Isa. 1:18; Psa. 119:59, 60).

We had better search our hearts for the five foolish virgins faced the indictment, "I never knew you." Even religious leaders who perform miracles and wonderful works will receive the same indictment (Matt. 7:21-23). They may be stressing healing to the denial of every fundamental Christian doctrine. People who really know the Bible cannot be dupes of blind leaders (Matt. 15:14). It is a sad fact that "many are religiously going to Hell."



Comments on the Lesson by the Editor

Lesson for October 15, 1950

USING THE BIBLE

Lesson: Psalm 19:7-11; Acts 8:26-35

THIS LESSON PRESUPPOSES that Christians use their Bibles. This is not always the case. In far too many instances we will find, upon canvass of a group, that either they are familiar with their Bible or think they are, or that they have a woeful ignorance of it.

The writer had an amusing, yet startling, experience in one of his mid-week services. We were searching for passages in the Word pertaining to certain doctrines and in a moment of probably too much levity at such a time, he slyly asked that they find a certain passage in the Book of Ezekiah. Immediately there started a frantic search for that particular scripture. When it dawned upon the group that they were hunting for something that they should have known did not exist, it is a matter of conjecture whether their pastor or they were the most humiliated.

We also heard of a minister who announced that on the following Sunday he was going to bring his message from the 17th chapter of the Gospel according to Mark and asked that each one read that particular chapter. When he arose to deliver his message the following Sunday, he first asked how many in the audience had read the 17th of Mark. A goodly sprinkling of hands were to be seen. Then, to their chagrin, he said, "You are the very people I want to preach about, for my subject is 'Liars' and there is no 17th chapter of Mark."

These two illustrations may seem somewhat afield of

our study, on first thought, but they are not. In order to use your Bible you must know what it is all about; who wrote the various books; why they wrote them; something of the times in which they were written, and most of all how much it means to your own life. Also it is quite necessary to know whether there are such books in the Bible as was hinted at above.

It has been said that one can take the Bible and prove anything they want to. That is, they can take certain passages in the Word; wrest them from their setting; divorce them from their real meaning, putting the punctuation wherever they wish, and lo, they have proved their point. Well this, no doubt, has a modicum of truth in it. But the Bible is not meant to furnish a proof for every side-splitting thinker (?) to form a springboard for his peculiar manner of interpretation. We must begin to use the Bible where it was meant to be used—to battle sin; to find our Saviour; and to bring us to the place where we can find the satisfaction of real Christian living.

In our lesson text we turn to the story of Philip and the Ethiopian Eunuch. Here we find a man needing instruction and the proper interpretation of a very difficult passage of scripture. God knew that he would be passing this way, and that he would need this help, therefore He sent Philip to expound that passage to him. Philip knew his scripture. He saw what the eunuch was reading and he had no difficulty in making the proper explanation. He was so sure of his interpretation that what he preached brought conviction. Why? Because he, through his knowledge of the Word, "Preached unto him Jesus."

To know God's Word is essential. To use God's Word is vital.

TELEVISION AND YOUR CHILDREN'S FUTURE

Honestly, mister, do you like for your children to turn on the television and be assailed by a flood of beer propaganda and beer sales promotion?

Do you think it will exert a good influence upon them, contributing to their success in life, helping them to ward off the character-disintegrating pressures which will bear so heavily upon them in the years just ahead?

They want to see the ball game, and they get beer along with it; they want to get the daily news, and a suave gentleman tries to sell them on the healthfulness and the general desirability of the drinking custom.

Perhaps you don't like this at all. You bought the television set in order to get wholesome entertainment into your home together with a little current information. You had no desire whatever to purchase beer advertising when you purchased your television but that's what you are getting, and it is what your children are getting.

Do you ever wonder why it is that the Government, in its various branches, is so utterly indifferent to what you think and feel? Do you ever wonder why the Government will permit the radio and television to invade your own home with teachings which run directly counter to your own admonitions and the advice of your church? When children are taught in our public schools not to drink, why does the Government permit the brewers to use the radio and television to teach them the contrary?

You know that you and your kind of people pay most of the taxes. You pay the taxes which a lot of other people ought to pay, and don't, but it is the other kind of people who wield the influence in politics and just about everywhere else. You don't count, brother—not a smidgeon—not even a gudgeon. When the country goes to war, your boy will be right there and what is more, the probability is, coming from the kind of home he does, he will be right where the going is toughest, but what you think as to his contracting the beer habit won't mean a thing; it is what the beer traffic will think that will count.

Well, it's your own fault, brother. As long as you'll take this kind of treatment, they will dish it out. Meanwhile, why not tell the television company and the radio company and the President of the United States and your representatives and Senator, that you don't like it?—Clip Sheet.

Some men and some churches are "puttering around on the shore," merely playing with their nets.

STATION WAGON ON ITS WAY HOME

Actually the "wagon" is not on its way anywhere yet, but word has been received that now finally after all these months the permit can be gotten for shipment to Rob and Jane Byler.

As you know the car was given to Brethren Youth at Conference (story September "Brethren Youth") for which we were thankful. Just about three weeks later a letter came from Rob saying that now a permit can be had. Upon receipt of such word the Brethren Youth board, by telephone, immediately agreed that we should ignore the fact that it had been given to Brethren Youth and permit it to go. Following that a cablegram was sent to Rev. Byler, and at this time he has the news.

Even in the midst of his disappointment Rev. Byler expressed his sincere happiness that the car was going to be used to further the gospel here at home through Brethren Youth.

We are only too happy that the station-wagon can now finally go to its real home. At the present time it is in Ashland, Ohio, but when final word comes from Rev. Byler it shall be transported to New York for shipment. Let us thank God for this victory.

JUST A HINT—A NEW ROOF IS IN ORDER. AFTER CLOSE INVESTIGATION BY AN EXPERT THE DECISION WAS THAT A NEW ROOF SHOULD BE PUT ON THE "WAGON." ARE YOU INTERESTED? LET US HEAR FROM YOU. C. M.

Write Brethren Youth, Inc.,
Ashland College, Ashland, O.



What's Doing in the Churches



NEWS FROM MT. OLIVE, VIRGINIA, BRETHREN CHURCH

August 20 was the day chosen for Homecoming Day at Mt. Olive. The weather was perfect and the services of the day were well attended. In the morning the pastor preached a sermon dealing with what the Brethren should believe in the light of their historic acceptance of the New Testament as their authority for faith and practice. The noon hour saw a magnificent display of good food spread on the tables in the newly improved and beautified basement. After a period of eating and good fellowship the afternoon program was begun. Brother Braden V. Racey gave the address of welcome and there were responses by Brother Walter Koontz and Brother Elbert Chambers son of the former Pastor, Rev. W. G. Chambers. Rev. and Mrs. Chambers and family served this church for a number of years very acceptably, and they continue to have the love and goodwill of the church and community. Though Brother Chambers' health did not permit him to speak, his presence was greatly appreciated and his son spoke ably, representing the family. Elbert says he took Veda Liskey to school on her first day of school. He made a fine missionary appeal in his interesting remarks.

A very interesting letter of greeting was read from Dr. Isaac D. Bowman, charter member of the church who helped to fell the trees and haul the logs to the sawmill to prepare the lumber from which it was built. Dr. Bowman told of the evangelistic meetings held in the community from which converts were organized into a church.

Mrs. Mollie Baker, one of the older members of the church from the standpoint of years she has belonged to the church, gave a brief historical talk sketching interesting facts from the records. Mrs. Baker's contribution to the program was very much appreciated by all, for it brought some unusual facts to light which had all but been forgotten.

Guest minister of the afternoon was a man who held his first Evangelistic meeting at this church, Rev. Emerson J. Rohart. He was accompanied by members of his family who favored us with beautiful sacred music—Mary at the piano, Martha with her violin and Paul with the accordion. Mrs. Rohart joined her husband in a duet. The contribution of the Roharts to the program was very fine. Rev. Rohart's messages in song, as well as the spoken word, delighted the audience. His leadership in group singing was also a blessing to all.

The evening service was also fortunate in having a guest minister, the Rev. S. E. Madren of the Elkton, Vir-

ginia, Congregational-Christian Church. So many enjoyed the day that Homecoming Day will doubtless become a fixed institution with the Mt. Olive Brethren. Only one thing marred the happiness of the day and that was the remembrance by all of the fact that one of Mt. Olive's most loyal members had just been laid in the cemetery beside the church the day before. Brother Luther Isaac Good, for many years church Chorister, Trustee, Sunday School Teacher, Deacon and formerly Vice Moderator of the church, was sorely missed.

Brother Good was good in character as well as in name. In his church relationships, his family relationships, his civic activities and as a valued teacher of music in the public schools his record was one worthy of praise and emulation. Toward the church he was always generous, helpful and faithful. I have known him at various times to miss a chicken dinner with his service Club to be on hand and lead the singing at our Revival Services instead. Before succeeding generations of high school youth he lived, as band leader and teacher, this kind of a life. He was a progressive minded person. No suggestion for the progress of the church ever failed to receive his instant and enthusiastic support. He was a Barnabas kind of man, so the text chosen for his funeral sermon proved to be most fitting—"For he was a good man and full of the Holy Ghost and of faith; and much people were added unto the Lord." Acts 11:24.

The undersigned was assisted in the services by Elder Chas. E. Long of the Mill Creek Church of the Brethren, a first Cousin of Brother Good. A men's quartet, composed of musicians who were friends of long standing of Brother Good, presented selections appropriate to the occasion. One of these, "When all of God's Singers Get Home," was especially impressive as was also the number, "I'll Make It My Home Some Day." The entire church was filled for the services.

While Brother Good had passed the three score and ten years mentioned by the Psalmist, no one thought of him as being old, due to his cheerful manner, alert carriage and active interest in affairs. He is survived by the following sons: Dennis, with whom he made his home at McGaheysville, Va.; Orren of California near Long Beach; Forest of Albuquerque, N. M., and Gillin of Ashland, Ohio.

The body sleeps beside the church he served so long and so well but we know that he sings where the harmony is perfect and the time is always right . . . for he was a good man.

John F. Locke, Pastor.

RESIDENT COOK NEEDED AT ASHLAND COLLEGE

Pleasant living quarters and meals will be provided in addition to salary for a middle aged widow or single girl. Contract may be for nine months only, with summers free if preferred. Good family cooking is all the experience needed as dietician plans menus and orders food. Will be required to cook breakfast for students and assist with evening meal. One day a week off and about 4 hours off through mid-day. Good health and character, and a pleasant disposition required. References requested. Write A. Glenn Carpenter, Business Manager, Ashland College, Ashland, Ohio.

"Remember"

ASHLAND COLLEGE AND SEMINARY Is Serving The Brethren Church



It is the **Only Brethren** School



It Deserves **Brethren** Support



- *Ministers are trained and recruited for the Brethren Church.*
- *Missionaries and Religious workers are trained for the Brethren Church.*
- *Sunday School leaders are trained and helped for the Brethren Church.*
- *Choir Directors and singers are trained for the Brethren Church.*
- *Brethren youth are trained for all walks of life in Christian manner.*
- *Brethren Pastors are aided and advised in all phases of their work.*
- *The Library is collecting Brethren Lore for use of all.*
- *Speakers go out to countless Brethren programs and worship services.*
- *Gospel Teams provide inspiration and aid to Brethren Churches.*
- *Institutes and study programs are maintained for Brethren everywhere.*
- *Brethren people find a congenial Christian center on the Campus.*

Ashland College and Seminary was founded as a Brethren School—

It has continued as a Brethren School true to the Brethren Church —

It has grown and will continue to grow with the Brethren Church.

**BRETHREN DOLLARS WILL HELP KEEP ASHLAND A GREAT AND
LEADING SCHOOL**

DECIDE TODAY THAT YOU CANNOT AFFORD NOT TO GIVE

GIVE GENEROUSLY . . . GIVE PRAYERFULLY

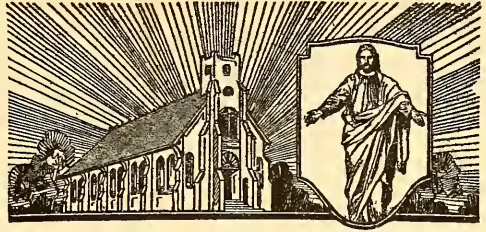
GIVE NOW



THE

Brethren

Evangelist



With Much Joy and Thanksgiving

WE ANNOUNCE

The Breaking of Ground

for the

New College Chapel

On Thursday Afternoon, September 28th



See story on page 4

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and the last week in December.

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Ashland, Ohio

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Items of General Interest

St. James, Maryland. The St. James Youth are represented on the Washington County Christian Youth Council by two of the young people of the church, Beth Norris and George "Sonny" Baker. The Council held a meeting in Hagerstown on Sunday afternoon, September 24th.

The St. James Christian Endeavorers are holding their meetings every two weeks on Monday evenings. Special social programs are also arranged.

The Laymen are making their meetings discussion periods, the subject for their October 6th meeting being announced as, "Are the Ten Commandments Obsolete?"

Johnstown, Penna., Second. Brother Leatherman reports that the Brotherhood of Andrew and Peter (young men's brotherhood) had a very interesting meeting a short time ago. Three of the boys gave very interesting reports on what they saw and heard at the recent General Conference at Ashland.

Berlin, Penna. Brother Percy C. Miller, Berlin pastor, announces that their evangelistic meeting will be conducted beginning October 23 and closing on November 5th.

Masontown, Penna. We note from Brother William Keeling's Masontown bulletin, that a surprise party was tendered the pastor and family on Monday evening, September 18th. Brother Keeling says, "Everything was grand."

Brother Keeling also reports that the Saturday night evangelistic meetings are going along in splendid shape.

The past three weeks have found the church nearly full for the meetings.

Meyersdale, Penna. A note from Brother W. S. Ben-shoff says, "The joke is on us. Sunday four car loads of our C. E. went to a State Park about twenty miles from Meyersdale, after dinner, for a picnic and C. E. meeting, expecting to return in time for the evening meeting. About 3:30 we noticed a peculiar color in the sky, so rushed things up and were on our way home by 4:30. Had a nice time, but it sure looked like cyclone weather, or something. So, none of us drivers wanted to be stuck in the woods with all those kids if something broke loose. Well, you know the end as well as I do." Yes, we had to light the lights here in Ashland in mid-afternoon. Turned out to be just a "little (?) old forest fire" in Canada.

It don't just seem right to see such an announcement in the Meyersdale bulletin as the following: "The choir will practice. Already we are at work on our music for Christmas." But that time is coming sooner than we realize.

Promotion Day was observed in the Meyersdale church on Sunday, September 24th.

Gratis, Ohio. Brother Crick announces the Gratis Homecoming to be held on Sunday, October 8th, with a fellowship dinner at the noon hour and an afternoon "Anniversary Program" to be held at 2:00 o'clock. Committees have been working to make the day a great success.

Dayton, Ohio. A note from Brother S. M. Whetstone, Dayton pastor, says, "Everything seems to be going along very good since we started our fall program. I baptized five adults last Tuesday evening (September 19th) and we have some to add by relation and letter. We have set a goal of 50 added to the church by next conference time. It can be done and I have faith to believe it will be."

Brother Whetstone also writes that he is to help Brother G. L. Maus in a two weeks' meeting at the Corinth, Indiana, Church (Twelve Mile) early in the month of November. He is also conducting a two weeks' meeting in the Dayton church, leading up to Palm Sunday in the spring. He is doing the preaching himself for this meeting.

Goshen, Indiana. In reporting the progress of the work on the parsonage at Goshen, Brother W. E. Ronk, Goshen pastor, says that the kitchen and three bedrooms are completely plastered, and the first coat of plastering is on the rest of the house. The pastor and family are expecting to be able to move on schedule—October 15th.

Brother Ronk also says, concerning the Parsonage Cash Day, which was held on Sunday, September 17th, the goal being \$1,500.00: "The Blackboard showed the sum of \$1,393.00 for Cash Day for the parsonage—a little more has come in." They feel they will make the goal set, and we are sure they will.

Nappanee, Indiana. The annual Rally Day of the Nappanee Church is being held on Sunday, October 8th. October has been designated as "Loyalty Month" in the church there.

Warsaw, Indiana. The Warsaw parsonage is getting a new outside look in the way of new eight inch cedar siding.

(Continued on page 14)



Statistically Speaking

(The Editor has asked Brother W. S. Crick to contribute some "editorial thinks" for the editorial page of the Evangelist during the coming year. Brother Crick has graciously consented to do this and below will be found his first contribution. Brother Crick has always been "statistically minded" and, being the National Statistician of the Brethren Church, it is natural that his first "think" on this page should have to do with that which is close to his mind and heart as related to the work of the entire church. We urge a careful reading of his analysis of the statistical condition of the church at large.—Editor.)



SEVENTY-FIVE PERCENT of the 107 Brethren Churches of record, have memberships of less than 200 each, an analysis of the Annual Statistical Report, made before the 1950 General Conference of The Brethren Church, discloses. Specifically, forty-six local Churches have memberships of less than 100 each, and thirty-one have memberships of between 100 and 200 each.

The membership of the remaining thirty local Churches, with memberships of over 200 each, breaks down as follows: fifteen churches have between 200 and 300 members each; six churches, between 300 and 400 members; three churches have memberships between 400 and 500 each; three, between 500 and 600—and only three have memberships over 700 each. These three are: South Bend, 756; Goshen, 870; and Elkhart, 902. It is to be recalled the "Statistical Year" ends with March 31st, so the totals may be somewhat different after six months.

To visualize this allocation of membership it stands thus: three churches have over 700 members each; 3 between 500 and 600 each; 3 between 400 and 500 each; 6 between 300 and 400 each; 15 between 200 and 300 each; 31 between 100 and 200 each, and 46 less than 100 each.

In order to have regular Worship Services and pastoral care, smaller churches situated near each other have combined to form a "circuit" to be served by one Pastor. The Indiana District had three such "circuits"; the Pennsylvania District, five, and the Southeastern District, three. Several Churches in the Indiana and Ohio Districts have been served by non-resident Pastors, such as student Pastors and supply Pastors.

Classified on the basis of the population of the areas in which Brethren Churches are located, we find that 52% of our churches are located in rural communities and in small towns. In fact, twenty-nine churches are to be found in "the open country," and twenty-seven in villages of less than 500 populations, each. At the other extreme, we have churches in only three cities with populations of over a quarter of a million each. These cities are, in order of size, Columbus, Washington and Pittsburgh. (These figures from 1940 Census).

Tabulating our churches on a population basis, there are 29 churches in the open country; 27 in centers of less than 500; 10 in areas of 500 to 1,000; 1 in areas of 1,000 to 2,500; 21 in areas of 2,500 to 25,000; 16 in areas of 25,000 to 250,000; 3 in areas of over 250,000.

In 1940, the Annual Statistical Report gave the total membership of the Denomination, as 17,282. The recent Annual Conference heard the membership give nas 18,403. Let it be explained, that, while the Net Gain in ten years has been only 1,121 members, this is not to be interpreted as meaning the Church as a whole has not been winning souls. The loss through local Churches revising their Membership Rolls, has been considerable. However, the following illustration is apropos:

There is a legend of a hapless golfer, whose putt landed him on an ant hill. Several slices left the ball untouched, but did considerable damage to the ant hill. Said one surviving ant to another: "Looks like, if we want to live, we'd better get on the ball!"

William S. Crick
National Statistician of
The Brethren Church.

Some Last Minute --

WHAT OTHERS SAY ABOUT ASHLAND COLLEGE

Kenneth L. Solomon, student from Uniontown, Pennsylvania—"If Ashland College succeeds and grows, our church will succeed and grow. If our college fails our church also will fail, for here our church leaders of tomorrow receive their training. Lately our capable school leaders have formulated much needed plans for extension and improvement of Ashland College. The success of these great plans depend on you and me to give our full support with our fervent prayers, our loyal devotion and our liberal gifts."



Nadine Burley, student from Cameron, West Virginia—"I, as a student of Ashland College, think that the Brethren Church should support our school chiefly because it is the school founded by the church. If we expect our principles of education and our beliefs to be taught, we must have the support of the Brethren Church. More Brethren students should be attending here, but without more Brethren support, our school cannot give many of the things these Brethren students want in college."

Ground Broken for New College Chapel

IN A SIMPLE BUT SIGNIFICANT and impressive ceremony, Ashland College witnessed one of the most significant events of the past quarter century when ground was broken for the new chapel at four o'clock on the afternoon of September 28th. This long looked for event was celebrated in a manner entirely in keeping with Brethren Tradition and with sufficient solemnity to impress its meaning on the audience of nearly 200 students, faculty and interested townspeople who were in attendance.

Promptly at the hour appointed, Professor Delbert Flora of the Seminary faculty pronounced the invocation. Following this Dean M. A. Suckey read appropriate scripture and offered the prayer, dedicating the ground to the work of the Lord.

Greetings were extended and every assistance was offered by the City of Ashland through Paul Chorpeneing, Law Director; Joe McClure, Secretary of the Chamber of Commerce, Rev. Harold Andrews, Sr., for the ministers of the city, and Charles Hill for the Ashland College student body. All expressed themselves with the significance of the day and its meaning.

Following a few remarks by President Clayton, who represented the board of trustees in the absence of Myron Keim, Mrs. U. J. Shively spoke briefly and then turned the first sod to officially begin work on the building.

Mrs. Shively told of the significance of this event in her own life. She spoke of the completion of the building as a milestone in her existence. She left the sickbed of her husband, U. J. Shively, prominent layman and college trustee to be here for the day. She announced that while Mr. Shively has been quite ill, he is now improving nicely. Amid camera clicks, Mrs. Shively lifted the first dirt from a spot near the north east corner of the excavation.

Professor W. D. Furry pronounced the benediction. Prior to the ceremony, Ray Yount, Dayton architect

who designed many of our Brethren churches in recent years and who will supervise the construction of the chapel, performed the first rough engineering and set stakes at the approximate limits of the building. He announced that the building will set several feet above street level so as to provide adequate drainage for the basement. Since the spot selected for the building is in the declivity at the northwest corner of the campus, very little digging will be necessary. In fact, at one spot, the basement floor will be only 14 inches below the present ground level. A fill will be necessary and dirt will undoubtedly have to be brought into the little valley.

The building will set about 80 feet back from College Avenue to the north, and about 125 feet from King Road on the west. By placing it in this spot, no trees will have to be destroyed or even disturbed. Being near this junction of three main streets, it should give visitors a fine first impression of the campus.

This is the first building added to the main campus since 1927 when the present gymnasium was built replacing the old tile block building which burned in 1926. It is the first building financed entirely by the Brethren Church since the original buildings. (It is possible that the old gym was so financed in 1904 but no data is available.)

Other structures connected with Ashland College are: Founders Hall built in 1878; Allen Hall, 1881; The Library-Administration Building, 1922; Gymnasium, 1927; The Myers Memorial Building, 1940; Junior and Senior Houses, 1946 and Glenn Haller Court (11 buildings), 1947.

Financing and building conditions will determine to a large extent the time of the dedication of the building. Hopes are held that it might be done at General Conference in 1951. It would certainly be wonderful if the chapel services next year could be held in this fine sanctuary.

—Reported by Art Petit, Director of Public Relations.

Please Take Note !!!

The drive for funds for the above Chapel

is NOT the same as the

EDUCATIONAL DAY OFFERING OF OCTOBER 15

Support EACH Of These Generously

What Others Say About Ashland College

Robert Adams, Student from Johnstown, Penna.—“As a student of Ashland College, I know that Ashland College is primarily interested in educating more Brethren youth to take their place as leaders of tomorrow. If we are interested in the kind of leaders we have in the future, I believe we should give our wholehearted support to that institution which shares with us that common interest.”

Ira M. Smith, Registrar of the University of Michigan—“Having been in charge of admissions in three large universities in the middle west for the past forty years, I am convinced more than ever of the need for maintaining small church related colleges on the high educational and spiritual level.”

Norman G. Kimmel, business man and college trustee—“There is no surer way for our college to fail than for us to refuse to support it, so let us all do our part in giving liberally on Educational Day, October 15 this year.”

J. Garber Drushal, member of the Wooster College Faculty—“As with men, so it is with institutions. There comes an hour when the decision to go forward or stagnate backwards must be made, and the decision stands for all time. Ashland College now stands at that hour. Her leaders are ready to move forward. Shall we not uphold their hands so that their visions may become campus views?”

Donald J. Guittar, student from Canton, Ohio.—“There are churches that do not have a college and a seminary and which would give anything for an institution of their own. A college and seminary is the essence of the church as it produces its spiritual leaders and the support should indicate the understanding of its importance.”



Dr. C. L. Anspach, president of Central Michigan College of Education—“Ashland College, as other denominational institutions, should be supported by the church because such colleges preserve the essentials of the American way of life. Religious freedom must forever be preserved, and I know of no other institution so well equipped to protect religious freedom as the denominational college.”

Rev. Wilbur Thomas, Pastor of the Brethren Church at Mulvane, Kansas—“I believe that all members of the Brethren Church should be interested enough in our young people to see that we have one of the best educational institutions. This can be done if all give a good Educational Day Offering.”

C. H. Rohrer, trustee and business man from Hagerstown, Maryland—“The Educational Day offering for the support of the College should be supported by every member of the Church with as liberal a contribution as their income will permit. I feel our Educational system or College is one of the main pillars of our church or, as we may say, the backbone of the Church. If we do not have a first class College and Seminary where would we expect to get our trained leaders to supervise or carry on our work as planned?”

“We must also remember from our College and Seminary, we get our supply of Pastors to fill the pulpits of our many Churches and Mission points. Therefore, we ask you to be liberal with your Gifts, so that the work may go forward.”

Norman Hoag, Student from Bryan, Ohio—“As a Brethren student, I believe that Ashland College should be supported.”

(Continued on Page 16)

" The Missionary Board Section "

Furnished by E. M. Riddle, Secretary

Washington, D. C.

A recent word from our Brethren in the Capital city says—October 1st will be Building Fund and Rally Day in their church. They desire a Sunday School attendance of at least 125 and a Building Fund offering of \$1,250.00.

Sunday, October 8th, they will observe Holy Communion.

Sunday, September 24th, they were observing annual promotion in the Church School.

They report many new people in their services.

St. James—Loyal Ladies Bible Class

These folks wrote many months ago for a project. The Secretary informed them that new tables were needed for the rooms in the new Wheeler Home at Lost Creek. Mr. C. E. Kimbrough, a resident at the Flora Brethren Home and a cabinet maker, volunteered to make the tables. When they were completed the Superintendent of the Brethren Home, Mr. Charles W. McDaniels, volunteered to deliver the tables.

Reverend Drushal of Lost Creek says, "The tables are very good and well made. Our manual training boys are setting them up and varnishing the tops. They are much needed and appreciated."

The Central District Conference has been in session this past week. The attendance and spirit of the delegates and friends was very good.

In attendance from other districts were Dr. Glenn Clayton, President of Ashland College. E. M. Riddle, Missionary Secretary, H. D. (Bud) Hunter, President of the Laymen, Mrs. J. G. Drushal, representing the W. M. S. and John Eck, representing the Laymen. Mrs. Hunter was also in the group.

The Pas'or, Spencer Gentle, of the Waterloo congregation left no'ing undone to make everyone comfortable and happy.

It was a distinct joy for the Missionary Secretary to be in attendance since this was a former pastorate.

The Mid-West Conference follows at Fort Scott, Kansas, and closes Sunday noon, October 1st. E.M.R.

The "Youth For Christ" magazine carries a very interesting article entitled, "God Reached Korea Before Bullets," by Bob Pierce and Gil Dodds. Here is an excerpt—"God reaped a spiritual harvest in Korea before the firing started. Revival often precedes disaster. In Pusan, at the closing of their meetings, the governor of the Province and military leaders from both Korea and U. S. A. were present. No less than 30,000 people gathered to see "Gil" run an exhibition and listen later to a gospel message. Souls were saved and Christians challenged. In Taegu, for five nights 8,000 to 10,000 packed the hall.

More than a thousand professions of faith in Christ were made in five nights. The climax was on Saturday night when "Gil" ran an exhibition against Korean runners, when 60 to 70 thousand attended."

The article also carries a report of great prayer meetings held from 5:00 to 5:30 each morning of the week. How else could one explain the great revival in Korea?

Before Dodds went to Korea, he spent a week in Japan, with Fred Jarvis, Glenn Wagner and others. Then thousand packed a hall in Yokohama, with many others trying to get in. During the week more than 40,000 Gospels of John were distributed. The magazine carried a picture of Dodds breaking the tape before a great throng of people in Korea.

(Gil is a son of Reverend and Mrs. J. G. Dodds of Akron, Ohio.)

And the little people are entering the Kingdom as well as the great fellows. Miss Violet Walker writes of a new group of Congo pygmies contacted. A Bantu woman interpreted for her, and the pygmy headman, Mawei, accepted Christ. A gift of five dollars enabled Simon Mbana to buy new bicycle tires which, in turn, enables him to take over three pygmy churches as well as this Mawei group. (The Afro-American Missionary Council has an American colored man at Boporo, Liberia, Brother Waite, who evangelizes on foot, covering at times fifty miles by what he calls "shoe-leather express." "Will you not pray the Lord to make possible the purchase of a bicycle for him," says the mission report. "The price of one wheel has been sent in by a prayer warrior.")

Miss Walker tells of touring in a territory hitherto unreached, of the "Outlaws" of the Babinba tribe: "As we trudged hour after hour in search of these 'Outlaws,' I reminded the native worker that this tribe had killed and wounded his relatives. He replied with a laugh, 'I will aim my gun (holding up his Bible) at them tonight.'" Two entire villages turned to the Lord, burning their witchcraft, throwing out their playing cards and dice, and starting to build a church, even while we were there. Another village uprooted their hemp gardens to throw roots and all into the river." (Hemp is used as a narcotic as marijuana).—Sunday School Times.

THE ALCOHOL PROBLEM

This objective and dispassionate statement concerning alcohol and its effect upon the human body comes, not from a temperance or prohibition campaigner, but from the "New Standard Encyclopedia." (Funk and Wagnalls, 1949):

"Alcohol . . . There is no question, however, but that

the abuse of alcohol is most dangerous, not only on the tissues of the body but also on the mind. Stimulating and exciting in the first stage, it soon becomes a depressant, finally leading to obtundity. Abuse of alcohol will dim the intellect, dull judgment, affect the muscular action, and poison the system. It then becomes an intoxicating narcotic, finally leading to sleep and unconsciousness, although immediate death is rare. Recovery from the effect of alcohol is slow. A continued abuse of alcohol will affect the tissues and organs, directly and indirectly, such as the stomach, liver, kidneys, lungs, heart and circulation, the central nervous system and brain, and is the cause of many diseases and ills of men, even the fate of progeny is endangered by its abuse . . .

"Alcoholism, in pathology, a morbid condition resulting from the inordinate or persistent use of alcoholic beverages. Alcoholism usually begins to show itself in a trembling of the hands, a twitching of the surface muscles of various parts of the body, and finally develops into a form of paralysis. Neuritis, epilepsy, and even insanity may follow excessive drinking and gradually every part of the body becomes weakened or diseased and a sudden death is all too often the result."

For many years churches and Boards of Temperance have been among the most aggressive of religious agencies opposing the use of alcohol, advocating prohibition, spearheading local option and similar "dry" campaigns. The Church has a place in temperance history, alongside the Woman's Christian Temperance Union, and the Anti-Saloon League; especially prominent in their efforts along this line has been the Society of Friends (Quakers).

Today the program of temperance-prohibition movements generally may be divided into these categories:

1. The scientific study of the effects of the use of alcohol upon man; research of the National Safety Council and a score of other agencies; and the dissemination of the results of these studies, in meetings, classes, publications.

2. The treatment of alcoholism as a disease to be cared for in a hospital or sanitarium rather than in a jail; the growth of Alcoholics Anonymous and some similar curative agencies and methods which have proved their worth.

3. The continuance of efforts to outlaw the use of alcohol through local option measures where possible, with national non-use as a national objective; an interim step being the proposal to prohibit all advertizing of liquor in interstate commerce, and to prohibit the entrance of liquor advertizing into the home via radio and television.

Some churches expect to ask their people to sign pledge cards, pledging themselves to total abstinence and to refrain from serving intoxicating liquor to their friends.

AVAILABLE FOR SHORT EVANGELISTIC SERVICES

The undersigned is available for evangelistic service, Monday through Friday nights in any Brethren Church within reasonable driving distance of Youngstown, Ohio, subject to certain limitations. Will serve for traveling expenses only. Address: Rev. H. B. Imboden, Princeton School, Youngstown, Ohio.

- - BURNING TRUTH - -

By Charles Emory Byers

"Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in its head."

From As You Like it.

—Shakespeare.

Nothing is really sweet which has not gone through the cruel crucible of adversity. That polishes the precious jewel and makes it sparkle and glow. The kidnaped child is doubly dear on its return, and we clasp to our hearts the closer the one who has been snatched from death.

That poor benighted person who has all he possesses handed to him on a silver platter really owns nothing. He has not paid for it under the heavy stress of adversity hence can know nothing of its real value. That husband and wife who have paid for their home by what seemed endless toil and sweat know how sweet it sounds to call it theirs.

Adversity stands on one side of a balance and value on the other. And the beam stands on a pretty even keel. It takes a Lincoln by the light of a pine knot to appreciate a mathematical proposition in Euclid. It takes a child stricken with polio to value at its worth the boon of walking. And only one who is blind knows the precious treasure of his eyesight lost.

The widow's mite was more than all the other gifts put in the treasury that day. It was because she earned it under the heavy hand of adversity, and it represented part of her very life-blood. So she well knew its worth and so did the One who evaluated it.

Adversity holds a large place in the life of any person who really develops into a strong and upstanding personality. It produced such men as George Washington Carver, the colored scientist; Verdi, the poverty stricken musician; Homer, the blind poet of Greece; Edward Bok, 'he published and writer.

Cyrus W. Field made attempt after attempt to lay a cable across the Atlantic. Each time the attempt failed, the cable broke, as well as the heart of the gallant struggler. But at last when poverty stared him in the face and the ridicule of the world was heaped upon him, he finally succeeded. The adversity has had a sweet result and we are tasting of the fruits of it now.

So, though it seems strange to do it, let us have a word of praise for adversity. It is the friend of the brave and the good in disguise. It is the ugly duckling that turns into a graceful swan for those who do not despise her in her ugliness.

Christ places an undeniable stamp of identification upon all His children—so does Satan upon his servants.

We ought to help the weak, but there is no really sound reason for helping the lazy.

Brethren Church History

By Rev. Freeman Ankrum

The Pilgrim Stranger

IN THE HOME OF A Quaker, on a December night in the state of New Hampshire, many years ago, a family gathered around the cheery fireside. The sun had risen that day "cheerless over the hills of gray." The family consisted of the father, mother, two brothers, two sisters and an uncle and aunt of the man who tells the story. The District school teacher who boarded with them was there and in addition, Harriet Livermore. She was the daughter of Edward St. Loe Livermore, Justice of the Supreme Court of New Hampshire, and for several terms United States Senator, and was born at Concord, New Hampshire April 14, 1778. The New England home was the home of the Whittiers. The day described by John Greenleaf Whittier, "The Quaker Poet," saw the sun sink from sight before it set. The dark and foreboding clouds soon began to shower the earth with their feathery contents and thus the scene was laid for the poem "Snow Bound." It may be said aside, that the poet received the sum of \$10,000.00 for this poem.

Harriet Livermore, was the "guest" in Whittier's "Snow Bound," the self styled "Pilgrim Stranger."

"Another guest that winter night
Flashed back from lustrous eyes the light.
Unmarked by time, and yet not young,
The honeyed music of her tongue
And words of meekness scarcely told
A nature passionate and bold,
Strong, self centered, spurning guide,
Its milder features dwarfed beside
Her unbent will's majestic pride.
She sat among us, at the best,
A not unfear'd, half-welcome guest,
Rebuking with her cultured phrase
Our homeliness of words and ways."

Harriet Livermore, the daughter of the above mentioned Judge, was a woman of "fine natural ability," says Whittier, "enthusiastic, eccentric, with slight control over her violent temper, which sometimes made her religious profession doubtful. She was equally ready to exhort in school house prayer meetings and dance in a Washington ball-room while her father was a member of Congress." Her life was made up of various religious experiences. Yet each time she partook, as it were, she found herself as one who drinks in a dream, unsatisfied. Her life had been vain and thoughtless, to use her own words. She was disappointed with the world and her hopes lay in broken and shattered fragments at her feet.

She writes, "I drew up a resolution in my mind to become a religious person. Neither fear of Hell, nor desire of Heaven, influenced the motive." Her religious life had indeed sampled various faiths. Sprinkled in infancy; confirmed an Episcopalian at fourteen; joined the Congregationalists, became attached to the Quakers; baptized a

Baptist. She embraced the doctrine of the Second-Advent, and felt it her duty to proclaim the Lord's speedy coming. With this message she crossed the Atlantic and spent the greater part of a long life traveling in Europe and Asia. She lived for some time on the slope of Mt. Lebanon with Lady Les'er Stanhope, a woman of like mind. A difference of opinion coming up regarding the two white horses of prophecy, one upon which Harriet Livermore's hostess, Lady Stanhope hoped to ride into Jerusalem with her Lord, causes the two to part company. After which time she wandered for a period with some Arabs in Syria.

Harriet Livermore, a child of wealth and position had been disowned and disinherited because of her religious zeal, so that she became in the fullest sense a pilgrim and a stranger. Without property and without a home, she had her temporary abode among friends. She wrote to one of her friends, "All I crave is the pearly drop from Charity's meek eye to dim a little my numerous follies as I journey to the grave. And when laid there, let silence with my dust reside, nor marble tell the passing traveler where the wandering pilgrim sleeps."

At the time referred to in "Snow Bound," she was boarding at the Rocks Village two miles from the Whittier home.

Miss Livermore became a successful Evangelist both at home and abroad. When she came to Philadelphia she was not welcome to the more fashionable churches. Women preachers were looked upon with suspicion, and were often refused admittance to the pulpits. However there was one who was more hospitable. This man was Elder Peter Keyser, then Pastor of the Dunker Church on Crown Street, near Callowhill. He gladly gave her permission to speak in the church of which he was Pastor. This was said to be her first sermon in the city. The simple faith of the German Baptist people appealed to her. She was pleased with their humble and modest appearance and behavior. While there is no evidence upon which the writer can base a statement that she became a member of the German Baptist Church, her interests were the same, and there is a record of a Love Feast and Communion, the first to be held in the Philadelphia Church on November 16, 1826 at which time we find it is recorded, "H. Livermore communed."

Time and Eternity vindicates and holds the results of extending an open door to Harriet Livermore, the flaming Evangelist in the Philadelphia church. There was present to hear her that day a young lady who was converted in this meeting. Her name was Sarah Righter. Miss Livermore's sermon touched the heart of the young listener. Following her conversion, she united with the church and became a famous woman preacher among the Brethren. She was baptized by Elder Peter Keyser on November 12, 1826. She began to preach when only twenty years of age and was a woman of rare power whose sermons were filled with eloquence and prophetic insight. She later became Mrs. Major. Mrs. Major died at Greenfield, Ohio.

The example of her Spiritual mother was ever before her, and she was inspired to tell the story of redemption. On October 25, 1884, Sarah Righter Major's son, Col. T. E. Major, writing to a friend, Rev. S. T. Livermore, describes the coming to Philadelphia of Harriet Livermore

and states, "Here it was that my mother heard The Pilgrim Stranger and as the first fruits of her labors in Philadelphia was the conversion of my mother whom Harriet Livermore afterwards called 'My daughter.'"

One day there came to a service conducted by Sarah Major, a young man aged eighteen. He was the grandson of Christopher Sower and Peter Becker, the latter the first Bishop of the Brethren in America. The name of the interested and thrilled young listener to the woman preacher, Harriet Livermore's convert, was Abraham Harley Castle. He became the great antiquarian, whose collection of books and pamphlets was of immense size. This man was converted by Sarah Major and united with the Brethren.

To the humble home of Abraham Cassel in Pennsylvania, came men of letters from all walks of life for research and information. Professors, students, authors, editors, men of title and wealth spent hours or days in his library. Among those who was a frequent visitor and who gathered material for his work, was the poet Whittier, mentioned in the beginning of this article. Here he gathered the material for his poem "The Pennsylvania Pilgrim." Cassel was a friend of Governors and an honored member of the Pennsylvania Historical Society. Of him it was said, "No literary interest or scholastic institution in our region is as widely known as Cassel's Library." This great man could in reality be said to be the spiritual grandson of Harriet Livermore.

Abraham Cassel writes of Harriet Livermore in a letter dated September 22, 1902, to Edwin C. Jellet as follows:

"She was disowned and disinherited because of her religious zeal, so that she became in the fullest sense a pilgrim and a stranger. She had no property and no home. As long as she was well she had her temporary abode with friends among whom were Mrs. Margaret Worrell, the Linhams in Germantown, and others. But when sickness came upon her she had no other refuge than the alms house. Mrs. Worrell, a childless widow, who had her home with a married sister, Mrs. Jacob Reiff, No. 317 Franklin Street, Philadelphia, often went to see her and to minister to her comforts. March 30, 1868, she died at the Blocky Almshouse, Philadelphia. Her faithful, constant friend, Margaret Worrell, had the body taken to the Franklin Street address, and from there, Mrs. Worrell and other friends accompanied the remains to Germantown where they were interred in Mrs. Worrell's lot in the Dunkard Grave Yard in the rear of the Mother Church, 6611 Germantown Ave. Mrs. Worrell followed eight years later, and there these two friends sleep side by side awaiting the coming of their Lord."

Harriet Livermore was the pampered child of wealth and position. Possessing unusual intellectual attainments, her whims and wishes in the many diversions of her young life were unstintingly gratified by an indulging and loving father. It was in 1811 that she wrote that she was tired of the vain and thoughtless life that she was leading, and wrote as it were a creed for herself, part of which has been given in this article. Not many religious people have set aside hope of reward or fear of punishment in their living of a Christian life.

No doubt there are those who looking upon the sur-

roundings of wealth and prominence would state that her life starting out in such affluence and ending in poverty was lived in vain. Yet she may have been the self effacing seed that when its full fruitage came into being, has given to Christendom a great preacher. This great woman preacher was Sarah Righter Major. Also there came forth from the efforts of the "Pilgrim Stranger," one who was said to be one of the greatest men of the church of his day, and perhaps its greatest laymen, Abraham Harley Cassel.

Margaret F. Worrell, like Joseph of old before Pilate begging for the body of Jesus, appeared at the "Dead Room," of the Almshouse and begged the body of the "Pilgrim Stranger." Her comfortable home was opened to afford a place for the last rites in honored decency.

Harriet Livermore, like Alexander Mack, asked no marker for her grave, no stone of remembrance. Her monument indeed is in the lives and deeds of those who learned to know the Lord because of her.

The writer has walked through the paths of the old cemetery where are to be found the graves of the first two Alexander Macks and others of their day. Under the tall green pines rest those who have lived and died in their faith for the Church. Many of their monuments contain but brief simple inscriptions, for, are not their works and deeds written in the annals of the Church?

Among the many graves is as requested, an unmarked one, the grave of "The Pilgrim Stranger," just as she desired. Here then sleeps the body of Harriet Livermore "who abhorred evil more, loved righteousness more, journeyed more amid perils, suffered more, preached and prayed more, wrote more, and wept more for Jesus than any other woman of whom we have a record."

—St. James, Maryland.

ARE YOU A WRITER?

Writers of Christian juvenile short stories are invited to submit material for a new compilation of Christian Bedtime Stories being planned for publication by the Zondervan Publishing House of Grand Rapids, Michigan. Theodore W. Engstrom, its Editor-in-Chief, is directing and editing the compilation which will include a large number of short stories not to exceed 1200 words in length, geared for children in the five to ten year old age groups.

The title of the new compilation is to be "Bedtime Stories for Boys and Girls," and authors are invited to submit children's stories to the Zondervan Publishing House. All accepted manuscripts will be purchased at a rate of 1½¢ per word. Manuscripts must be in the hands of the Editors by December 31, 1950.

JUST WHY can you watch the heathen die and your soul never sigh?

Christians are born. That's right they are not self-developed nor house grown nor manufactured, but born from heaven.

When it is the Lord's work in which we rejoice, we need not be afraid of being too glad.

A Noble Soul At Rest

Dr. Charles A. Bame was born on a farm, three and one-half miles west of Williamstown, Ohio, in Hancock County, on September 27, 1873, the son of John and Lucinda Bame. He was second of five sons: Jesse, Charles, Noah, Sharon and Roland. There were also two sisters, Mary and May. He is survived by two brothers, Jesse of Arlington, Ohio; Roland of Carey, Ohio, and one sister, May, of Ada, Ohio, of the original family.

In early youth he attended the Methodist Church on what is now U. S. Route 30. Later, as a young man, he became a member of the Eagle Creek Church of the Brethren, and from that church was "elected" by the congregation to the ministry, when he was twenty-five years of age. He had attended Ohio Northern University at Ada, Ohio, and Manchester College at North Manchester, Indiana.

It was at North Manchester, while in college there, that he met and married Carrie Myers. To this union were born two children, a son, Donald M., and a daughter, Dorcas, now Mrs. Harry Gehman, of 4027 Lawn Avenue, Western Springs, Illinois. The son, Donald, is a professor at Ashland College. Both the son and daughter, together with the wife who spent so many years with Dr. Bame in the work of the ministry, survive him. Mrs. Bame is residing for the present with the daughter in Western Springs, Illinois.

Shortly after his marriage Dr. Bame was called to the pastorate of the College Street Church of the Brethren in Dayton, Ohio, where they resided at the home of G. W. Brumbaugh. In 1904 a call came to him from the First Church of the Brethren in Philadelphia, Pennsylvania. He occupied this pastorate for four years, and then was called to return to Dayton to take charge of a Progressive Brethren Church. The members who were keenly interested were, W. C. Teeter, Orion Bowman, W. D. Long, Dr. Wine, and others. They worshipped in a church building on Conover Street. Later during his pastorate the Church edifice on West Third Street was erected.

It was in Dayton that Dr. Bame began to become interested in the Lyceum and Lecture Platform, and this interest followed him more or less through his entire life. When the time came when he could have left the ministry and taken up lecture work exclusively, and when he had signed a contract to give a series of lectures, and had resigned his pastorate (then at North Manchester, Indiana), and after he had preached his farewell sermon, he went to his God and Saviour in prayer and told Him that he never could leave the ministry of the Word.

His tremendous exertions at the Dayton Church and his belief that the small town was the better place in which to bring up his family, led to a brief pastorate in New Troy, Michigan; a couple of summers on farms; evangelistic work also, while his family resided at Plymouth, Indiana. He also did a little lecture work during this time.

In 1916 he took up the pastorate at North Manchester, Indiana, and after being there for four years, returned

to Plymouth and spent another year in evangelistic services.

Following this he was called to the pastorate of the Ashland, Ohio, Church. During this pastorate the Church on Park Street was erected. Later he became the editor of Sunday School literature for the Brethren Church.

Other pastorates which he served were: Linwood, Maryland, South Bend, Indiana, and College Corner, Indiana, which last place he held until his death.

His ministry lasted for fifty-two years. He returned to his home following the preaching of last list sermon, on Sunday, September 3, 1950, and immediately went to bed. The doctor called the next morning and told him if he was not better by the next morning, he would send him to the hospital. He seemed to be better the next morning, and also on the following morning, and on Thursday morning he ate a light breakfast. Thursday noon he was not so well, and grew steadily worse and finally passed away at four o'clock in the afternoon of September 7th.

He was a firm believer that America was destined to bring the message of Christianity to the whole world. In one of his last sermons he said, "I believe God saved this land, which is 6% of the earth, for a purpose . . . It is to be God's last great effort to save the world . . ." Always a crusader for the Gospel truth, righteousness, sincerity and honesty, he was quite critical of modern statesmen who were unchristian and who, as he thought, were not living up to the obligations to our Nation's founders to keep the country Christian and Free. His most used lecture was entitled, "World Heroes." To him the world heroes were those Christian forefathers who combined daring with courage to found in this country a free government, free schools, and free religion, because, to him, "free" and "Christian" were very nearly synonymous. He also believed that Christianity was most nearly personified in Brethren Doctrine.

In later years he was often a contributor to the Brethren Evangelist as well as the Gospel Messenger, and long strove for the reuniting of the two Church bodies. His life work provided him with many hobbies which occupied much of his time, such as making gospel song collections, writing and composing, collecting clippings and illustrations which he could use in his ministry. He kept up a constant correspondence with many other ministers. He wrote a letter to his family every week of his life. He read his Bible much of the time.

On Tuesday of his last week on earth, he wrote in his diary: "Now missed baptizing my children—must lie abed a whole week and rest . . . pray for healing." The last entry was Wednesday—"In bed sleeping and I feel much encouraged the Lord is my Healer, to Him I look with confidence."

—Contributed by The Family.

"HIS LIFE AND LEADERSHIP A CHALLENGE"

The life and leadership of Dr. Charles A. Bame has always been a challenge to me. I first met him in my home church in Old Virginia, when he had been commissioned by our National Conference to carry the Bicentenary Message to every church of our denomination.

Later he was my college pastor, while I was a student at Ashland College. I have served with him on Conference committees; have followed him in pastorates; have had him as the evangelist to lead campaigns in two churches; have closely watched his crusades for right and righteousness; have profited by his poetry and prose; have been thrilled by his pulpit oratory and enjoyed sharing the pulpit with him in other churches as well as in the Ashland Church, where I am serving as pastor of his children. In all of these relationships I found him to be a faithful witness for Christ and a tireless worker for His Cause.

The family asked me to come to Dr. Bame's boyhood community to preach the funeral sermon. This we did in the church which called him to the ministry at the age of 25, the Eagle Creek Church of the Brethren, three miles west of Williamstown, Ohio. The service was presided over by Rev. Jesse Anglemeyer, pastor of the church, who read from a copy of The Bible recently presented to that church by "Brother Charley." The funeral service was held on September 10, 1950 but Charles A. Bame is not dead. He lives and will continue to live in the lives of a multitude who have been challenged by his life and leadership. "Blessed are the dead who die in th Lord . . . they rest from their labors, but their works follow after them."

—H. H. Rowsey.

"Dr. Charles A. Bame—a Tribute"

Brother Bame was one of our dependable, faithful ministers for many years, having come to us from the Church of the Brethren, years ago. He was a defender of the faith, a straight-forward Gospel preacher, with power. This servant of God served some of the larger churches, namely, South Bend, North Manchester, Dayton and Ashland, as well as some of the smaller ones in more recent years. He was also a most successful Evangelist. His ministry took him into a number of states. It was my privilege to have him at Bryan, Ohio, as Evangelist, while serving that church as pastor. This was the best Revival meeting in a local church I have ever witnessed.

I recall also, that Charles Bame travelled over the greater part of the entire church about thirty years ago, with his famous message promoting "The Bi-Centenary Movement in the Brethren Church." This effort bore much fruit. He was a polished, eloquent platform speaker. I should add too, that in the past five or ten years, he delivered messages before large groups in behalf of the work of the Anti-Saloon League of America.

His recent pastorate was at the College Corner Church near Wabash, Indiana, where he conducted services the first Sunday in September and answered the final summons before the next weekend. He and his companion travelled together, living always a consistent Christian life, and ever above reproach. May the comfort and consolation of the Holy Comforter ever attend Mrs. Bame, the son and daughter, with their loved ones.

"Rest" to you, weary pilgrim.

E. M. Riddle, Missionary Secretary.

Korea and The Gospel

The story of the last four years of Bible Society work in Korea is largely the story of what has been attempted by men conscious that they were working against time, according to Dr. Eric M. North of the American Bible Society. The Society has been cooperating with the Korean Bible Society in supplying printed Scriptures, made necessary by the crippling devastation of World War II and more recently printing and binding materials that Scripture publication might once more start in Korea. This printing program was stepped up during the early months of 1950 when the secretaries of the Korean Bible Society, with headquarters in Seoul, had many conferences with missionaries in Pusan, the great port at the southern tip of the Korean Peninsula.

These conferences were the result of widespread interest in the Scriptures shown by students who had been attending Bible classes taught by missionaries. A plan suggested by one of the missionaries, the Rev. Bruce Hunt, was to offer a Gospel of John to every home in the city of Pusan. Distribution of the Gospels was made by the students.

Friends in America contributed a sum of money sufficient to pay one-half of the cost of the books. The Korean Bible Society underwrote the other half of the cost and efforts to accumulate enough paper to print an edition of 100,000 copies were started.

The books were in Mr. Hunt's hands by the end of April. One month later by the end of May the campaign was completed. Eleven hundred and forty-one students had assisted in the work of distributing the Gospels. Special meetings were held which drew as high as four thousand in attendance. The end of June saw the beginning of the invasion of Korea by the Red forces of the north.

If Christian missionaries should be prohibited from preaching in certain parts of Korea it will be found that natives throughout the land have received copies of the Scriptures in some such manner as this. When the land is opened to the free proclamation of the Gospel, if what has happened in other lands is any criterion, it will be discovered that these devout Christians have kept the Gospel teachings alive in their hearts.

The American Bible Society is supplying Scriptures for the combined forces of the United Nations now operating in Korea. The request was received at the Bible House in New York from the United Nations General Headquarters in Tokyo for Testaments in the following languages:

English, French, Turkish, Spanish, Tagalog, Korean, Chinese, Portuguese, Siamese.

The United Nations Forces include soldiers, sailors and airmen who speak the languages listed above. The books are being supplied at once from the Society's warehouses in Tokyo, Istanbul, Rio de Janeiro, Manila, Bangkok and New York.

The Bible Society has, for a century, supplied Testaments to our American forces and often to the fighting men of our Allies but this is the first time in the Society's history it has received in one request a call for Testaments in so many languages.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 22, 1950

LET HIM DENY HIMSELF

Scripture: Mark 8:34-38; Romans 12:1

For The Leader

THIS LESSON TONIGHT comes right to the point of decision. When Jesus told the people that in order to be faithful followers of His, they had to deny themselves, accept a cross of service, and follow Him, He wasn't giving them much choice. They either had to follow Him in His way, or walk no more with Him. Most of them turned and walked no more with Him. A few followed. This point of decision is one which we meet today. There can be no mild response to the call of our Lord. Either we are 100% for Him, or we are not with Him at all. We either love Him with all our heart, or we don't love Him at all. Christ said on one occasion that anyone who loved other things more than they loved Him, did not love Him at all. So, it is a grave and serious thought that comes to us. Especially so, when you consider that so many people are trying to get into heaven on the minimum of work and effort on their part. Love isn't more than skin deep in such cases.

DISCUSSION

1. **THAT CROSS WE'RE SUPPOSED TO BEAR.** How many people have we heard say that they took up their cross of suffering and bore it like a good Christian? People feel often that physical suffering is a cross they are called to bear. They feel that being persecuted for Christ's sake is their cross. Often they bear it with a martyred air. Did you know that Christ never meant a cross of suffering when He spoke of crosses? Did you know that He never meant for us to interpret His words to mean that the cross we bear is a burden? Yet how many of us feel that way! Jesus meant something far superior to this. He meant something triumphant and glorious. Contrary to the popular opinion of the cross as a heavy burden upon bent shoulders, Jesus meant the cross held high in front as a standard, or a banner. The cross Jesus meant for us to bear is the cross of work and service, none other. So, don't be a martyr, or one who accepts misfortune in life passively, with a secret sense of burden bearing in the name of Christ. You're all wrong in your viewpoint.

2. **HOLDING HIGH THE BANNER.** Jesus said to deny ourselves, and take up our cross, and follow Him. Picture a great army of young people and adults who have left behind them the pleasures and cares of selfish living. They are marching right into the teeth of evil foes, using the sword of the Spirit in destroying evil influences. What is their attitude? They are following their leader, even Christ. As He leads the battle, they also carry high above their heads the triumphant cross. It shall never touch the ground, it shall never fall, for it is their cross of

work and service for Him. They are proud to be aligned with the Christ. They are proud to carry the cross of service. It is not in any way to be considered a burden. Perhaps this doesn't quite agree with what you've always considered Jesus meant in this verse. Remember, your cross Jesus wants you to bear, high and proud, is the cross of Christian responsibility and work.

3. **WHAT ARE WE TO DENY?** Note that before we dare light up the cross and bear it proudly as a Christian, we must first deny ourselves some things. Note that first and always before we can be used as a faithful worker for Christ, we must separate ourselves from some things. Christ has always taught separation. Jesus meant specifically here, that we must deny ourselves the things of the world, and the things of selfish interests. No man can serve two masters. We cannot serve God and at the same time serve the world. We are weak in our Christian testimony today because we try to do Christian service, and at the same time we are partaking of the things of the world. "For this reason, many are sickly and weak among you." "No man that warre'h, entangleth himself with the things of every day life." A home sick soldier is no warrior. What kind of soldiers would we have today, if when they went off to war, they took along with themselves everything they owned in civilian life? Can you imagine what our army camps would look like? No, when we go to fight, we leave these things behind. When we go to war together with Christ against evil, we must deny ourselves those things of evil.

4. **A TERRIBLE MIX-UP.** Now, how in the world can we young people profess to fight evil, and still attend it and enjoy it? Yet how many of us will declare in C. E. and church that we will consecrate ourselves to Christ, and promise to follow Him always. And then how many of us go out right afterwards, and give such poor testimonies to the world by the things we do. Christ stands against evil. Those who deny themselves and take up His cross must do the same, or they are traitors. We must come clean, or we have not gained a thing. We must be all out for Christ, or nothing for Christ.

5. **A LIVING SACRIFICE.** "Is your all on the altar of sacrifice laid?" "Living for Jesus, through life's little day." Not long ago we saw a young high school girl standing one evening at the edge of a large eastern University campus. She was cheerfully handing out little cards to each student and passerby as they entered or left the campus. On the cards was an advertisement of a special church service to be held the following Sunday. She was not just doing a duty. In her cheerfulness and pleasantness of her voice as she handed out the cards, showed that she believed with all her heart that she was doing a special service for her Lord. And she really was. She radiated more than a duty of passing out cards to advertise the meeting. Christ was in her heart and voice. She was seeking to hold high the cross of service and it had its effect on those who were touched by her. For few refused her, and fewer yet threw the cards away. When you do things for Christ, do you do a duty, or do you radiate Christ Himself in your words and acts? If you are a living sacrifice, you will be showing forth Christ in everything you do for Him. Young people, deny yourselves the world, and gain a cross of real Christian service for your Christ.

Prayer Meeting Studies

By C. Y. Gilmer



VICTORY

I have tried, and I have struggled,
For my sin to be set free;
But my trying and my struggling
Never gave me victory.

-Constant effort, constant failure,
Rising but to fall again;
Often doubting if I ever
Should in Heaven with Jesus reign.

Then I ceased my vain endeavor,
And to Jesus yielded all;
Then He came, the Overcomer,
Conqu'ring foes both great and small.

Now by faith I live in Jesus,
And by faith He lives in me.
Not by trying, but through TRUSTING,
Jesus gives the victory.

—John Complin.

THE VICTORY

The Law, proves our guilt (Gal. 3:10; 22). A mirror reveals a soiled face but does not cleanse the face. So the Law mirrors our guilt but cannot cleanse us (Gal. 3:11). But as a schoolmaster it leads us to Christ Who alone can meet our need (Gal. 3:24; Col. 2:13, 14). Once in Christ we no longer need a schoolmaster (Gal. 3:25, 26; Rom. 10:4).

The marks of sin are upon the records even of the worthies of both the Old and New Testaments (Isa. 6:5; Matt. 26:75), and upon us (1 John 1:8-10). None can be justified by the Law but all may be redeemed by their acceptance of Him Who suffered the curse of the Law in our stead (Eph. 2:8; Gal. 3:10, 13). He was "made a curse" for us (Deut. 21:23). All who seek to justify themselves are under the curse of the Law (Gal. 2:16). But Christ has graciously intervened in behalf of His own (Rom. 8:3; 2 Cor. 5:21). Regeneration through redemption means freedom from the penalty of the Law (Rom. 8:2).

The Christian is warned not to love this world (1 John 2:15; James 4:4). The term "world" refers to hurtful lusts (1 John 2:16, 17). This is the "world" that Jesus overcame (John 16:33). Being "born of God" means victory for us in overcoming the same world (1 John 5:4; Gal. 6:14). We must live in the world but we are not to be conformed to it (Rom. 12:2). This world is our enemy and should not possess us (Rom. 7:19-23). The world is a treacherous Joab, greeting us with sweet words only to stab us in the end (Sam. 20:8-10). Like Absalom it would steal our hearts from God's throne (2 Sam. 15:1-5, 13).

It is as seductive as Delilah, sapping our strength while we are unawares (Judges 16:20). Like Jael the world pretends hospitality (Judges 4:19-21). In the fatness of our prosperity it deceives as a left-handed Ehud, pretending to have a message from God (Judges 3:17-21). The world is our Judas. If our allegiance is to Jesus, the world despises us for having it's number (John 15:18, 19). Only through Christ, however, can we conquer this world (1 John 5:4, 5; Rom. 7:23-25).

Since Christ died for us in the flesh we are to resist the unlawful demands of the flesh (Gal. 2:20; 1 Peter 4:1, 2). Our contention is with the old nature which constantly seeks to raise its head from the baptismal grave (Gal. 5:14-21, 24). If we "Walk in the Spirit," we shall "not fulfill the lust of the flesh" (Gal. 5:16). We Christians of today know so little about what is mentioned in 2 Cor. 4:10, 11. Yet we are warned to keep the body under (Rom. 8:13).

Our adversary is the Devil (1 John 2:14; 2 Cor. 11:3, 14). Let us avoid those things which Christ nailed to His cross (Titus 2:11-14).



Comments on the Lesson by the Editor

Lesson for October , 1950

GROWING THROUGH PRAYER

Lesson: Matt. 6:9-13; Luke 11:9-13; Phil. 1:3-11

PRAYERS IS ESSENTIAL to Christian growth. If that were not so, God would not have permitted so much to be said about it in His Word.

Prayer is communion with God. While it is not called by the specific name, "prayer," yet when Adam and Eve walked and talked with God in the Garden of Eden, that was prayer in its closest analysis. When Adam and Eve sought to hide from God's presence after they had disobeyed Him, it was simply breaking of the communion or "prayer life" they had been accused of observing in His presence. Sin always slows up prayer.

Since, then, prayer is communion with God and by this communion we come into a more perfect understanding of God's will for us, it becomes an urge to growing in Christian life and graces.

In order to evaluate prayer, we must know something about prayer—that is, we must have had experience in prayer to be able to know what it is all about. Sometimes we learn best about a thing by finding out what it is not. Let us take that road first of all.

First, prayer is not a matter of posture, for we read in the Word that Jesus had no set method or posture in prayer. He "kneel" in prayer; He "fell on His face" in prayer; He "lifted up His eyes to heaven" in prayer.

I knew a church once which was split wide open over whether the congregation should "kneel" to pray, or

"stand" to pray. Two deacons in that church almost came to blows over it, and became enemies for life. How senseless! Pious Posture has nothing to do with the efficacy of prayer or growth in Christian living.

Prayer is not a matter of words spoken. God does not watch the sentence structure of a prayer—He watches the heart of the one who utters the prayer. We read that the Holy Spirit is able to take even the "groanings" of a troubled heart, which cannot be "uttered" and translate them into the language of God. God looks on the intent of the heart and mind. It is not what we "say" but what we really feel that has to do with Christian Growth.

In the next place, prayer is not a matter of emotional stress. Far too many people only pray when they have reached the "end of their rope." Of course the saying that "Man's extremity is God's opportunity" is true. But why wait until the point of extremity comes? We read that "men ought ALWAYS to pray and not to faint." In other words, be so in tune with God that it will not take an extreme emotional stress to make us cry to Him. Be on speaking terms with Him before the extreme happens.

Then, prayer does not have a time element. We can pray to God at any time, in any place, for anything, for any length of time. Paul puts it this way, "Pray without ceasing; in everything give thanks." If we have achieved any growth in Christian living we will have no difficulty with this phase of prayer life—we will always be in a place for communion with God, time without limit.

And lastly, prayer is not telling God what to do. Far too often we "tell" God, when we should be "asking" God. Prayer should drive us closer to doing His will. Read the Luke passage in our lesson: "Ask, seek, knock"—God wants us to depend on Him, but to activate the matter by a little personal application to the task.

On the positive side, prayer is our way of showing God that we believe that He has a personal interest in us, and that we are willing to take His answers to our prayer requests in preference to our own, if necessary. In other words, true prayer is the evidence of our yielded life. It is the essence of growth which leads us into deeper and better Christian living.

Items of General Interest

(Continued from Page 2)

ing, which Brother Beekley reports as about half completed. The laymen are doing the work. These same laymen recently met at the home of Floyd Robbins northeast of Warsaw to enjoy a watermelon feed. This was in connection with their regular meeting.

Brother Beekley notes on the margin of his last bulletin that "We are getting a new specially designed illuminated Bulletin Board next week, the gift of Mr. and Mrs. Grant Croy."

The evangelistic meeting, with Brother John T. Byler of Louisville, Ohio, as evangelist, begins at Warsaw on Monday evening, October 9th and closes on October 22nd.

Loree, Indiana. We have received word from Brother Robert Higgins—that he has resigned and already ter-

minated his pastorate at Loree, by mutual consent of both church and pastor. His new address is 2905 Burr Oak, Elkhart, Indiana.

The Loree Homecoming is to be held on Sunday, October 8th, with Brother S. M. Whetstone, pastor of the Dayton, Ohio, Hillcrest Church, as the guest speaker of the day. Brother Whetstone was a former Loree pastor.

Brother John F. Locke of Maurertown, Virginia, will hold a revival at the Loree church from November 28th to December 10th.

The District Woman's Missionary Rally will be held at the Loree Church on Thursday, October 12th.

Peru, Indiana. We glean from Brother Bowman's bulletin that the Peru Church has made a gain of 47% in attendance this summer as compared with last summer.

We note also that one of the Sunday School Classes of the Peru Sunday School is vieing in a contest with one of the Classes of the Denver, Indiana, Church. The contest began on October 1st.

A pageant, "The Dollar Parade," was recently given in the Peru Church. The pageant set forth all the various interests of the church, both local and denominational.

Also a letter from one of the members of the Peru Church, attached to her renewal of her Evangelist subscription, tells us that the attendance at Sunday School and Church is rapidly "building up," and that there were seventy in attendance on Sunday, September 24th.

Elkhart, Indiana. Brother George Pontius was the guest preacher at the Elkhart Church on Sunday, September 17th, at both morning and evening services.

Milledgeville, Illinois. We note that the Milledgeville Church is setting a goal of \$500.00 for the Ashland College Chapel Fund.

Several carloads of the Milledgeville young people attended the Youth Rally at Waterloo, Iowa on Tuesday, September 26th.

Waterloo, Iowa. We note that Brother Delbert B. Flora of the Ashland College and Seminary faculty is scheduled to hold a week of Bible Study in a conference in the Waterloo church during the week of Thanksgiving.

Our church at Waterloo cooperated in a city-wide Religious Census, in connection with the "National Christian Teaching Mission," sponsored by the churches of Waterloo.

Both President Clayton and Brother Riddle were guest speakers at the Waterloo church on Sunday, September 24th.

Remember!
Educational Day Offering
October 15th
It is a Vital and Necessary Offering

Seventh Annual Worldwide Bible Reading

THE SEVENTH ANNUAL Worldwide Bible Reading Program, which is sponsored by the American Bible Society, will start on Thanksgiving Day, November 23 and end on Christmas Day. The theme that has been selected for this year is "The Bible—A Light and Guide."

The reading program may have special significance to many people this year as the program originated during the war, and was an effort to bring together in thought each day the men in the service and their families by the reading of similar portions of Scripture. A selected list of Scripture passages was chosen by the Bible Society and printed in a convenient form that fitted into a Testament or Bible. As the movement spread, millions asked for and used the bookmarks published in connection with the reading program.

The Worldwide Bible Reading Program is also observed in those areas covered by the Bible Society's twelve foreign agencies. It has spread to many lands through missionaries, agents of the American Bible Society and the usual channels of public information. Thirty-four countries participated in the program last year. Chaplains serving with various branches of the Armed Forces in all parts of the world, and the service men to whom they minister, also have a part in this "worldwide" aspect of the Reading Program.

The high point of the Worldwide Bible Reading Program is Universal Bible Sunday observed in thousands of churches of every denomination throughout the United States and in hundreds of churches overseas. The observance, which occurs on the second Sunday in December of each year, makes it come in 1950 on December 10.

The Bible Reading schedule follows:

NOVEMBER

Thanksgiving, November 23	.....Psalms 121
24	.....Psalms 1
25	.....Matthew 5
Sunday, November 26	.....John 1:1-18
27	.....Exodus 20:1-17
28	.....Psalms 51
29	.....Luke 11
30	.....Psalms 27

DECEMBER

Friday, December 1	.....Psalms 43
2	.....Psalms 119:105-112
Sunday, December 3	.....Proverbs 4:1-19
4	.....John 8:1-19
5	.....John 12:23-36
6	.....II Peter 1
7	.....Isaiah 55
8	.....Psalms 91
9	.....Psalms 23
Universal Bible Sunday, December 10	.....Psalms 119:97-104
11	.....Luke 15
12	.....Isaiah 40:1-8, 28-31

13	.....I Corinthians 13
14	.....I John 3
15	.....Romans 12
16	.....Matthew 25
Sunday, December 17	.....John 3:1-21
18	.....John 14
19	.....Matthew 11
20	.....Hebrews 12:1-13
21	.....Revelation 21:1-7, 22-27
22	.....John 17
23	.....Isaiah 53
Sunday, December 24	.....Matthew 1:18-25
Christmas, December 25	.....Matthew 2:1-12

If you would not have affliction visit you twice, listen at once what it teaches.

Oh what a tangled web we weave, when first we practice to deceive.

Ashland College News Letter

By Arthur Petit

Collegian

The first issue of the "Ashland Collegian," Ashland College Newspaper, was published last week. Among those who are assisting in publishing this fine newspaper are, George Schamel of St. James, Maryland; LaVonne Maust of Waterloo, Iowa; Charlene Tracy of Twelve Mile, Indiana, and Lyle Lichtenberger of Elkhart, Indiana. Featured in the first issue was a story about the Ambassador Quartet which toured the Brethren Churches this summer. This group consists of Robert Keplinger of Dayton, Ohio, Harold Barnett of Lost Creek, Kentucky, Phil Lersch of Ashland, and Lyle Lichtenberger of Elkhart, Indiana.

School Executives Meet

The School executives of the Ashland-Wooster-Mansfield Area are scheduled to meet on the campus of the college on October 4th. A good crowd was expected for the dinner in the college dining room and the meeting later in the chapel. The Taft-Hartley Labor Act was to be discussed. Many of the college students were expected to attend as the meeting was open to the public.

Choirs

Ashland College has two fine choirs that are rapidly rounding into form for their concerts. The a cappella choir under the direction of Dr. Louis E. Pete, is far ahead of last year. The freshman class this year brought in more than a usual number of students whose voices are suited to choral singing. This should be one of the finest choirs in the history of the school.

The chapel choir is the largest in recent years. Calvin Rogers, head of the music department, directs this choir which leads the chapel singing and gives several concerts

on its own during the year. They will undoubtedly include a number of concerts on their schedule this year.

Football

As this is written, one football game is past history. Ashland was defeated 19-0 by Albion, Michigan, College in its opening game. Before you read this, the college will have met Cedarville. Phil Lersch is slated for much work on the team this fall. He is showing a lot of talent in recent weeks.

The President

In addition to his busy schedule here, Dr. Clayton has found time to visit the Central District Conference, but had to cancel his appearance at the Mid-West District Conference due to the ground breaking for the New Chapel.

Evening Division

The college has expanded its evening division this year with extension classes in Mansfield and Shelby. This is a new field and the classes have been requested by groups in those cities.

Religious Programs

The Ambassador Quartet is certainly busy fulfilling engagements as rapidly as possible. There is a real demand for this fine group of pre-seminary boys. The college is proud of the fine record that they made this summer in visiting the many Brethren Churches.

Robert Holsinger and Delores Thomas, presidents of the Boys' Gospel Team and the Girls' Gospel Team respectively, are planning their first out-of-the-city services this coming weekend. Both have urged me to remind churches who want these young people to let them know as soon as possible. Their dates are being filled much earlier this year than ever before.

The Y. M. C. A. and the Y. W. C. A. enjoyed a hayride last weekend. Three wagons were necessary to carry the students about six miles east of Ashland for their picnic. Jean Heck is president of the Y. W. and Bob Keplinger is president of the Y. M. They were instrumental in planning the ride.

Homecoming

Homecoming plans for October 28 are rapidly getting into shape. Ashland plays Hiram in football. In the evening, the play, "Pride and Prejudice," will be presented by the Footlighters. Phil Nolte, college alumni secretary is directing the play.

What Others Say . . .

(Continued from page 5)

ported by the Brethren Church; first, because its aim is to widen the field in workers for the Lord, such as pastors, missionary and religious teachers, also, those who come for other vocations get a certain amount of religious training. By supporting your own denomination which holds to these truths, the gospel will be spread and the Lord will know each individual's part, no matter how big

or how small, by tithes and offerings and prayers. 'Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.'

Phil Lersch, pre-seminary student from Ashland—"If any worthwhile work is to go forward, it must have a strong worthwhile training center. In other words, if the work of Jesus Christ is to go forward through the Brethren Church, Ashland College must have all the support of everyone to be worthwhile and strong. Without Ashland College and Seminary, the Brethren Church would be nothing, especially in the field of training ministers, missionaries and Christian Leaders."

Rev. Arthur Baer, Pastor of the Brethren Church at Cameron, W. Va.—"The College has entered an expanded program of service for the denomination and, considered from every angle, deserves our fullest support. There is no agency more vital to the future growth and stability of the church and only a proper evaluation of its possible future and the present needs of the college can touch our purse-strings to the extent needed. The Church can face the future with assurance and optimism only as we do our best to prepare able and trained leaders for ourselves and for those who follow. The present National Emergency is reflected in a lower enrollment and thus a loss in tuition income. Therefore, we need the largest offering in our history to enable our college to fully meet the needs of this day. We have faith to believe that our people will bring such an offering that will enable the work of the college to go forward unhindered."

Arleta Miller, student from Goshen, Indiana—"I believe that, as Brethren, we should back our school to the limit so that our students might have the best possible training socially, scholastically, and most important, spiritually. I believe the Brethren people, if they are really behind their school and wish to advance its teachings and principles should give it the financial support it needs."

John A. Miller, Professor and Supervisor of Zoology at Ohio State University—"Our colleges and universities are at the very center of the American way of life. If Democracy is everybody's business, so is Education. The preservation of educational opportunities for Brethren youth is the responsibility of the Brethren Church. Faced with shrinking endowment income at a time of rising costs necessitates the participation of an ever increasing number of loyal Brethren in the perpetuation of our educational heritage, Ashland College."

U. J. Shively, Nappanee, Indiana, Business Man—"Did you ever wonder where the Brethren young people would receive their training and education if there were no Ashland College and Seminary? I am sure no other denomination would train our youth for Brethren ministers, missionaries and other professions. Ashland belongs to every member of the Brethren Church and it is a privilege to give to it our support."



THE

Brethren

Evangelist



*Ashland First Brethren Church
Completes Redecoration Program*



*Rededication Service Held October 1st
See Report in this Issue*

THE BRETHREN EVANGELIST

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pastor of the Nappanee, Indiana, Brethren Church, as evangelist.

Brother Miller, in a card to the editor says, "We had our fall communion at Berlin last evening (October 1) with a record attendance for the fall: 229 in attendance. We also received five by baptism and one by letter. This makes a total of twenty-nine by baptism and four by letter during 1950, or a grand total of thirty-three members received thus far this year." What will Berlin's total for 1950 be after the coming evangelistic campaign?

Johnstown, Penna., Second. Brother Leatherman says, concerning his absence from his pulpit when he attended the New Lebanon, Ohio, Homecoming. "It is a delight and comfort to any pastor upon leaving his pulpit for a day, to leave it in such safe hands as those of our pastor emeritus, Brother Jones." Brother George H. Jones was pastor of the Second Church for many years.

Brother Leatherman announces the Second Church communion date as November 5th. Following this communion, or beginning on Monday, November 6th, Brother W. S. Crick, pastor of the Gratis, Ohio, Brethren Church, will conduct a week of Bible Lectures, closing on Sunday night, November 12th.

Meyersdale, Penna. We note that Brother W. S. Benshoff, Meyersdale pastor, is taking part time work in the Graduate School at the University of Pittsburgh. Brother Benshoff had made arrangements to do some more work in Ashland Seminary when he was called to accept the pastorate at Meyersdale, and forewent the opportunity in order that he might take over this work at a time when a pastor was so necessary to that work. Success in your studies, Brother Benshoff.

We are glad to report that Brother Harry Staub of the Meyersdale church who was stricken ill at the late Pennsylvania District Conference, is much improved, and we are praying for his permanent recovery.

Brother Benshoff says that the attendance at the pre-communion services were the highest in the two years he has been pastor at Meyersdale.

Dayton, Ohio. We note from Brother Whetstone's bulletin that when their Rally Day date rolls around that they will be trying for an attendance of 301. That means that they are trying to go "over" the 300 mark. The date of their "Rally" is October 22nd.

A "Family Night" service was held in the Dayton Church on Wednesday, October 11th.

New Lebanon, Ohio. Rally Day and Homecoming was observed in the New Lebanon Church on Sunday, October 1st. Brother N. V. Leatherman, who lays claim to New Lebanon as his "Home Church" was the guest speaker of the day. The Ambassador Quartet from Ashland College was also present and gave the special music for the occasion. The assembly gathered at the table for the fellowship meal at the noon hour, and an informal program was given at that time.

Brother W. C. Berkshire celebrated the ninth anniversary of his ordination to the gospel ministry and also the end of nine years of service to the New Lebanon Brethren church and the beginning of his tenth year in the

Items of General Interest

St. James, Maryland. The St. James Rally Day is being held on Sunday morning, October 15th. A goal of 200 in attendance has been asked.

Brother Ankrum says, "A hearty welcome was extended to the members of the Sharpsburg Church of God Sunday School on Sunday morning, October 1st.

The Men's Bible Class of the St. James Sunday School and their families, together with others who so desired, made a picnic trip to Annapolis on Saturday, October 7th.

Enrollment is being made for the Standard Leadership Training School.

Washington, D. C. We note that Dr. Glenn Clayton, President of Ashland College was a recent guest speaker in the Washington Church.

The Washington Church has organized a Youth Board to take care of the youth activities of the church. This should be done in every church in the Brotherhood.

Berlin, Penna. Brother Percy Miller recently held a service of consecration for children in one of the evening services.

The Teacher's Training Class is now in full swing. This class meets at the church on Monday evening at 7:00 o'clock.

Brother Percy Miller was a recent guest speaker at the Kregar Community Church at an afternoon service.

The Berlin revival will be held beginning October 23rd and closing on November 5th, with Brother Virgil Meyer,

(Continued on Page 16)



Just Love God a Little More

THE STORY IS TOLD OF A Young Woman who was t was walking by a church on a week day, and she noticed a little girl coming out of the Sanctuary. She stopped the child and tried to draw her into conversation.

"Where have you been my child?" she asked.

"In there," answered the girl.

"And what were you doing in there?" the woman persisted.

"Just praying," replied the little lady.

Thinking that perhaps the child was troubled about something, she continued her inquiry.

"What did you ask God for, dear?" she inquired.

"Oh, nothing," answered the child, "I was just loving God a little bit."

That story set me to thinking!

How often we see on the church bulletin just outside the church, or upon the doors of the church, a sign which says something like this: "This church is open for meditation and prayer every day. Come in and rest and pray." I have seen many such signs on churches and have availed myself of the invitation a few times. But surely not often enough to call it a habit. Nor, as I think back over these times, would I call it a matter of real meditation; it was more a "rest period" than anything else.

I am wondering if this matches your own experiences! Our church doors are far too often closed and locked for fear that something within will be disturbed by hands that are not folded in prayer. They are locked and bolted against those who would seek a moment of quiet rest and conversation with Almighty God, as well as those who would make off with whatever of value they could lay their hands on.

I remember that Jesus once said, "My Father's House is a house of prayer." It is a place which has been dedicated to the worship of the Father. It is a place of refuge for troubled hearts and a place where we can find quiet and peace within. Yes, it is a place where we can "love God a little bit."

There is something in that homely little story that should make us all do a lot of "thinking." Just how much are we expressing our "love for God?" Just how often do we pause in the midst of the day's activity to tell Him that we love Him? We find time to express our affection to our wives and children or at least we should do so. But when it comes to expressing our love for the One who gave His only Son for our sins—well that is another matter. It seems an easy matter to express our love to that which is tangible and which we can take hold of in a physical manner, but when it comes to expressing our love for God to Him personally—well that seems to be entirely different.

How fervently we sing, "My Jesus, I love Thee, I know Thou art mine; For Thee all the follies of sin I resign; I love Thee for wearing the thorns on Thy brow—If ever I loved Thee, My Jesus, 'tis now," and while we are singing these words, never a thought of the real relation between Christ and our own individual selves comes to us. We are just singing words. When you are called upon to sing that song again, stop for a moment and think about the words and their meaning. You may sing it a little differently if you do.

If we will sing the above words and mean them down in the depths of our hearts, then we will feel the encircling arms of the Master around us and hear Him say to our believing hearts, "I, too, love thee. For remember that I gave My life for thee, My precious blood I shed, that thou might ransomest be and quickened from the dead."

Even though we cannot be perfect beings because of the fact that we are human, yet we can have a perfect love for God. We must love Him better than anything else on this earth; we must love Him so much that we will forsake all else for Him. Love begets love. The Word says, "I love Him because He first loved me." Love is not a mere outward show of affection; love is that deep abiding something within one's heart that will not be turned away regardless of circumstances. We must love God so much that we will be willing to go die for Him if necessary. He probably won't require it, but we must have a willingness to meet even death for His sake.

The little girl of our story was not asking something from God; she was simply taking time to tell Him she loved Him. And how well was that time spent!

There is an old song that goes something like this: "Weary soul by sin oppressed—spend one hour with Jesus." It's worth the try, don't you think?

Think it over!

ASHLAND COLLEGE CHAPEL PROGRESS

It is our desire to keep the readers of the Evangelist informed as to the progress being made on the College Chapel. In conversation with Mr. William Forbes, the contractor, he told me that on Wednesday, October 4th, at which time the excavation of the ground required to begin the basement walls was beginning to be moved, that during the day 300 cubic yards were piled up back near the football field. That is moving some dirt, we would say. At this writing, the footers are all in, the pouring of the cement having been done on Friday and Saturday, and we are promised that the basement wall will be started on its upward journey on Tuesday, October 10th. Well all of this is surely good news and we are glad to pass it on. Further progress will be noted next week.



The Twenty-third Psalm

Rev. S. M. Whetstone

(Digest of the Bible lecture delivered at the late General Conference in Ashland, Ohio.)

FEW PARTS OF THE HOLY BIBLE are more personal than the 23rd Psalm. That is why it is so beloved, and has lived so long. It is impossible to estimate its spiritual value to the human race. It has cheered the sorrowful; brought peace to those in trouble; made the prisoner sing, and by it the pilgrim has found the way home. It has healed many wounded spirits. It has given strength to many of God's people to carry the cross. It has been whispered by dying lips. Indeed, it is the Pearl of the Psalms—the sweetest, dearest, song ever sung.

How lovely it is! Just to repeat it soothes our troubled hearts. It is like the tones of vesper bells hallowing the close of day. It brings back days that come not back. It echoes voices long hushed. It is as simple as the prayer of a little child, yet more profound than any philosophy. Like everything that is old, it is touched with the stains of time. The music of humanity is in it.

This Psalm is not a prayer. It asks for nothing. It only states facts. These facts are utterly personal. "The Lord is MY shepherd . . . He leadeth ME . . . He restoreth MY soul." It is not a promise. Its last lines are prophecy. It is just a lyric of faith, singing of the goodness of God. Nobody knows how old it is. True, it is touched by the hand of David, but it is much older than David.

The twenty-third Psalm does not argue. It simply sings of the beauty of the world, of the bounty of life, of the love of God, who is our Guardian Friend. As we read it we realize that we are not our own—that God guides, and that God provides. This fact comes before us many times as we read it. Because we know this Psalm so well makes us love it all the more.

It bears close acquaintance because we long for its refreshing waters. My sister told me a few days ago about passing the old home of her childhood days. The old place has long since passed into the hands of strangers. She did not know who lived there any more, but she had a desire to have a drink from the old pump once again. She went in and asked for the favor—which was freely granted. Now, as water goes today, I am sure that was nothing to

brag about, for it had never been tested for safe drinking water. And, I am sure it fell far short of the water at her own home. Yet, she insists that it was the best water she had had for many years—all because she had known it so long and so well.

"The Lord is my shepherd." Like Genesis, here, too, "In the beginning is God." How needful then, and how needful still! The Shepherd is none other than God, and the sheep is none other than I. "The Lord is MY shepherd." Notice my position. The Lord is on one side of me, and my Shepherd is on the other side. The facts are that if Christianity is anything, it is a personal something. Have you discovered that? The Psalmist does not say "The Lord is 'A' shepherd." That would have been a wonderful discovery. Yet one might say that without a saving knowledge of the Lord. The inner vital things must be personally attended to. It is possible to hold to the right theory of salvation, and still never be saved. It is not enough just to believe in the WAY—we must actually FOLLOW IN IT. Salvation is not merely something done for us—it is something DONE IN US.

The idea that when we are baptized, or join the church, all is settled and our effort is ended—IS NOT TRUE. That is but the beginning. There are some things in life—and they are the most important things—that cannot be done with machinery. It is a PERSONAL matter.

I suppose it is old age with me, but it makes the point I want to put across. About a year and a half ago, I became grandpa. No grandfather ever had more pleasure out of a grandchild than I do. When at church the little fellow gets a lot of attention. People gather around him, talking about him being so cute, whatever that means. Then I step in and take him in my arms, and with all the pride of my heart, I say: "He is MY grandson." Now in a sense, he belongs to everybody in the congregation. But in a very real sense he is MINE. "The Lord is MY shepherd."

This Psalm takes us out of the crowd, and makes individuals of us. That is a good thing. It places responsibility upon ME. Upon YOU. We become PERSONS. Sometimes we lose our identity in a crowd, and likewise we lose our responsibility. I often hear someone speak of the church to which they belong as being "our" church. I like to hear them say: "That is MY church!" Then I know they are a definite part of that church. A minister in Dayton asked a man the other day if he was a Christian. The man replied saying, "I belong to Church," naming the church. To which the minister replied: "That don't

mean a thing unless you are working at it." It is an individual matter. One of the grandest hymns ever written is that beautiful "My God and I." It brings us individually face to face with God.

Coming back to my position, the Lord on one side of me and the Shepherd on the other, I raise the question: "How Did I Get in that Position?" The answer is suggested in a look at the Oriental Shepherd. He is always out in front of his sheep. He leads them because sheep cannot be driven without exciting them. So out in front he is eyes, and ears, and heart, and brain to his flock. Any attack upon his sheep must take the shepherd into account. He is the defense force, as well as the advanced guard. In other words he must be reckoned with.

Now all the eastern shepherd is to his sheep, God is to His people. He is out in front of them, and He calls: "Follow me and I will make you to become fishers of men." So I have my position because when He called I followed Him. He qualifies as my Shepherd. He has a shepherd's heart, in that He loves me. He has the shepherd's eye, so He sees the whole flock. He has the shepherd's knowledge, knowing and understanding our needs. He has the shepherd's strength, fully able to keep his sheep. He has the shepherd's faithfulness, never leaving his sheep alone. He has the shepherd's tenderness, so that he carries his sheep in his arms and gathers them to his bosom.

Since He is my Shepherd, "I shall not want." What a statement! There are but two ways of lacking nothing—one is by already having everything. If you have the cattle upon the thousand hills, the gold of the universe, and the stars of the skies, then you might be able to say, "I shall not want." Even then, there would come the day when that would not satisfy. A far better way would be to look up to God and be satisfied with what He sees fit to give you. Perhaps the little fellow was right, when repeating this Psalm, said: "The Lord is my shepherd, that's all I want."

If the Lord is my Shepherd, then I need not want for leadership for "He leadeth me beside still waters." The "still waters" are significant, for sheep will not drink from rough waters. They seldom drink from running water at all. They especially like the still water. "He maketh me to lie down in green pastures." The sheep lie down because their hunger is satisfied—for sheep are restless until they find that which satisfies them. Likewise are men. Our Good Shepherd meets our need at this point. He says: "I am the bread of life, He that cometh unto me shall never hunger. And he that believeth on me shall never thirst." For this reason He stands before us today saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The years ahead may disappoint us in many ways—but they will not disappoint us in our desire for a leader, if the Lord is our Shepherd.

Again, as a Leader "He leadeth me in paths of righteousness." It is quite comforting to know that He goes before us in our unknown tomorrow. Let us realize that there are paths of righteousness. We cannot see very far, nor too clearly these days. We are a part of a confused world. We belong to a generation of people who are indifferent as to the path to take. But there are paths of righteousness which we should consider. In place of spend-

ing so much time seeking to add years to life, let us seek to add life to our years.

Now if the Lord is my Shepherd, "He restoreth my soul." And how we do need that restoring! If David did write this Psalm, perhaps he is writing out of his own experience—thinking perhaps of his own black past. What a crime his was! First, adultery. Then murder. Yet, even then, God did not give David up. He the Good Shepherd, had a lost sheep, and He never quit until He restored David. How encouraging! After all of our defeats, after all of our failures, we may yet win—because He restoreth my soul. The days ahead need not be just another number of days. They may be new days. New because we ourselves may become new. Our tragedy is that we, you and I, have about given up hope that we will ever be much different from what we are. We are not satisfied, yet we seem to lack what it takes to make the difference. It is possible for us to stand against the odds today, because "old things may pass away, and all things may become new."

If He is my Shepherd, then I will have comfort in sorrow. It is true that He leads in "Green Pastures" and "Beside Still Waters," yet the journey does not always lie along such lovely scenes. The way may change. May even become discouraging sometimes. The days may become long and trying. But our Shepherd does not forsake us at such times. "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me. Thy rod and thy staff they comfort me." He brings us through the shadows. He is with us all the way. After all, what we call death is only a bend in the road of life.

Finally the journey is ended and the Mansions are reached. The two alert servants, "Goodness and Mercy," have followed me all the way. Every sheep could tell a story about the Shepherd—his strength, his patience, and his comfort. Likewise, the Good Shepherd is familiar with every sheep in His flock. He knows them by name. Knows their peculiarities. Here is one with a scar, he was rescued from the jaws of a lion. Here is another that has a record of getting lost. But regardless of their weakness, each one has ended the journey and is safe in the fold.

No wonder this Psalm has lived through the ages. It sings of God in the midst of the facts of life. Jesus might have written this Psalm, for His spirit is in it. The faith He taught the fishermen by the sea is in it. Even more, He is the Good Shepherd. By this Psalm multitudes have lived, and in its faith multitudes have died. What more do we need? What more can we want? To Whom else can we turn, aside from this Shepherd?

—Dayton, Ohio.

Before we met Christ we did not amount to a cipher with the rim knocked off.

You can't expect to cast a dry crust on the water and expect a hot biscuit in return.

If a man deceive me once, shame on him; if he deceive me twice shame on ME.

" The Missionary Board Section "

Furnished by E. M. Riddle, Secretary

There's a Job in Home Missions for You

Rev. C. Y. Gilmer

IN COLONIAL DAYS the New Englanders were quick to establish churches in new settlements. In fact, their primary motive for settlement in the New World was the enjoyment of a free church with great privileges. Today we have new settlements of population with industrial and employment opportunities in view, and the church is slow in following the shifting population. The mission of the church is to reach the people, and the church must needs locate where the people are. Down-town churches remain for the remnant of a once substantial membership, but the newer congregations have a future.

The vast unchurched rural areas demand the establishment of country and village churches. Many churches that are unable to be self-sustaining require mission help. Many such churches are doing sufficient good to justify mission help even though they may never become entirely supporting. Small memberships that cannot be consolidated with other groups should not be neglected. Among the many home mission opportunities there are the vast hordes of migrant workers in America that the Church must not neglect.

Let people should feel that there was rivalry between Jesus and John the Baptist since Jesus was getting more converts than John, Jesus "left Judea and departed into Galilee." He had two possible routes, but He felt "He must needs go through Samaria." Why did Jesus take the mountainous route to Galilee in preference to the Jordan valley route? And why should he go through an unfriendly country? Because He was led of the Spirit to go through Samaria, Jesus, being full of the Holy Ghost, was Spirit-led all the time. Certainly Jesus is our Pattern, and we need to go through the Samaritans of North America's backward and neglected areas as well as the more prosperous but spiritually neglected settlements.

Kind reader, you have a leadership. Like Jesus, you are a soul winner. As a soul winner, do you not ask to be led by the Spirit to the right person? As a Christian worker, do you expect the Lord to show you clearly where to go and what work to do there? Maybe some ought to go where they can win more souls, and others ought to go where the prospects for winning numbers is not so good. Anyway, we can have guidance. Some one is suited if Spirit-filled and led to shepherd the Brethren in Lexington, Kentucky. Some one may be omitting to fill a gap by refusing to minister to a small rural church. Why should any needy church go without pastoral leadership? Anybody who cares enough can win souls. The harvest is white. Even people who are said to be hopeless have

hungry hearts. Wherever people have souls unsaved there should be a mission field. There are lots of people who can be won that are not being reached.

If Jesus were here incarnate He would say, "The fields are white; go reap!" He would say, "Don't wait four months; get at it now." Do you know of a preacher who is out of work? What you mean is that he does not have a salary and a settled job with pay. A preacher out of work! What a pity! There is plenty of work for any inactive minister, and if he will go after people who need salvation he will win souls. Have you yet gone back to your father's people and told them what great things the Lord has done for you? There is a multitude of lost people in North America. Are you doing your best to win them?

Do you see America's departure from God—multitudes "scattered abroad, as sheep having no shepherd?" Do you know that there are sheep who are scattered, having departed from the fold? Do you realize that there are lost souls in America who are sin-sick and are destined to Hell? Have you noticed their despair without a shepherd? Have you been praying the Lord of the harvest that souls be won? Do you care enough to pray enough? If God can save one man He can save a million. What are we waiting for?

"But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matt. 9:36-38.

—Huntington, Indiana.

A CURE FOR CURSING

Timba's arrival at the mission station was conspicuous by the group of noisy boys following and teasing him, and by the shower of curses which flowed from his own lips. Timba was a cripple, unable to join in the farming activities of his age group, and therefore despised. But he became a good student, and a faithful worker in the mission hospital. In time he was baptized. The habit of cursing was hard to overcome.

Evangelists and medical workers were needed in the village. The church committee for organizing village work asked Timba to return to his own village, open a school, conduct services and care for the sick. At first he refused, saying that he could not take the message of love and good will to his people whom he had so often cursed. But later like the disobedient son in the parable, he repented and went.

It was a year later that Timba came to the missionary asking him to go to his village to interview those who

had expressed a desire to become Christians. A group of 22 persons stood before the people professing their faith in Jesus Christ.

Commenting upon this experience Timba said that the story of Jonah had motivated his decision. His success, he said, was due to the fact that when he began teaching his people the love of God, he felt compelled to try to practice it, and soon hate disappeared from his heart. Perfect love casteth out fear—and hatred.—World Facts.

SHARING BURDENS

Last Sunday in the city church the pastor had finished a fine gospel sermon and had come to the close of the service. He then announced that a woman member of the congregation had come to him before the service and asked him to give a testimony for her. She seems to be one of those women described in the last chapter of Proverbs—caring for her household. To this end she raised pigs. She had promised to raise one for the support of the church. But prices soared and it seemed like too large a sum to give the price of one pig. Then things did not go quite right in her home, and she felt that it was a call for her to carry out her pledge. And now she would do so. She wished to ask the other members of the church family to pray for her husband who was an unbeliever and lately was strongly opposing her interest in Christianity and making their home an unhappy place. The service was then closed with a season of fervent prayer in which the members of the congregation brought the problem of a fellow member to the throne of God. No one for a moment thought this incident out of place in the morning service.—World Facts.

desire—is limited to a period of two or perhaps three weeks during which a "Revival" or "Evangelistic Campaign" is held. Such periods or campaigns are excellent; and a good many fine results are derived from them; but how much better would it be if the spirit and the fervor of those two weeks were present in the congregation throughout the year? Is it necessary to set aside two or three weeks out of the year; have a service every night, under the leadership of an outside minister; or is there some other way? A number of churches are discovering that it is possible to hold evangelistic services without the use of unusual machinery or holding extra meetings. We read recently, for example, of a church here in Ohio which won thirty new converts to Christ, and consequently thirty new members to the church, without special meetings or special speaker. This could be the record of a good many Brethren churches if we will recognize our responsibility as fishers of men, and then do something about it.

Perhaps the first step in such a program of evangelism is a conference with the teachers and officers of the Sunday School. In the average church nearly all of the classes are organized and are in one way or another in touch with practically every person within the reach of the church. So it is possible to plan a campaign of effective personal work. Each class might be asked to see that every one within its own circle, not already professed Christians or church members, should have the matter presented in a personal way, not merely once, but several times, and by different persons. Along with this preliminary conference, cards should be sent out announcing Gospel meetings every Wednesday evening and Sunday morning and evening.

The first midweek service might be held primarily for the members of the church, seeking to enlist as many as possible in personal work and in promoting the meetings. Other mid-week meetings might be assigned to the various organizations of the church—giving them the responsibility of advertising the meeting, pushing the attendance, and furnishing the special music. Another suggestion, used by the afore-mentioned church, is to have the regular Sunday School hour for adults and children with the sermon in the place of the lesson study. In this way those who do not remain for the worship service are brought into direct contact with the work.

The aim of such meetings should be to present the simple and essential elements of becoming and being a Christian. The preacher and the workers should be prepared to help remove hindrances and misconceptions, and to answer the questions of those interested in the work of the Lord. Press for decisions—but help the individual to be sure of himself first.

In addition to the new converts won to Christ, this type of a program has another result which cannot be reduced to statistics. The church will win a renewed confidence in its own resources and in the efficiency of its regular departments and services. It will be proven that these need only to be called into action and directed toward a definite end, and the results will follow. Nothing need be imported from outside. No new machinery need be devised. No extra meetings need be held. Yet it will be a time of great blessing.

—Ashland, Ohio.

Practical Church Problems



Evangelism Without Extra Meetings

Rev. Henry Bates

(Brother Henry Bates of the Ashland Seminary, is again passing on to our readers his fine "Practical Suggestions" which have proved so helpful in the past. These will come to you regularly each month through the coming year, we are sure.—Editor.)



ONE OF THE GREATEST NEEDS in the Christian Church today is the need for evangelistic fervor—the desire to win men and women to Jesus Christ as Lord and Saviour. In all too many churches this fervor—this

The Ashland Church

Holds

Rededication

Service



A College Chapel in the Ashland Church.

WHILE THE MEMBERSHIP and friends of the First Brethren Church of Ashland, Ohio, have gradually become used to the changes in the appearance of the church building, both inside and out, by the completion of the various phases of the redecoration and repair program, there came a day which had been set apart for the special service which brought to a climax that which told of a project well completed and a rejoicing well earned.

The time of the rededication service was set for Sunday morning, October 1st. Since the oversight of the entire project had been placed in the hands of the trustees of the church by action of the Official Board, it was felt that

they should each have a part in this day of rededication. The following program was therefore arranged and thus carried out:

Prelude—"Moments Musical"—Schubert

Mrs. Harry Dotson

Invocation ..Elton Whitted, Chairman of Trustee Board
Hymn—"Lord We Come Before Thee".....Congregation
Scripture Lesson—Psalm 24Trustee W. A. Beeghley
Installation of Church Officers and Committees

H. H. Rowsey, pastor

Offertory—"Pur dicesti"—LottiMrs. Dotson
Anthem—"O Divine Redeemer"—Leo Jones, DirectorChoir
The Service of Rededication

Moderator and Trustee E. P. Lersch

The Prayer of RededicationTrustee F. C. Vanator
Sermon of RededicationDr. L. E. Lindower
Closing PrayerTrustee J. E. Stookey
Choral ResponseChoir
Postlude—"Petite March"—DuboisMrs. Dotson

At the evening hour about one hundred and fifty were seated at the Lord's table in observation of the semi-annual Holy Communion. Dr. W. D. Fury of Ashland Seminary faculty, led in the devotional period with a splendid message on the meaning of the communion. This communion observation was a fitting climax to the day's service.

Among those things that were done in this project of redecoration were: New floor covering for the sanctuary—beautiful carpeting in the aisles and on the front and back of the church, and on the platform and the choir loft, with rubber tile squares in pattern under the pews; all floors, upstairs and down, sanded and varnished; all walls, up and down, painted; all woodwork revarnished; pews cleaned, revarnished and rubbed to a dull finish; all chairs in class rooms revarnished; new indirect lighting fixtures placed in the sanctuary, which make for a very soft and



The Pastor—H. H. Rowsey

beautiful lighting; new velvet curtains across the front of the balcony; new electric clock for the sanctuary, donated by the Boys' Brotherhood; the furnace torn down and reset; a new instantaneous water heater placed in the kitchen; refinishing of all the rest rooms; the insulating for sound of one of the department rooms in the basement; repair of the front sidewalks, and the doors and windows of the church; painting of the woodwork on the outside of the church, together with many other various small things which were done. Along with the work done on the church, the parsonage was also given a new look by a fresh coat of paint.

Many were the "man-hours" which were donated by the men and boys of the church. It has been estimated that as much as \$6,000.00 has been saved in this manner. The only professional work done on the painting was on the main auditorium, where the painting contract was let to a regular painter. All the rest of the painting was done and done well, by the volunteer labor of the members and friends of the church. Many were the sandwiches, cakes, pies, pounds of coffee, donuts, etc., which were consumed by the laborers. These "refreshments" were furnished and served by the good ladies of the church.

The fine thing about it all is that not too large a debt remains to be liquidated. There does remain one rather pretentious job yet to be done. This is the repair of the large chimney which stands high above the church. This will be a rather expensive, but at the same time, a very necessary repair.

The membership rejoices in a task well accomplished, and it is to be hoped that this is just the beginning of a great forward movement in the Ashland Church.

Arrangements have been made for a week of evangelism from December 3 to 10, with the Ashland College Ambassador Male Quartet in charge. We are looking forward to a fine meeting.

On October 14th the Brethren Youth of Ohio are celebrating the National Brethren Youth Birthday at the Ashland Church. A large group of our Ohio Youth is expected from over the state. They will remain for the Sunday morning worship and will be in charge of that service.

We are looking forward toward the Ashland College Home Coming on October 28 and 29. The Sunday morning service is the closing event of this Home Coming, and this is held in the Ashland Church.

Further Tribute to Dr. Bame

Our esteemed Dr. C. A. Bame was a member of the South Bend Church for some fourteen years, for he had left his membership in this church since he was pastor here. We gave credentials to him and his lovely wife for our recent General Conference at Ashland, Ohio. He seemed in his usual health, and it was a surprise and shock when the news came to us of his passing.

Of course we are made keenly aware many times of the uncertainty of life and the urgent need of every person is to be ready when the call comes. This gospel which brings life and immortality to light, was thoroughly believed and

convincingly taught to others by our beloved brother, and this is our comfort as he departs to be with the Lord and leaves loved ones in sorrow and loneliness. Especially do we sympathize with Mrs. Bame, who was his constant companion both at home and in their travels. Many years of companionable life together so unites lives that the separation is the more grievous. But her strong faith and glorious hope is sufficient for even this great sorrow.

My personal acquaintance with Dr. Bame covers a period of thirty years. His first visit to our home and church was in the early twenties at Hamlin, Kansas, where he was visiting all Brethren Churches as the director of the "Four Year Program." In the last year of his pastorate at South Bend, while I was pastor at Goshen, we had extended a call to him to preach for us in a two weeks meeting, but his breakdown in health at that time made it impossible for him to hold the meeting. We had served together on various boards and committees in the general work of the denomination.

I have always admired him as an eloquent preacher of the gospel, strong in his convictions and ready to speak out, with no uncertain sound, as he made known the cause he espoused. He was a powerful evangelist for many years, and was the human instrument in leading many souls to Christ and the Church. God gave him a long and fruitful ministry and he will be greatly missed in the councils and work of our church.

We thank God for his life and service and find our comfort in the glorious hope of heaven. May the dear Lord bind up the broken hearts of the family and the dear friends who are left, and may they take up life as it is left to them and go forth in the way everlasting.

Claud Studebaker, South Bend, Indiana.

MORE

What They Say About

Ashland College

E. L. Miller, Class of 1912—"If you will take up your Brethren Annual and count the number of ministers of our church who have prepared in whole or in large part for the ministry of the church, I take it you will have one of the strongest arguments for loyal and substantial support of the College in the College Day offering this month. We simply MUST support our College and Seminary or else."

Myron L. Bloom, Business man and member of Board of Trustees—"We of the Brethren Church are heirs of the foresight and privations made by past leaders of our Church in founding Ashland College. May we prove worthy of that heritage by supporting the present and future needs of our college."

W. I. Duker, Educator and Minister—"Man's satisfying income is the result of wise investments. When we invest in youth, we may anticipate a permanent satisfying re-

turn. As permanent as life itself. A beautiful chapel, in which our youth may worship, when we have gone to rest, will rank as one of our wisest investments."

Glade Miller, College Trustee from Waterloo, Iowa—"In thinking of the Educational Day Offering, the following scripture was brought to my mind: Romans 10:14—"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Before such preachers can be sent from the Brethren Church, the members must support their training, which of course, should be in Ashland College and Seminary."

Rev. H. H. Rowsey, Pastor of the Ashland First Brethren Church—"Brethren people are supporting state colleges and universities through taxation. If Ashland College is just 'another college' then we are not interested in giving financial support. But we are interested because of the Christian Emphasis program at Ashland. Christian organizations on the campus, compulsory chapel attendance, required Bible courses, and Christian teaching and living on the part of the faculty make this institution worthy of our support. It is a real missionary enterprise to help finance the training of future leaders under influences which are definitely Christian."

John Eck, prominent Brethren Layman and College Trustee—"If you are a Christian, a member of the Brethren Church, and an American citizen, you certainly believe in Christian Education. Therefore, you need to support the Educational Day Offering to the best of your ability in order to keep Ashland College training Christian citizens."

Young Men and Boys' Brotherhood

Not too much has been heard from the Young Men and Boys' Brotherhood recently, but that they are still working at the job will be found by a scanning of the following Goals, Bible readings, Missionary reading and project.

1950-1951 Goals

(Achievement of 10 out of the 14 goals merits a Banner Brotherhood certificate.)

1. 75% reading required Monthly Bible Reading.
2. 75% reading the required Missionary Books.
3. Twelve meetings for the year.
4. National Dues paid on time (December 1, 1950).
5. One Public Worship Service.
6. Representation at District Conference.
7. Representation at National Conference.
8. One news report to "Brethren Youth."

9. Addition of new members.
10. Increase, or 100% in Prayer Band.
11. Increase, or 100% Tithers.
12. Pennies-for-the-Lord Fund each month.
13. 100% subscription to "Brethren Youth."
14. Through Brotherhood activities, win at least one soul to Christ.

Required Bible Readings

OCTOBER—Solomon Anointed King: 1 Kings 1:1-33; Solomon's Wise Choice: 1 Kings 3:4-15; A Father's Advice: 1 Chronicles 28:1-10, 20-21.

NOVEMBER—A Young King's Folly: 1 Kings 12:1-11; How a King "Played Politics": 1 Kings 12:16-20.

DECEMBER—An Evil Trinity—Father, Son and Wife: 1 Kings 16:15-33; The Holy Family: Matthew 2:13-18.

JANUARY—Birds, Bread and a Barrel: 1 Kings 17; Elijah and Ahab: 1 Kings 18:1-46.

FEBRUARY—Elijah Translated: 2 Kings 2:1-18; Three Boys Benefited: 2 Kings 4:1-37.

MARCH—Naaman the Leper: 2 Kings 5:1-27; The Boy Joash: 2 Kings 11:9-17; 2 Chronicles 23:1-16.

APRIL—How One Man Saved a City: 2 Kings 19:20-37; 20:1-17; Joash Repairs the Temple: 2 Chronicles 24:4-14; Hezekiah the Good King: 2 Chronicles 29:1-19.

MAY—Rebuilding the Temple: Ezra 3:8-4:3; Rebuilding the Walls: Nehemiah 4:7-21.

JUNE—The Afflictions of Job: Job 2:1-10; Job's Restoration: Job 42:1-13.

JULY—Psalms 1; 2:7-12; 19:1-11; 23; 27:1-6; 32:1-11; 51:1-17; 72:1-12; 84: 1-12; 85:1-13; 91:1-16; 103:8-18; 121; 126:1-6; 137:1-6.

AUGUST—Proverbs 1:1-19; 3:1-10; 6:6-11.

SEPTEMBER—Ecclesiastes 12.

Required Missionary Books

Junior Brotherhood

"Ten Famous Boys of the Bible"—Basil Miller. Price \$1.00

Senior Brotherhood

"Ten Boys Who Became Famous"—Basil Miller. Price \$1.00

(Published by the Zondervan Company, and can be obtained through the Brethren Publishing Company, Ashland, Ohio.)

The New Project

Since the project of last year, the raising of \$500.00 for the bus for the Sherwood, Michigan, Brethren Mission, was reached, a new project was set forth. This new project is for the Brotherhood to help Brethren Youth to the extent of \$750.00, in the raising of funds to erect a portable chapel for use in new extension work in the Home Missionary work in the denomination.

The boys are already hard at work to meet their obligations and we are sure that they will do so.

The thing that makes men and rivers crooked, is the following of the lines of least resistance.

Mid-West District Conference

ANOTHER DISTRICT CONFERENCE TIME has come and gone. In years past we always had a motto and theme and then permitted the speakers to choose their own subjects. This year, after choosing our motto and theme, we went a step further by assigning the subject to each speaker that would carry out both motto and theme. It worked.

The messages were all well prepared and well given. Our motto was, "Make Ready for His Coming," and the theme was, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:44.

The various subjects chosen were "Jesus is Coming," by Rev. Wilbur L. Thomas of Mulvane, Kansas; "Make Ready for His Coming," by Rev. Robert Bischof, of Morrill, Kansas; "Consecration," by Rev. Cecil H. Johnson of Ft. Scott, Kansas; "Prayer," by Rev. H. M. Oberholtzer of Carleton, Nebraska; "Stewardship for Today," by Rev. Charles Munson, National Youth Director of Ashland, Ohio; and finally, "How May We Build a Better Brethren Church," by Rev. E. M. Riddle, Field Secretary of the General Missionary Board, of Ashland, Ohio. All of these carried out our theme to a wonderful conclusion.

Mrs. Culp and Mrs. Parks of Ft. Scott, gave a vocal duet, Mrs. Robert Bischof rendered a saxophone solo, as did also Gerald Russel, all of which were appreciated.

Rev. E. M. Riddle, Missionary Secretary, Rev. Charles Munson, Brethren Youth Director, and Mrs. J. Garber Drushal of Wooster, Ohio, Financial Secretary of the National Woman's Missionary Society, were our guest speakers.

The officers elected for next year were as follows:
 ModeratorRev. Robert Bischof, Morrill, Kansas
 Vice Moderator..Rev. Wilbur Thomas, Mulvane, Kansas
 SecretaryMrs. Mary E. Rieger, Falls City, Nebr.
 Asst. SecretaryMrs. Bert Obley, Hiawatha, Kansas
 TreasurerMrs. Ernst McKim, Morrill, Kansas
 StatisticianJ. K. White, Cheyenne, Wyoming

The new Moderator and Vice Moderator were installed by the outgoing Moderator, Rev. H. E. Eppley at the close of conference.

Seventeen lay and six ministerial delegates were reported by the Credential Committee. Many visitors were also present.

Because of the fact that Dr. Glenn L. Clayton, President of Ashland College, could not be with us for his programmed message, due to the breaking of ground for the New Chapel at Ashland College, it was decided by the Executive Board that Rev. H. E. Eppley be asked to bring the closing message on Sunday morning, which he did in a very creditable manner.

We all left for our homes feeling it was well to have been at Fort Scott, where the Brethren homes were opened to us and we were made to feel welcome.

The next Conference will be held at Carleton, Nebraska.

Mary E. Rieger, District Secretary.

- - BURNING TRUTH - -

By Charles Emory Byers

"I must go seek some dewdrops here,
 And put a pearl on every cowslip's ear."
 A fairy in Midsummer Night's Dream.

—Shakespeare.

DELICATELY BALANCED and dainty things in nature always appeal to us. And what could be more dainty than a fairy putting dewdrops on cowslips' ears? Especially under the stars on a warm midsummer night. It is one of earth's great attractions when our moods are light and happy and our thoughts on pleasant things.

Of course these things in nature must be pointed out to us or we must be alert enough to see them for ourselves. But we seldom are. If someone did not point the way, we would never become aware of this part of the delightful but hidden world. To point them out in the beautiful atmosphere which is naturally theirs, is the function of the painter, the poet, the nature lover.

The pearls had to be hung on the cowslip's ears. And to hang them there, who but the fairies could do it? So they fell to their task with the true zeal of the fairy world, under the night sky of that pleasant summer night.

And sure enough, when mortal eyes beheld the woodland scape next morning, they marveled, or should marvel at the miracle that had been wrought in the night. If they looked closely, they saw these pearls, not only on every cowslip's ear, but on the delicate tip of every grass blade, and on the point of every leaf. The fairies must have done more than they were told—worked overtime.

Neither is this the end of the miracle. It is most inspiring to see this multitude of dewdrops, all perfect and round, on a summer lawn. The rising sun, perhaps with fairies on his beams with brushes, transform many of these dewdrops into all the hues of the rainbow, and the whole little universe becomes a study in delicate miracles.

Every chalice flower is filled with a limpid drop. Tiny insects come boldly forth to slake their thirst before the consuming sun can drink up all the dew! In the deep morning shade of the quiet valleys where dawn lingers longest, the wren and the brown thrush hold forth and pour out their liquid notes of thanks for the bright day.

In tiniest flowers where cups are brimming the smallest of pollen grains swim in their tiny oceans with oar-like fins from bursting anthers to waiting eager pistils. There these flowers are fertilized in as delicately a balanced mechanism as nature has produced anywhere. It is indeed fairy-like.

What a thrill there is waiting for the one who delves into magic like this! And any midsummer night is full of it, waiting for the patient eye of man to see, to understand, to appreciate. It is all about us waiting to be discovered.

It is this type of surroundings that gives the lark its early morning impulse and the doe its urge to rise from its grassy bed. Any midsummer night is filled with delicate wonders. It is grand to have the spirit to revel in them, and to thrill at each new discovery.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 29, 1950

GO YE INTO ALL THE WORLD

Scripture: Matthew 28:16-20

For The Leader

IF JESUS WERE STANDING in front of you tonight, and spoke to you tonight, and would say the words of our topic to you just what would you do? If you were the only one to whom He was speaking, what would your answer be? Yet in just such a personal way, Jesus confronts us with the plea to serve in missions. All of us are smart enough to know that we have at some time or other in life, been face to face with Him on this issue. But what have we done about it? Others have done much. Sometimes the most surprising people turn out to be missionaries. It surprises us when they take up the work. It would be no surprise to us, though, if we were to be familiar with the secret power of their lives in Christ, that encouraged them to go. The call of Christ has taken the best, the strongest, and the most willing of Christians and has put them in the work, in most discouraging circumstances, and has brought blessing to them and to others. How to hear the call, and what to do about it, is our thought tonight.

DISCUSSION

1. IS MISSIONS IMPORTANT? No, they aren't, if you have no concern for the souls of men. Missions are an absolute waste of money and energy if you don't care whether or not other people hear the gospel. Missions aren't important to you because you wouldn't give nor pray for them, let alone go. Thousands of members do not care a bit whether anybody else hears the gospel or not. So, to them, the cause of missions is all funny stuff. If they believed in missions, they would give, and pray, and perhaps go. Let us hear, on the other hand, what Jesus thinks on this question. He said, "I send you forth." He said also, "Go ye." Why? Because He meant that the salvation of souls for which He died, was dependent on Missions. He knew that except many went and announced the good news, that His church would not grow. So Jesus thought Missions important. We should too, for had there been no Missions, our chances of hearing the gospel would have been nothing.

2. WHAT WOULD YOU DO? As we suggested earlier, just what would you do if Jesus were to stand in front of you tonight and urge you to go as a missionary? The answer to this is far too great in its range to be considered in a few lines. Unless you have been definitely praying for the Lord to lead you to where He wants you, you would greet His request with a cold feeling. You would think of all that you would have to give up. You would think of all the dangers you would face. You would manufacture a thousand reasons, any one of which would be

sufficient to show the Lord that you couldn't go. You're contented enough to sing, "We've a Story to Tell to the Nations," or "O, Zion Haste, Thy Mission Great Fulfilling." But never, never that I should be one to go with haste with the story. Perish the thought. Portrayed here is the general answer which thousands of young people give when Christ meets them with the invitation.

3. A CHRISTIAN'S WORST MISTAKE. Beyond doubt, the worst mistake a Christian can make is to ignore the mission call of his church. Yet we could cite you many churches in which most of the members are no more missionary minded than are the telephone and light poles they pass on their way to and from their home and the church. Yet they will stand up and sing, "Earthly Pleasures vainly call me, I would be like Jesus." Well, they don't want to be like Jesus, for Jesus was a Missionary, and a foreign missionary at that. And they don't want to be mistaken in ignoring missions because Missions is the great urge to spiritual life at home and abroad. A church that cannot see Missions might just as well lock up shop eign missionaries. Never! A Christian makes his worst to prevent a slow, freezing death. An individual who doesn't believe in Missions, who parcels out 50 cents in a sealed envelope once a year (bless him) is just downright stingy.

4. GOOD FOR YOU. If we have the record correctly, our Brethren young people themselves raised \$1,000.00 for the education of a native missionary in our field in South America, this past year. Do you miss the money you gave? We know you don't! And that \$1,000.00 will look real good to the one receiving it. How much good you can do with money you waste on movies, phonograph records, sheet music, etc., is seen when you know what will be done with the money you gave this past year. So, it is good to have a mission coin box, or some special arrangement whereby you can save for missions out of the change you get week by week. On top of that, it is good to give as large a lump sum several times a year as you are able to do. Young people, many of your parents have ignored the call to missions and have lost many blessings. Let's improve on them by always giving cheerfully to mission offerings.

5. OTHER WAYS, TOO. Many times we use the lame duck excuse that we can be a missionary through our prayers, and our giving. You bet we can. That is, if that is the kind of missionary the Lord is asking us to be as He stands before us and says, "Go ye." But if He is standing in front of you telling you to go to Africa, China, Japan, South America, India, Korea, or some other field, and you try to get by with being a praying and giving missionary, you're going to suffer for it. The Lord means business when He sends out the call for workers. He needs gifts and prayers, but He needs workers. And He needs those who are called. Many are called, but few are chosen, because of their stubborn, selfish will. We are old enough and sensible enough to know right from left, We are also mature enough to quit kidding ourselves when Jesus stands in front of us with a commission. What did Jesus say to you when He last gave you a call to service? What did you say back to Him? Better get rid of the static and trash in your life and tune in on His fellowship. Better hear His call, and answer it with a strong "Yes." Then, and then only will you know what it means to "Go ye into all the world."

Prayer Meeting Studies By C. Y. Gilmer



PERFECT PEACE

I LOOK NOT BACK; God knows the fruitless effort,
The wasted hours, the sinning, the regrets.
I leave them all with Him Who blots the record,
And graciously forgives, and then forgets.

I LOOK NOT FORWARD; God sees all the future,
The road that, short or long, will lead me home.
And He will face with me its every trial
And will bear the burdens that may come.

I LOOK NOT AROUND ME; then would fears assail me,
So wild the tumult of earth's restless seas,
So dark the world, so filled with woe and evil,
So vain the hope of comfort and of ease.

I LOOK NOT INWARD; that would make me wretched;
For I have naught on which to stay my trust,
Nothing I see save failures and shortcomings,
And weak endeavors, crumbling into dust.

BUT I LOOK UP—up into the face of Jesus,
For there my heart can rest, my fears are stilled;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

—Log of the Good Ship Grace.

PERFECT PEACE

Lesson Hymn: "Sweet Peace, the Gift of God's Love"

JESUS GIVES US His perfect peace (John 14:27). This peace proved unfailing to Him under the stress of injustice and Calvary (John 16:33). This victorious peace is for those who are in Him (Rev. 21:7). We are not to partake of the world's spirit of fear and anxiety (Matt. 6:25, 26; Mark 4:19; John 8:23; Rom. 12:2). If "your" Heavenly Father sends the birds, His creatures, what will He not do for you, His children (Matt. 6:28-30)? We are not to worry about creature necessities for these are the worries of unconverted people (Matt. 6:31-34).

Worry is not only harmful to us mentally, physically, but also spiritually. Worry is disobedience to the plain commands of God's Word. It is a stumbling block to our weaker brethren and to our unsaved friends (Psa. 42:3). The hard places in life are the best opportunities for glowing testimony (Dan. 6:16, 20).

Let God and His Word be enthroned in our minds (2 Tim. 1:7; Phil. 2:5). We have peace with God through our Lord Jesus Christ (John 20:19, 21, 26; Rom. 5:1). We have peace through the forgiveness of sins (Psalm 32:1). We have a God-given grace which is constantly giving Christ to us. We are to be anxious in nothing but thankful in all things (Phil. 4:6, 7; Heb. 13:5). If we fail to thank God for what He has done, why should He do more?

We are to cast ALL our care upon Him (1 Peter 5:7). We are to look away from the things of this world and fix the retina of the soul upon Christ (Heb. 12:2; Psa. 57:7; 112:7). God's perfect peace is a continuous and uninterrupted peace (Isa. 48:18; Isa. 26:4). Fretting tends only to evil (Psa. 37:1-8). Trusting tends only to good (37:3a). Peace looses the power of God in the soul (Phil. 2:13). Peace is always accompanied by sister graces (Gal. 5:22, 23). The Christian has peace for time and for eternity (John 14:13; 17:24; 2 Cor. 5:8; Romans 8:28).



Comments on the Lesson by the Editor

Lesson for October 29, 1950

GROWING THROUGH READING AND MEDITATION

Lesson: Acts 17:10-12; Phil. 4:8-9; I Tim. 4:12-16;
II Tim. 2:15; 4:13

WE ARE APPROACHING the time that has been designated as "Worldwide Bible Reading" time—Thanksgiving through Christmas. Each year the American Bible Society sets up a series of scripture readings covering this period. (See last week's Evangelist for the schedule.) This is done to encourage Bible reading throughout the world to the end that more and more people will become accustomed to spending a portion of their time with the Word of God. But it is also aimed at developing a love for the Word—such a love that it may be read more and more, and in a consistent manner and after a definite plan. It is aimed to cover the whole world—all "peoples and languages."

This is a wonderful gesture, but is the mere reading of the Bible sufficient?

There are organizations within our own denomination that have placed emphasis on the value of Bible Reading, and to that end have established a daily Bible Reading schedule or daily reading of the Word, and in order to accomplish the desired ends, have made this Bible Reading one of the goals of their yearly effort. The "Daily Bible Readings" as set up in the Sunday School Quarterlies, and which deal with definite phases of the subject for the Sunday School lessons, have a definite purpose—to better acquaint the student with the related passages of the scripture that deal, either with the lesson itself, or with related material in a topical manner.

It is taken for granted that as Christians, we are interested in what the Bible says, not alone for our own knowledge, but that we may be able to impart such knowledge and understanding to others. So it is not entirely out of place to ask the question, "Do you consistently read your Bible?" No one that is interested in what the Bible says can answer "No" and still maintain that he or she is seeking such knowledge as is obtainable.

But is it enough just to READ the Bible? A real examination of the subject in hand will force us to answer

in the negative. So we ask another question, "As you read your Bible, do you stop and meditate upon what you read? Do you endeavor to take its advice; to follow its commands; to be guided by its precepts; to evaluate your life by its standards; to measure your Christian growth by its 'table of weights and measures,' and gauge your activities by its rules and ideals?"

Unless we seek to so adjudge our lives, it is rather doubtful if the mere reading of the Word will become of sufficient value to us to mark up against the time so spent.

Note, if you will, that Paul, in writing to the Philippians in 4:8 (our Golden Text) says, after he has enumerated the various whatsoevers—"if there be any virtue, if there be any praise, **THINK ON THESE THINGS.**" The emphasis is found in first evaluating these various qualities, and then, if there be anything worth while in them (and, of course, there is) to **THINK** or meditate upon them. We cannot think deeply, or meditate searchingly on anything, without, in the end, absorbing some of it in our living and future activity—be it good or bad. That is why it is so necessary to think on those things which are good.

Note also that Luke records in Acts 17:10-11 that the Bereans were more noble than the inhabitants of Thessalonica, because they "received the word with readiness of mind, and searched (meditated definitely upon) the scriptures DAILY," to find out if they were true and thus valuable to their everyday living.

In advising Timothy, the young preacher, Paul tells him not to neglect the things that had come to him through reading of the Word, and that it is necessary for him "to meditate upon these things," and to give himself "wholly to them."

So it is thus we grow in the knowledge of our Lord. Give thyself to "reading of the Word," and "meditate thereon" that you may grow in a steady and consistent manner, and thus be "well pleasing unto Him."



What's Doing in the Churches



CORINTH BRETHREN CHURCH

(Twelve Mile, Indiana)

"No news is good news" is the adage, yet no news does not give a report of activity in this field. The following report will cover some of the most recent activities and announce future plans.

Cooperation with the other churches of the community has been the keynote of our work at Corinth the last few years. During the past year this was evident in support of a union revival with Rev. Harry Richer of Peru, Indiana, as evangelist; a community Vacation Bible School

under the supervision of the Brethren Youth Crusader Team from Ashland College, which was composed of Miss Delores Thomas and Miss Ruth Benshoff of Johnstown, Pennsylvania, Miss Julia King of Goshen, Indiana, and Miss Charlene Tracy of Twelve Mile, Indiana; also an Easter Sunrise Service. Corinth supported each of these activities by audience representation and by participation in the programs.

The physical needs of the church building have been supplied and the building is in good repair and attractively decorated. An oil-burning furnace was installed during the past winter; a much needed coat of paint has been applied to the basement; new oak doors and fittings were purchased and installed by the Christian Homebuilders Class (young married people), and a set of pulpit chairs has been given to the church by three families in memory of their parents who were active members of the church.

The various organizations of the church are doing much to support the work. The Woman's Missionary Society is very active, contributing leadership and financial aid to the church activities. The Sisterhood of Mary and Martha is small in numbers, but is an excellent opportunity for the young girls to worship together and to learn of church and Christian activities. Interest in Sunday School has not been as great as has been desired by the officers, but with the return of school and the passing of the reunion season, it is hoped that attendance will rise. The various classes and organizations have had charge of the opening Sunday School exercises during the summer months, thus many that otherwise would not be available have participated in the programs.

Corinth is represented in the Ashland College student body by the Tracy sisters, Marilyn and Charlene. Both girls were very active in church work while at home and they are preparing for Christian service for the Brethren Church. Many of you learned to know Charlene last year through her Bible School work.

October 8th marks our annual "Homecoming," a day that many of the church members and friends of a distance return to worship with those at home. On October 30th, Rev. S. M. Whetstone of Dayton, Ohio, will begin a two week revival meeting. Preparations for these activities are under way.

Rev. G. L. Maus is our pastor and has been serving in this capacity for the past five years. Corinth is Rev. Maus' home church.

This concludes our report for the past year. After the revival meeting and other fall activities, another account will be made.

Mrs. Merrill Staller, Cor. Sec.

**Have You Given
to your
Community Chest?**

Items of General Interest

(Continued from Page 2)

work there. Brother Berkshire says that a new Chevrolet reposes (?) in the parsonage garage, due largely to the fact that they were granted a very generous exchange on their old car.

The Miami Valley Laymen will hold their meeting at the New Lebanon Church on Monday night, October 16th.

The New Lebanon Sunday School Cabinet voted to have the Sunday School participate in the third annual International Sunday School Attendance Contest.

Louisville, Ohio. Brother John Byler, pastor, tells us that the church has taken steps to purchase an adjoining property in order that the church may have space to expand. This is a wise move on the part of any church, and shows that they do not expect to remain static.

On Sunday evening, October 8th, a delegation of two or three ministers who are visiting the churches under an assignment of the District Conference, was scheduled for the Louisville Church. It is the aim of this committee of ministers to endeavor to visit each church in the Ohio District during the conference year.

The Rally Day of the Louisville Church was held on Sunday, October 8th.

Smithville, Ohio. The Ambassador Quartet of the College sure gets around. They were guests at a service in the Smithville church on Sunday, September 17th.

Brother Vernon Grisso announces that the revival meeting which was scheduled for October 12 to 22, with Brother Robert Higgins as evangelist, has been cancelled. A reconsideration of revival plans is under advisement by the pastor and deacon board.

The Ashland College Chapel offering which was taken on September 24th amounted to somewhat over one-half of the amount desired by the Smithville church. The amount desired was \$500.00.

We note that Raymond Aspinall was given an official "call" to the ministry of the Brethren Church by the Smithville congregation in their business session on September 27, 1950.

October 29th has been set as the date of the Smithville Fall Communion.

Gratis, Ohio. From the Gratis bulletin of October 1st, we learn that Brother William Crick, Gratis pastor, is scheduled to assist Brother Wayne Swihart, pastor of the Burlington, Indiana, Brethren church, in an evangelistic campaign following the Gratis Homecoming, which was held on October 8th. The meeting will be for one week.

Rally Day in the Gratis Church, which was held on September 24th, had an attendance of 95. Promotion day was also observed with 26 being promoted and receiving promotion awards.

Nappanee, Indiana. We note from Brother Meyer's bulletin that the Nappanee Church set a goal of \$700.00 as a contribution to the Ashland College Chapel, same to be

raised by individual subscription by October 22nd. This action was taken at their regular quarterly business meeting.

Brother Meyer says, "We rejoice in the fact that our 'Harvest Home Cash Day' went over the goal. Almost \$2,200.00 was given for the building fund."

Peru, Indiana. Brother J. M. Bowman reports that there were eighteen youth at their Brethren Youth meeting on September 24th. These meetings are held following the Sunday evening services each Sunday. New officers were recently elected for this Youth Group.

South Bend, Indiana. We note that Brother Studebaker held a memorial service for departed members of the South Bend Church on Sunday afternoon, October 1st, in connection with their all-day service. Brother Virgil Meyer, Nappanee pastor, was the guest speaker.

Elkhart, Indiana. Brother L. V. King says that Rev. Ernest Minegar, a member of the Elkhart Church, has been called to the pastorate of the Mexico and College Corner Churches. These will again form a circuit as they did a number of years ago. The place of Brother Minegar's residence is not stated.

The Attendance Committee of the Elkhart Church mailed out 450 letters to members of the church and 150 to friends of the church, inviting them to the fall program of the church.

Under the head of "New Features," Brother King announces a Young People's Prayer Meeting to be held each Wednesday evening, with Brother Harry Gilbert as the leader. Also a New Junior Prayer meeting to be held at the same time, with Miss Janet King as leader. A Junior Church is also being organized to meet at the 10:30 Sunday morning worship hour. Then, too, there is a New Intermediate Christian Endeavor organized.

Lanark, Illinois. We are in receipt of a program which was given at the Lanark Church on October 1st. It had to do with the Life of Christ, portrayed in picture, poetry, and song, together with the coordinating scriptures, the later of which were presented by Brother McCartney-Smith. Mrs. McCartney-Smith was the director and Mrs. Max Sisler presided at the organ.

Waterloo, Iowa. October 8th was scheduled as Harvest Home Sunday in the Waterloo Church. Fruits, vegetables and flowers were to be on display. We have no doubt a good use was found for each of these.

Milledgeville, Illinois. We note that the Milledgeville Church has set a goal of \$500.00 for the Ashland College Chapel, same to be raised by October 15th. This day is also set as Rally Day, with a goal of 100% in attendance of all Sunday School classes.

Morrill, Kansas. Brother Robert Bischof, Morrill pastor, says that the Sunday School attendance has been growing. That's a good sign.

On Tuesday evening, October 3rd, the Morrill church had a basket dinner at the church at the 6:30 hour. Following this Brother Riddle was scheduled as the guest speaker.

The Brethren Youth In Action



"IN THE GOOD 'OLE SUMMER TIME"

We were **wagin'** our notes about the **wagon**

Brethren Youth returned the station-wagon given to them by the Laymen's Organization at Conference, because Rob Byler can now get a permit for its entry into Argentina. We hold no claims.



We sang about our

Crusaders—4 young ladies served 4 Brethren Churches in 3 states

Ambassadors—4 young men served 23 Brethren Churches in 6 states

Pastors' Helpers—2 young men served 5 Brethren Churches in 3 states

BRETHREN YOUTH sent them

Paid them \$15.00 per week toward Ashland College Tuition

Souls were won to Christ

Over 7,000 people were reached; 15,000 miles traveled



Music Filled The Air At

National Conference where 211 Brethren Youth Met

Capacity crowd at the Banquet

Youth Communion well attended and inspiring

Outstanding speakers all week

Your **GIVING** was **MUSIC** to our ears Last Summer

Thanks for the offering to Brethren Youth last May

Thanks for supporting our summer teams so very well

One sour note—about 23 churches didn't report with any offering to Brethren Youth last May

NOTE our **NEW** Project

Youth will purchase a portable church for the mission board to be used for establishing new churches.

This is a "must" for all youth organizations in the denomination to support. Give little or lots—BUT GIVE.

IN THE SUMMER OR ANY TIME **WE WANT YOU TO KNOW THAT**

Brethren Youth IS NOT in place of anything—Brethren Youth IS C. E. Brotherhood, Sisterhood. The National Youth Office is for the purpose of stimulating activity in all phases of youth work.

DO SAY Brethren Youth includes all youth Organizations

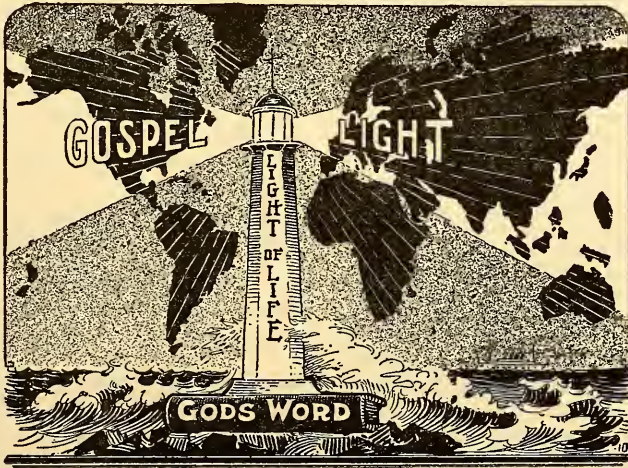
DON'T SAY Brethren Youth replaces or does away with any youth organization



THE

Brethren

Evangelist



THE BRETHREN EVANGELIST

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Nights" at which time a question and answer period has been instituted.

Masontown, Penna. We note that the Pennsylvania District Laymen's Rally which was held at Masontown on October 5th had an average attendance at the various sessions of from 20 to 30. Six churches were represented. The refrigerator committee reported that the fund for the refrigerator had gone over the top and that already that useful piece of equipment was on the way to Lost Creek, Kentucky. They also set the sum of \$500.00 as their goal toward the equipment fund for the new Chapel at Ashland College. The next Rally will be held at Uniontown in January.

Dayton, Ohio. A Family Night was scheduled for the Dayton Church on Wednesday, October 11th. A devotional program followed the supper and Mr. H. M. Seibert of the County Court was secured to relate some of his experiences.

Brother Whetstone says, "Robert Keplinger, a member of our Dayton Church, was called to the ministry by the Hillcrest Brethren Church on Sunday, October 1st. We requested that he be licensed to preach." Brother Keplinger, as many of you know, is one of that fine group of boys, known as the Ambassador Quartet of Ashland College, and is a student in the College and Seminary.

Smithville, Ohio. Well, Smithville went over their goal for the New Chapel at Ashland College. Their report for the amount contributed in this offering reached the sum of \$648.25, according to Brother Grisso's bulletin of October 8th.

The Smithville Sunday School has made a fine gain in average attendance over last year—June through September, the average for the four months in 1950 being 11 above that of 1949 over the same period.

The Smithville Communion date is Sunday evening, October 20th, at 7:30.

Gratis, Ohio. In the absence of Brother Crick, who was holding a meeting at Burlington, Indiana, the Laymen conducted the services on Sunday, October 15th.

(Continued on page 15)

Items of General Interest

Washington, D. C. Plans were laid for a "big" fellowship night on October 20th, with a covered dish supper and a program of entertainment to follow. This was under the sponsorship of the Woman's Missionary Society.

Brother Fairbanks says that the Building Fund Offering got off to a good start when the first counting showed a total of \$1,088.46, which is only \$161.54 short of the Goal set—\$2,000.00.

A Youth Rally was held in the Washington Church on Friday evening, October 13th. A program of singing, a motion picture and a "big weenie roast" was scheduled.

Baptismal services were held on Sunday afternoon, October 15th.

On Sunday, October 22nd, a young Christian convert and his wife from India will be present to bring the morning message.

Pittsburgh, Penna. We note from Brother Alvin Grumbling's "Brethren News," his mimeographed parish paper, that the young people of the church have inaugurated what they are calling "Hobby Night," an evening during the week when the young people, and as many others of the congregation as desire, may gather at the church to participate in a program of "crafts and hobbies." October 6th and 20th were the designated nights this month. We would like to know how this is working out, Brother Grumbling.

Wednesday nights have been designated as "Bible

The College Chapel Diary

Monday, October 9—Hard rain all day. Nothing done.

Tuesday, October 10—Men worked in the mud. Did some ditching and setting of tile for drainage.

Wednesday, October 11—Drainage work continued. Replacing of an eight inch tile which drains from the football field and runs along the west side of the chapel, which was broken in many places was completed. Two great loads of cement blocks for the lower foundation unloaded on the job.

Thursday, October 12—The laying up of the cement blocks was begun this morning. It will not be long now until much progress will be shown. The weather being good will be the thing that will be of the utmost importance at this time. Weather today—partly cloudy and very windy.



Is It Really Expensive? ? ?

I CAME ACROSS this little story in my reading not so long ago and filed it away to "think" about with you. To me it was a comment that gripped my attention and it is hoped it will take hold of yours also.

Here is the story:

A father complained to a friend that his son was costing him so much—the buying of clothes, books, lunches, and so many other things, that it had become such a burden.

After listening to the apparent grumbling of the father, the friend quietly remarked, "My boy does not cost me a dollar; not even a cent. I wish I could spend something on him!"

"That's funny," said the father. "Why don't you spend something on him if you want to? I'm sure that if he is like other boys, he won't object too seriously."

Very slowly the friend turned to him and said softly, "We just got word that he was killed in action about a month ago."

The little story goes on to point out that sometimes we complain because our churches have expensive youth programs. In fact, we complain about the expense attached to most any aggressive church program. But we will do well to remember that it is only churches that are alive that are expensive. Dead churches cost no money.

Now let's think about this for a little time.

We never realize the value of a thing until it is no longer in our possession. We never appreciate health until it is gone; we never evaluate property, real or personal, until it no longer can be claimed as ours; we never know the closeness of companionship until its bonds are severed. Then, too, we never grasp the significance of training youth until youth has reached that age that carries it beyond the training period, and we realize that we are "too late, with too little."

Just now a great deal of emphasis is being laid upon training youth for work in the church. Any training program costs money. Just think of the uncounted millions of dollars that are being expended on training our youth to kill and be killed. We pay the cost of this with scarcely a murmur, because we must. But when it comes to paying out a few paltry dollars to train our young men and young women to save life—not merely physical life, but life for eternity—we just can't see it.

What are we training our youth for? Just now, in the midst of preparations for a war which we hope and pray may yet be averted in its fullest implications, our government makes the "training of youth to kill" a very essential "must." They care not how much it costs in government spending, so long as the objective is reached, and this "spending" is not alone in dollars and cents, but in lives laid down and bodies broken. There can be no quibble about it—they have the power to draft and to tax—

and the hands of the rank and file are tied, so to speak.

Now all of this is being done on a physical, temporal and material level, and all outside the spiritual and eternal. This, we are not seeking to criticize, for political and governmental practices are always just what the people permit them to be. But we are just thinking in terms of what it is all doing to the youth of America, and what our attitude is regarding the spending of a few insignificant dollars to carry on a real Youth Program in our own churches. If only a very small fraction of the huge sums the government is spending for youth military training were placed at the disposal of the church of the living Christ, to train and educate our youth in spiritual things . . . Well, you finish the sentence.

Those who are opposed to universal military training are not so much opposed to the "training" as they are to the terrible influences that are brought to bear on the lives of our young men. Denial of such adverse influence by officialdom is useless in the face of the fact that personal observation and that of many other people tells a different story.

Let me quote from the "Brewers' Journal"—July, 1950. This is not something that happened during World War II—it is a "right now." Here is the quote as published in the "Clip Sheet" that came to my desk just yesterday (October 10th): "They (the brewers) cheerfully followed every request of the military authorities who recognized the need of beer and ale to be available to our soldiers wherever they were sent and this need will be met again with no restraint."

That word "AGAIN" tells the story. For harking back to the opening days of World War II, we quote "again," also from the "Brewers' Digest" of May, 1941. "One of the finest things that could have happened to the brewing industry was the insistence by high ranking Army officers to make beer available at army camps . . . Here's a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population." In support of the truth of the above, Mr. John H. Connelly, Army Exchange Service—Administrative Beer Coordinator, said in June of 1945, "Hundreds and thousands of new friends, and young friends at that, are being acquired by the brewing industry."

We could go on and on, not alone in this particular phase, but in the phase of morals as well, but we will not. What a price to pay! Yet we are loath to spend the necessary dollars to put our Brethren Youth on the right path and give them a faith in Almighty God that will make them able to "endure temptation" and come out of a "compelled" military service unscathed in moral and spiritual life. Are you willing to continue to deny dollars and thus keep such genuinely valuable youth work from being accomplished? Think it over!

Opinion Versus God's Word

Matthew 15:1-20, and other texts

H. A. Gossard

OBSERVE HERE that "opinion" against "God's Word" is not even a substitute: Jesus brands it a "Tradition"; something handed down from generation to generation until it set aside that which it very poorly represented.

Cleanliness is commendable; neither God nor His Son spoke against it; but to regard outward cleansing equal or superior to spiritual cleansing is entirely contrary to the Divine Order. The old saying that "Cleanliness is next to godliness," is traditional, but many folks think it is biblical—but it is not. Nothing is next to godliness, for there is no substitute.

Opinion against God's Word has been the stumbling block that turned the Human Race from the course on which God started it. The devil was the first "Liar" to give opinion contrary to God's order; and he has legions of "Angels" under his command, deceiving the nations into disbelieving much that God has set forth, and because of the easy sin-road, nations take it and go "down."

Though there is but One "Faith" (Eph. 4:5) and that was "delivered" to the Saints (Jude 3)—innumerable isms, cisms and hell-schemed creeds have sprung up and so confused the people that they gulp almost anything a preacher (so-called) spews from behind a pulpit, simply because he poses as God's "mouth-piece." I am inclined to believe, upon divine authority and from much these "angels" (not God's) spew forth, there will be proportionately as many of this class in hell as of those who never confessed the Christ.

Now the Scribes and Pharisees put a question: "Why do thy disciples transgress the 'TRADITION' of the Elders? For they wash not their hands when they eat bread" (Matt. 15:2). Jesus' answer: "Why do ye also transgress the COMMANDMENT of God by your Tradition . . ." (Matt. 15:3). Having put the question squarely up to them and receiving no answer, He said, "In vain ye do worship me, teaching for 'doctrines' the 'commandments' of MEN." Here it is plainly observed that "opinion" set aside the law of God—the devil's trick. Calling the multitude, Jesus said, "Hear and understand—not that which goeth into the mouth of man defileth a man; but that which cometh out, that defileth a man" (Matt. 15:11).

His disciples said, "Knowest thou that the Pharisees were offended when they heard this saying?" Jesus answered, "Every plant, which my heavenly Father hath not planted, shall be rooted up . . . Let them alone, they be blind leaders of the blind . . . And if the blind lead the blind, both shall fall into the ditch." He then enlightened the disciples' understanding, saying, "Those things which come from the heart defile the man . . . For from the heart proceed evil thoughts, murders, adulteries, fornications, theft, false witness, blasphemies: these are they which defile a man, but to eat with unwashen hands defileth not a man."

Rebuke Opinion against God's Word today as then, and a host of the Clergy will be offended and will array

their followers against you, and will still contend they are "right," regardless of what God sets forth on any subject or issue.

Another Flattering Gang Sets a Trap and Falls Into It

Seeking to involve Jesus with the Roman Government, the Pharisees and the Herodians asked Him this question: "Is it lawful to give tribute unto Caesar, or not?" The question, doubtless, was the result of common "opinion." Jesus' answer, though fundamental, was not soothing, though it probably was as they had expected. The answer: "Why tempt ye me, ye hypocrites? Show me the tribute money." They brought unto Him a penny. He asked, "Whose is this image and superscription?" They said unto Him, "Caesar's." Then He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Hearing these words, they left Him and went their way. This is usually the case when men's "Opinions" are crossed.

Scarcely was one gang silenced until another came with "opinions and doctrines of men" asking questions as unreasonable as were their preconceived "opinions." These were "opinions" against the law. The Sadducees, which say "there is no resurrection," asked Jesus whose wife a certain woman would be in the resurrection who had married seven brothers. Jesus answered, "Ye do err, not knowing the scriptures, nor the power of God." I wonder how the Sadducees' doctrine against the resurrection will stand according to Romans 10:9, 10 and others, such as I Corinthians 15:19, and I John 5:11? According to this, "Opinion" damns.

While the Pharisees were being answered as to which is the great commandment in the law (Matt. 22:37), Jesus took advantage of the opportunity to ask them a question of more importance than the answer He received—the question, "Whose Son is Christ?" The answer, "The son of David," which was the common "opinion" of the Jews of that day. Here again "opinion" was wrong; for Christ is God's Son. When mere "opinion" is set aside fundamentally, and those holding such "opinion" are silenced, the usual reaction is obduracy and sullenness. But that is not all: no evident change of mind or of heart results, as a rule,

It is not only heart-breaking, but an evidence of ungodliness, when folk calling themselves Christians openly declare they disbelieve certain things God and Jesus taught. Such cannot be. Christians believe it all and practice it, or they are not Christians at all. There are no such things as part-Christians. "Christianity" does not consist of that which popularizes one before the world. It consists of obedience to God's WORD and sacrifice that leads to humble service regardless of the cost.

Recently in conversation with a man who claims to believe in God (a Gentile), he said, "As to that man called Jesus Christ, though He might be worthy of being classed with so-called great men, in my 'opinion' he never ren-

dered service to humanity equal to that of Washington or Lincoln . . . and another thing I do not believe is Hell . . . God is too good and merciful to send anyone to Hell, if these be such a place as the Bible describes . . . " After telling him that God sends no one to Hell, but that it is a place, in a sense, of one's own choosing, or more often by neglect, I quoted to him II Peter 3:9, "God is longsuffering toward us; not willing that any should perish, but that all should come to repentance."

I am confident that they who believe God and His Son made a false statement regarding Hell will need to repent of it or experience the fact of Hell too late. God and His Son ever spoke plainly; they knew what man needs to know. Even a fool need not err therein. They declared their will to man in no uncertain terms—never speaking above people's heads.

Note the Following Reverse Illustration

An English lord rode up in pomp to spend the night at the king's palace. Speaking to the king's hostler, he said, "Apprise the host of my arrival; extricate the quadruped from the vehicle; stabulate him; donate him an adequate portion of nutritious aliment . . . and when the aurora illuminates the horizon, I will most amply reward your hospitality." The hostler stood in wonderment. The lord, waiting in vain for the hostler's announcement of his arrival, stepped from his shay and walked to the mansion. Then the hostler tied the horse to a post, put up the shay's top, turned the cushions up-side-down, greased the shay's wheels, and then went into hiding until the morning. But when an attendant of the king chided him for being discourteous and disobedient to the lord, the hostler replied, "Sir, I done gone and did jis what dat man tole me."

Here was a plain case of the lord talking above the hostler's understanding. But not so with God. If we want to understand God, we can!

Often because of the Word's simplicity and the humility required to obey it, MAN, yielding to popular "opinion," gives it a reverse setting, and, lacking enough backbone to stand for it, recants and in a cowardly way refuses to contend for that which God set plainly before him. There is a "way" which seemeth "right" unto man, but the end thereof are the "ways" of death. Proverbs 14:12. "God's WAY is the right "WAY."

In Isaiah 1:3, we read—"The ox knoweth his master, and the ass his master's crib: but Israel doth not know, my people doth not consider." Note here that beasts show more consideration for their master than "man" in comparison shows toward God. Today that is an up-to-date picture.

Rev. 22:18 and 19 records the danger of "adding to" and "taking from" God's Word, and I declare with no fear of biblical contradiction that unless congregations guilty of this, right themselves, they will suffer the consequences declared against them. "Opinion" for the greater part, not "Ignorance" entirely, is the cause of this great sin. Disregard for God's law bars man from God's mercy. We cannot ignore God's law, and with pretended friendship shaks hands with Him at the end of the game. I am not judging, except by the fruit of the "tree"; but I fear greatly for the "Clergy" who, because of the people's trust in them, not only fail to set forth the truth,

but because of long established "Traditions" set forth that which is evasive of the TRUTH. In either case the judgment will be the same. Let us not be fooled thinking the clergy and all religious instructors will be exempt from judgment. They will be there; and no testimony in self-defense will be permitted. Rewards according to deeds will be in order.

We are divinely informed that many "wrest" the Scriptures to their own destruction. To substantiate this statement I quote from the following:

II Peter 3:15, 16 and 17. "Our beloved Paul according to the wisdom given unto him, has written unto you in all his epistles, speaking in them of the things in which they are unlearned and unstable WREST as they do also the other 'scriptures' unto their own destruction . . . Therefore, beloved, seeing ye know these things, beware lest ye also, being led away with the error of the wicked, fall from your steadfastness."

Isaiah 5:20 and 21. "Woe unto them that call evil good, and good evil, and darkness light, and light darkness, and bitter sweet, and sweet bitter! Woe unto them that are wise in their OWN eyes and prudent in their Own sight."

It is time the people demand that the Clergy get and stay in line with God, and not fear the unpopularity that arises from preaching those portions of the gospel long evaded.

Matthew 7:21-23, says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but they that doeth the WILL of my Father which is in heaven . . . Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? Then will I profess unto them, I never knew you; depart from me, ye that work iniquity!" Here is the picture of the false professors painted boldly by the Divine Artist.

The first Psalm is very explicit of the blessedness of those who "delight in the law of the Lord." It is equally explicit of those who "walk in the counsel of the ungodly"; they who, like chaff, are carried away with every "wind of doctrine" (Ephesians 4:14).

If there ever was a time when the Clergy and the church people need to get back to BED-ROCK, and conform to God's Word and Way, it is NOW! Most people desire the "Truth," but being unaccustomed to hearing it, they feel strangely "hurt" when it finds them where God's blessings have not fallen; where the sacrifice to get out of "Sodom" demands throwing away the "filthy rags" before donning the Robe of Righteousness.

Let us study to show ourselves approved unto God, workers that need not be ashamed, rightly dividing the Word of Truth.—II Timothy 2:15. Let us not cringe at the "Truth"; nor find fault with them that live it and proclaim it, even though they shout it from the house-top.

When the Nations believe and act upon the fact that nothing is impossible with God, they will be heading toward a well-lighted path. There is nothing more abhorrent than sham or hypocrisy. Jesus denounced it in no uncertain terms. It has been the most hindering and hurtful thing in the Church since the day of its origin!

SHAM

Deny me friendship, honor, wealth, renown,

If all they yield be nothing but a show—
 Are gold and silver proven by their glow?
 Are smiles and laughter products of a frown?
 Do folk in serious mood portray the clown?
 As stratum ores, fast to the rock below,
 Appear to glide beneath a current's flow,
 So Human Trends slant up while going down.

Proverbs 14:12

The "Way" that seemeth "right" to us
 Was never trodden by our Lord.
 We tread it "blindly" tho, and thus
 See not the "Angel with the Sword."
 But still he holds the "Scepter" out;
 We close our eyes and "try" to pass.
 Is it a thing for us to flout?
 No more than "Serpents made of Brass!"
 —Lanark, Illinois.

The Central District Conference

The Central District Conference of the Brethren Church, in session at Waterloo, Iowa, opened its meetings on Monday evening, September 25th, with Moderator George T. Ronk presiding. H. D. Hunter led in the singing of two hymns, with Mrs. Thelma Asper at the organ.

The devotions were led by Brice Puterbaugh. Following the singing of another song, A. C. Glessner welcomed the delegates and visitors to Waterloo. Response was made by H. D. Hunter, John Eck, Charles Munson, Brice Puterbaugh, Claude Stogsdill, W. R. Deeter and D. C. White.

The following committees were appointed: Nominating—W. R. Deeter, L. O. McCartneysmith, Mrs. Ed. Meyer; Credential—D. C. White, A. C. Glessner, Brice Puterbaugh.

Special music, a vocal duet, was rendered by Mr. and Mrs. L. L. RuLón.

The Vice Moderator's sermon was brought by D. C. White, who closed with the benediction.

Tuesday Morning

The conference session opened at 9:30 with Mr. Hunter leading the singing and Spencer Gentle at the organ. Sentence prayers followed.

The Credential Committee reported 32 lay and 9 ministerial delegates and these were received and approved.

The matter of each church paying full conference fees for all entitled delegates, whether present or not, was discussed at some length. The By-laws were quoted and a portion of the Articles of Incorporation read. A motion prevailed that we formally adopt the following section of the By-laws:

'Section 4. Conference expenses shall be provided for by each delegate, whether ministerial or lay, paying a fee of fifty cents.

a. Each congregation shall pay annually to the Confer-

ence the full amount of dues for the delegates to which it is entitled, whether attending or not.

The following officers of the Corporation were elected as follows by acclamation:

Moderator	D. C. White
Vice Moderator	Spencer Gentle
Secretary	Mrs. Don Dietz
Treasurer	Mrs. Helen Jordan
Statistician	Earl Wilkin

The Nominating Committee presented the following: District Mission Board—G. T. Ronk, John Fulk; District Board of Trustees—Oscar Tallman; Ministerial Examining Board—W. R. Deeter; General Conference Executive Committee—Spencer Gentle; District Board of Evangelists—G. T. Ronk; District Church School Board—Mrs. Lenora Snoke.

One additional nomination came from the floor, that of A. C. Glessner for the District Mission Board. At the request of G. T. Ronk, a motion prevailed that his name be withdrawn and the entire slate be elected by acclamation.

Because Dr. Glenn Clayton, President of Ashland College, had to leave during the day, his address on Ashland College and Seminary was given at this time.

The Moderator appointed as a committee on Resolutions and Moderator's address: Earl Wilkin, H. B. Spring and Glade Miller. Two nominees for Ashland College Trustee, C. H. Derr and G. T. Ronk, were approved.

At the 11 o'clock hour Moderator G. T. Ronk gave his Moderator's address, "A Changeless God in a Changing World." The benediction was pronounced by L. O. McCartneysmith.

Tuesday Afternoon

The session opened at 1:30 with congregational singing and a prayer by W. R. Deeter. The interests of the denomination were presented for open discussion.

Young People's Camp, led by Spencer Gentle—sold on camp; 31 campers in 1950; good program but lack of faculty members. Suggestions—a camp site of our own; more parent cooperation; craft work.

District Mission Board, led by D. C. White—plans and work toward Decatur mission project; no results so far. Suggestions—possibility of securing a suitable pastor to serve Cerro Gordo and also organize the Decatur work. The Moderator further suggested that the Mission Board discuss this with the Cerro Gordo delegates and report at the business session of Wednesday.

Church School Plans, led by Helen Jordan—problem of finding consecrated teachers; we are facing a two-congregational group, one at Sunday School and one at church; we must tie up our young people in both Sunday School and church.

College Trustee, led by Brice Puterbaugh and John Eck—we need to be vitally interested in Ashland College; outlook for the next ten years very bright.

Prayer was offered by G. T. Ronk.

Following this session the W. M. S. held a session featuring a talk by Mrs. J. Garber Drushal, National W. M. S. Financial Secretary, of Wooster, Ohio. Some forty young people of the District enjoyed a Youth Rally and supper from four to seven o'clock.

Tuesday Evening

After the opening song service we were led in prayer by H. D. Hunter. A vocal solo was rendered by Brice Puterbaugh, accompanied by Mrs. Puterbaugh. The message of the evening was brought by L. O. McCartneysmith.

At the close of this meeting the Laymen and W. M. S. Rallies were held. This was followed by the showing of pictures of Kentucky and our camp.

Wednesday Morning

Following the morning song service we were led in prayer by Charles Munson. Rev. Deeter extended an invitation to hold conference at Udell next year. This was accepted, with time the first week in October as usual.

Brice Puterbaugh brought the following financial report of the District Mission Board, which was accepted:

Bal. on hand Oct. 4, 1949	\$ 825.16
October 15, Milledgeville (1949)	220.00
December 4, Waterloo (1949)	215.00
1950	
Aug. 1—Udell	30.40
Sept. 23—Waterloo	95.20
Sept. 25—Milledgeville	220.00
Sept. 25—Cerro Gordo (1949)	38.40
Bank Interest	8.70
Total	\$1,652.86
Disbursements—Udell	330.00

Bal, Sept. 27, 1950	\$1,322.86
Decatur Fund	\$352.62

D. C. White reported on the Decatur project. The District Mission Board and the Cerro Gordo Church delegates have tentative plans to contact a suitable man to carry on at Cerro Gordo, and also organize the Decatur project. The District Mission Board would pay part of the salary, approximately one-third. This is subject to the formal acceptance by the Cerro Gordo people. The Executive Committee of the District Mission Board has authority to make such arrangements. This plan was formally adopted.

A motion prevailed that the amendments to Articles of Incorporation as printed in the program be adopted and made a part of the Articles of Incorporation of the Central District of Brethren Churches, Inc.

Earl Wilkin gave a very complete Statistician's report which was adopted.

The Conference Treasurer's report was accepted as read:

Bal. on hand, Oct. 1, 1949	\$ 14.30
Delegate fees	49.50
Assessments	43.60
Conf. Offering	36.35
	\$143.75
Disbursements—1949-50	78.16

Bal. Sept. 26, 1950	\$ 65.59
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The report of the Resolutions Committee was read and accepted.

Reports were heard from the following: E. M. Riddle gave report of the Benevolent Board and read the Pub-

lishing Company report which had been prepared by F. C. Vanator. Charles Munson reported for the College and Seminary.

After the reading and approval of the minutes, the session was dismissed by Brice Puterbaugh.

Wednesday Afternoon

Following the singing of a song, and prayer by the ladies of the conference, H. D. Hunter rendered a solo. The sermon-meditation by W. R. Deeter was followed by more reports as follows: National Missionary Program—E. M. Riddle; National Youth Program—Charles Munson; National Sunday School Association—Spencer Gentle; National Laymen—H. D. Hunter and John Eck.

Wednesday Evening

After singing of the opening hymn, E. M. Riddle led in prayer. A special musical selection was rendered by the Waterloo Choir. The closing sermon of the conference was brought by Spencer Gentle, who also pronounced the benediction.

Mrs. Don Dietz, Conference Secretary.

Who Is Calling?

Thomas Morgan Bard

Brother, Sister, who is calling
 Down deep in your inner heart?
 Who is giving you strange warning
 Bidding you from sins part?
 Who is giving you new passions,
 Anxious moments and aching heart,
 Saying plainly as you go onward,
 "You had best be doing your part."

Brother, Sister, who is speaking
 Something said in each heart beat,
 Voice coming in no strange accent
 That you need a guide for feet?
 Voice is whispering to you only,
 "You have sown, now you must reap,"
 Asking you to be more careful,
 Never to walk before you can creep.

Brother, Sister, hear God speaking,
 When in silence and alone,
 He would have you cast off evil
 And for all past sins atone.
 He would have you do heart cleaning,
 Bring self into greater health,
 And to keep thy soul obedient
 Gaining for it heavenly wealth.

—Hagerstown, Md.

"America is another name for opportunity. Our whole history appears like a last effort of divine Providence in behalf of the human race." So wrote Emerson in the last century. It seems it is turning out that way.

The Mid-West Conference Moderator's Address

Rev. H. E. Eppley

CONDITIONS IN THE WORLD are appalling. Before one war is closed another is begun. There is a state of unrest and fear in the hearts of world-leaders and all who recognize the torn and fearful conditions which exist. There is but one class of people who can go to bed at night and really enjoy peaceful rest. That class is the born again ones who will be a part of the church that will be caught up to meet the Lord in the air when he comes in the rapture. All others must live in a state of unrest and uncertainty. There are those who say that those who adhere to the doctrine of the second coming are fatalists. If this is fatalism, it is a fatalism terminating in a heaven void of every unpleasant and undesirable experience and filled with supreme joy lasting through an endless eternity. I belong to this society of fatalists, and Jesus cannot appear in the clouds too soon to bring it to a full realization to suit me. "Even so, come Lord Jesus."

Our Responsibility

The church is the bride of the Lamb. It is made up of individual believers in Jesus Christ as the only begotten Son of God. The Mid-West district; each church in the district; and each individual within each church of the district, is responsible for telling the story of Jesus to the unsaved and seeking to lead them to accept Christ as their Savior. In an age of spiritual indifference when so many organized churches have only a form of Godliness and deny or ignore Holy Spirit power, every effort within the district should be to teach the whole Bible and salvation through Christ, the Son of God.

District Survey

First. The Mid-West District is the second most isolated district in the Brethren church. California alone is more isolated. This means that our district is located many miles from the center of Brethrenism. This, in turn, means we have less opportunity to share the benefits of Brethren organization and Brethren leadership.

Second. The churches within the district are few and widely scattered. There are only six full Brethren churches and one co-operative. Only two of the churches are close enough to enjoy the fellowship of each other between conferences. This makes the district one of the smallest and widely scattered.

Accomplishments

In spite of the conditions named above the district is doing things. I do not believe we need to be ashamed of our record for the past year. I question if some of the larger districts can boast a proportionate record equal to ours. It is possible I am not aware of all that has been done, but a review of that which I know should encourage the most faint-hearted among us to resolve to put forth greater efforts during the coming year and with the help of the Lord produce greater results. Now may we take a look at a few happenings during the year?

First. A pastor has been added to the district. This may

not seem much. But I can assure you it might not be healthy for any one to make that suggestion in the presence of any member of the Morrill church. A little planning got them off to a good start. The church planned an installation service for the Bischofs on their first Sunday and invited the neighboring churches to share in the service, which they did. The Bischofs are in this conference, his first district conference since his ordination to the full eldership. He is beginning his work as a minister in the Mid-West conference. For a conference of limited membership and located far from the center of Brethrenism to import a new minister with a pioneer spirit is a real accomplishment.

Second. During the year one young man decided to enter the ministry and is now in Ashland beginning his work of preparation. I believe he experienced a call from the Lord to this greatest work of man on earth and like Saul "he was not disobedient to the heavenly vision."

Third. Another young man, a junior in high school, dedicated his life to any full time service the Lord may lead him into. Who can tell what the outcome of these two decisions will be and made in a district of only six small churches. May the number be even greater next year.

Fourth. The laymen have taken on life. Several groups have been organized, and a district organization set up. Some very definite work has been done by the men. I cannot speak for any group except that of Falls City. They have performed many small services. But their major service was to build eleven folding tables which were very badly needed.

Fifth. Camp Wyandotte. If I should enumerate here some of the things included in the report of the Camp Dean I am sure the emphasis will do no harm. The camp is now electrified. What a blessing. On Sunday, visitors day, the Dean even announced that there was an electric shaver in camp. This announcement will indicate to you what current means. At the conference at Cheyenne last year the district W. M. S. decided to sponsor a water system for the camp. Women have a way of knowing what they want and need. The water has been piped down from the spring to the kitchen and an automatic water system installed. Ask any of this year's camp kitchen force if the current meant anything to them. The third girls' cabin was finished and occupied. This assured the girls that they were not compelled to accept a free shower bath while asleep at night. There are blocks on the ground for the first boys' cabin. I will have more to say about this later.

This gives a partial picture of the work of the district as well as the geography of the district. I imagine you will expect the moderator to make some suggestions in his moderator's address relative to steps which might be taken to promote future progress. Your moderator is making bold to offer a few things as a new-comer in the district sees them.

I am putting the camp first. And again I hope I will not be intruding or trespassing on any suggestions the Dean may have to make later in his report. He knows the camp

best and its needs best. At least two cabins are a MUST for the boys by camp opening time next year. The old tent has served its purpose well but like some folks it has come to the end of its period of service. If some of you good folks had been in the tent this year the night it rained and tried to dodge between the rain drops in the dark I know you would be doing something even now to make the condition for the boys better for next year. In addition to leaking, the tent is so rotten if there had come up a wind the night it rained the boys would simply have been right out under the sky with the rain pouring down. Would you enjoy a night like that? Are you going to ask others to put up with these conditions when it is within an easy possibility to change them? As you know and can see among the pictures on display of the camp there are blocks on the ground for the first boys' cabin. This one must not only be laid up and be ready to occupy next year, but another one must be put along side of it. To do this I would suggest two things, maybe three.

First create a permanent camp committee in each church. This committee will be ready to work throughout the entire year and be in readiness to care for any emergency which may arise during the year.

Second, that some plan of raising funds for the camp during the year be worked out either by a committee created by this conference or a committee created in each church. I am persuaded more funds could be raised easier than by attempting it all immediately preceding camp-opening. I am certain this would lighten the burdens of the camp Dean. Securing labor to build the cabins is a problem. It might be possible, if a man could be found who could spend a week or two on the ground pouring foundations, laying blocks, and putting on roofs, that the churches would provide for his wages. Few men are in a position to take time from their regular employment to go to the camp and do the work. But every man could contribute a little to help pay the man who could go and thus we could get the cabins built. May I remind you again. In my judgment these cabins for the boys are a MUST for next year.

Sixth. I would suggest that this conference, by official action, make a direct appeal to the General Mission Board, when they are seeking locations for new churches, that they give the Mid-West District priority consideration over the larger and more substantially established districts. True, it may be difficult to find a suitable location, but, if the Brethren church is to go ahead the weaker, or rather smaller, districts must be built up and made strong so that they in turn can reach out and help establish new districts.

Seventh. That consideration be given to securing an evangelistic party with Bud Hunter as song leader and an able Brethren preacher to come into the district and hold an evangelistic campaign in each of the churches, if possible, next year. It is too late to plan for this year. Some churches already have their plans made and it would be difficult to change them. This plan would reduce travel expenses to be borne by the churches. Smaller churches cannot call a man from a distance, pay his travel expenses both ways, and give him an offering equal to his salary at home. Such a team could do much good in many ways within the district.

As long as your humble servant remains in this district he will be thinking in terms of the greatest good to the greatest number within the district. May the Holy Spirit lead the district into greater achievements in this part of the Lord's vineyard.

- - BURNING TRUTH - -

By Charles Emory Byers

"O, it was sweet in the clear moonlight,
To tread the starry plain of even,
To catch the thousand eyes of night,
And feel the cooling breath of heaven."

From The Culprit Fay

—Joseph Rodman Drake.

No one is so dull of soul but has some joy in meeting the wonders of Nature face to face. But there is such a difference in the strength of this appeal. To some it is casual—taken for granted. To others is a reverence that amounts almost to worship. To such a blue sky and a soft evening breeze, sweet to every attentive sense, a Wordsworth or a Bryant well might bow to the knee.

But the appeal to some degree nevertheless is all but universal. To all it is indeed sweet to tread the hills and plains under the moon and stars; to realize that the heavens indeed declare the glory of God and the firmament shows His handiwork.

It is always an inspiration to the thoughtful to watch the inevitable dawn appear, or watch with rapture the varying tints of a dying sunset. It is such as he who asks thoughtfully—Who can hold back the dawn or retard the vanishing sunset glow?

To one who ponders it is wonderful to feel the cooling breath of heaven upon a fevered face. It purges away haunting responsibility and gives soothing rest and peace. It affects all humanity in some such way. We can, if we wish, have an understanding with the hills and valleys, the rocks and woods. To men like the great naturalists, John Burroughs and John Muir, they speak a various language. They speak to us all in a voice to match our capacity.

The language they speak somehow permeates the mind and character of the individual and makes him better than he was. It makes nobler the fiber of his personality and makes him more appealing to himself and others.

These contacts with great and sympathetic Nature are always more deeply felt than expressed. The congenial communion with the throbbing forces of Nature pays large dividends. It teaches him what is his own today and what he may be heir to as the years pass. He is a stockholder in a firm whose earnings are limitless. And the opportunity to become a stockholder is always open.

Funny thing about temper. You can't get rid of it by losing it.

" The Missionary Board Section "

Furnished by E. M. Riddle, Secretary

EXCERPTS FROM SUPERINTENDENT ZECHE'S LETTER

Dear Brother Riddle:

With much gladness and rejoicing we have received your kind letters and telegram, and as always, have appreciated them very much. Especially grateful are we for the remembrance from the Board at Conference time.

Also, we are appreciative of the news concerning the building plans and program. And we are agreed with the Missionary Board that a smaller building should be placed at Villa Constitucion, since there is such 'great need for' help at Gerli and later on Cordoba and many other places, too.

We could not have anticipated the joy that our daughter, Esther, was to meet in her experiences at the Conference. Also, for her to have met so many fine Brethren during this experience was very agreeable too. Every week when she writes, we are made to feel how wonderful and large the United States must be. Also, she expresses the immense kindness and love that exists among the people of the many Brethren Churches there.

We wish again to express our gratitude to you and Mrs. Riddle and others, for the many favors that you have shown on behalf of our daughter, Esther. Also she is happy for the expression of love shown by all of her friends at the College and we realize that this helps in keeping her from missing us too greatly here at home. God's blessing upon you for all your kindness.

We are very happy that the Missionary Board is in full accord with the organization of the Argentine Commission, and also that they have accepted our invitation for some member of the Board to visit the South American Mission field at the earliest possible convenience. We will be very happy to entertain a member of the Mission Board in Argentina. He will be able to appreciate the situation so much better after seeing the full conditions. The sooner he can come, the more highly gratified we will be.

Our gratitude, prayers and good wishes are accompanying you in your work and trips, dear Brother Riddle.

Greetings to all.

Always sincerely yours in Jesus Christ,

Adolfo Zeche.



CHURCH INCOME TOPS A BILLION

For the first time since the United Stewardship Council has been publishing Statistics of Giving of the churches, the total is \$1,001,574,371.00. This figure of course represents the combined giving for local church expenses and for benevolence of the fifty-two church bodies reporting.

There are two hundred Protestant denominations in the United States not included in this report. The most of them are small; many of them have less than a thousand members. Some of these denominations make liberal contributions and their total would certainly be fifty million dollars. In addition, there are contributions made by individuals to city and state councils of churches, to national councils of churches, which will total between eight hundred thousand and a million. These figures do not include the added millions that have been contributed to colleges, theological seminaries, church hospitals and church homes. Of course, all of these figures include any contributions from protestant churches.

It is safe, therefore, to conclude that if we had all these sums together we would have the largest contribution ever made to church work.

The Story of the Year

The giving to Budget Benevolence is \$14,855,468.00 more than last year; Total Benevolence increased \$2,826,830.00; Congregational Expenses increased \$135,351,702.00; Total Contributions increased \$138,603,682.00, an increase of 13.6% above the preceding year.

A Steady Increase

Every year since 1934, except 1936, has shown an increase in giving. The per cent of this increase is not as large as the increase of the annual income. Of course, annual income in 1934 was far below annual income of today, even after removing all the increased taxes and other deductions ordered by the government. This increase for contributions is far less than the increase in spending for alcoholic liquors, soft drinks, candy, football games, jewelry, food, and a multitude of other things. The crux is not in increased spending, but in giving in a way that is neither sensible nor Christian. The whole Stewardship movement, which is increasing its power and extent every year, is trying to remedy this situation.

Giving and Taxes

Only a few people seem to realize that giving has a very direct bearing on income taxes. Three years ago a man well known to many in the Stewardship Movement gave twenty-five dollars to a certain college just before Christmas. That small sum placed his net income in a different bracket and lowered his taxes. Information can easily be secured that will help one to know with some surety how he can save taxes by giving. Only a few give the 15% that the income tax allows as an exemption.

"Upon the first day of the week let every one of you lay by him in store, as God has prospered him." I Corinthians 16:2.—From Stewardship Council report.

Do the chariot wheels of duty drag heavily so that much of what is known as Christian service is a drudgery?

Missionary Comments

E. M. Riddle, Missionary Secretary

Fort Scott Conference

From the Waterloo Conference three Ashlanders travelled 415 miles to Fort Scott for the Mid-West Conference. Almost every department of our church activity was emphasized in this conference. There was a lively interest revealed. Moderator Eppley kept things rolling in a very acceptable manner. While the delegated body is never very large, the attendance was unusually good, due to the fine support of the local people. Some of the Brethren at this place once thought they could not entertain the conference but they did it.

Visiting churches

For months it had been more or less planned that the churches of the Mid-West district be visited, one night each, following the Conference. This was done. Addresses were given, opportunity for questions on any phase of our church program was afforded. Each church was well represented in these meetings, and three of them served "fellowship suppers" at the church, so we had additional time for personal contacts. Pastors and church leaders voiced their approval of such planning. This will not be done every year, but most assuredly it will be profitable to do at times to be agreed upon. Mrs. Garber Drushal represented the W. M. S., answering questions and speaking at each church.

Tours and detours

The touring for this trip amounted to 2740 miles. Detours—well, we had them from 30 miles to 100. The last one was in upper Kansas where two U. S. highways were flooded, causing us to drive 100 miles extra where ordinarily 150 miles would have brought us to our destination. No appointments were missed and no trouble otherwise, was encountered.

High School friends of Mrs. Drushal near Kokomo, Indiana harbored us over night enroute home. After driving 610 miles that day, the hospitality of these good people was appreciated to the limit.

The Cheyenne church was not visited on account of the distance and also due to the fact that the Secretary will conduct special services there the latter part of the month.

Our thanks to all who entertained us and also for the offerings from each church to assist with the expense of such a trip.

We pray that the Spirit of God may wonderfully direct in both the Central and Mid-West districts and that the contacts which were recently made may be very fruitful.

Krypton, Kentucky

Reverend and Mrs. Fred V. Kinzie are still on the job for the Lord at Krypton, Kentucky. A letter of August 7th says they recently purchased a furnace for their church and he is now busy trying to fit all the pieces together. Some cement work was necessary also. They

did not get the painting done which was greatly needed, due to the rainiest summer on record in Kentucky.

They conducted special Revival Services August 13 to 27. His final word was, "We have no complaint. The Lord has been good to us. The interest and attendance are on the upgrade in spite of terrific handicaps." The Board provided money for this repair work last spring.

The Boy Who Won

The first applicant for the position of office boy at Barclay and Hinman's was not attractive in appearance. His nose was crooked and his mouth was big. His jacket was too large, and his trousers too short. There were holes in his stockings, and his shoes were not brushed.

"What is your name?" asked the man at the desk.

"Martin Barry, sir."

"Where do you live?"

"Number 10, Veteran's Court."

Veteran Court boys were not in demand. Martin was dismissed.

As he passed out to the street, he spied a crumpled bit of green in a step corner. It was a dollar bill. He put it in his pocket, and went back into the store. For an hour Mr. Hinman was busy with boys. Martin waited. As soon as the last applicant had gone, he approached the desk.

"Did you lose this?" he asked.

The merchant ran through his pockets.

"I must have," he decided, "for I had one when I came in. Where did you find it?"

Martin told.

Mr. Hinman eyed him keenly, and recognized him as the first applicant.

"Have you had any experience as office boy?" was the query.

"No, sir."

"Suppose I should hire you, and should want something done that you don't know how to do?"

Martin looked straight at his questioner. "I'd do it the best I could, sir, and the next time perhaps I'd do better."

The position was his.

"I knew," said Mr. Hinman, in relating the story, "that a boy who would return a dollar to a man whom he had every reason to dislike, and wait patiently a whole hour to give it to him, was too honest and faithful a boy for us to miss. I'd trust Martin Barry with a million dollars."

—The Young Pilgrim.

ONE FOOT IN THE DOOR

A one-legged school teacher from Scotland came to J. Hudson Taylor to offer himself for service in China. "Why do you, with only one leg, think of going as a missionary?" asked Taylor.

"I do not see those with two legs going, so I must," replied George Stott. He was accepted.—Selected.

Prayer Meeting Studies By C. Y. Gilmer



NEW TESTAMENT STEWARDSHIP

"We give Thee but Thine own,
Whate'er that gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee."

—Wm. Walsham How.

Scripture on the Sources of Wealth: Gen. 1:1; Lev. 25:23;
Psalm 24:1; 50:10-12; Lev. 26:3, 4; Acts 14:15-17;
Deut. 8:7-10.

MAN IS THE STEWARD, not the owner of material wealth (Haggai 2:8). Man cannot make money alone. God not only furnished Creation but He also gives man the "power to get wealth" (Deut. 8:17-18). The factors that produce wealth are God, the individual, and society (1 Cor. 3:9). Government and society has ways of obtaining their share of the increase, but how is God to get His share (Matt. 22:21)?

If a man is to deal honestly with his God, he must set aside the Lord's share (Mal. 3:8). God has placed man on his honor, and man cannot violate that honor without peril to his soul (Luke 12:34; 18:25). There are but six references to tithing in the New Testament. The only thing for which Jesus ever commended the Pharisees was their observance of the tithing law (Matt. 23:23; Luke 11:42). The Pharisee should not have commended himself for paying his tithe as it was his obligation (Luke 18:12). 1 Cor. 9:13-14 refers to Numbers 18:21-24. As the landed tribes supported the Levites so the ordained Christian workers are to be supported by the gifts of others. Heb. 7:1-10 teaches that the Levites who received tithes also paid tithes. Verses 20-25 indirectly refer to tithing.

If the Christian is freed from tithing he has a better stewardship obligation. Since Jesus never revised anything downward the Christian obligation must be greater than the Jewish. Read how far beyond the tithe the Jewish converts to Christianity gave (Acts 2:45). Did any Jew under tithing ever measure up to Acts 4:33-35?

The Apostle Paul taught that giving should be periodic ("the first day of the week"), personal ("each one"), provident ("lay in store"), proportionate ("as he may prosper"), preventive ("that no collections be made" (1 Cor. 16:2). Paul wrote the same thing to the churches in Galatia (1 Cor. 16:1). The liberality of the Macedonian churches went beyond their ability (2 Cor. 8:1-8). We are not vessels to retain God's grace but rather channels for its distribution (2 Cor. 9:6-11).

To follow Christ is to give, for He gave all (Matt. 16:24). To restore New Testament Christianity we would have to restore New Testament giving. The Brethren Church of today cannot advance without willingness to pay the price. We have the obligation of a world program

(Matt. 28:19, 20). We have the obligation of wealth, the power to do good (1 Tim. 6:17). Only the grace of giving can keep us from being selfish (Acts 20:35). We ought not to be "slothful in business" for the Lord (Rom. 12:11; 1 Cor. 4:2).

As custodians we shall have to hand in our accounts when the Lord shall come to reckon with His servants (Luke 16:2). The wicked and slothful servant shall lose his soul (Matt. 25:26, 30). There are "faithful" and there are "evil" servants (Matt. 24:45, 48). We cannot possibly be a faithful and wise steward and at the same time rob God (Luke 12:42). If we expect to do good we shall have to do it now for it will be too late when the Lord comes (Luke 12:40).

The Brethren rank 25th among the denominations in per capita giving. Where do we rank in praying?



Comments on the Lesson by the Editor

Lesson for November 5, 1950

OVERCOMING TEMPTATION

Lesson: Matt. 4:8-11; John 6:15; Rom. 13:12-14; I Cor. 10:12-13

IT SEEMS DIFFICULT to even try to imagine that there is anything "blessed" about temptation. Yet James, in the very opening part of his General Epistle, after he has greeted the "twelve tribes scattered abroad," in the first verse, immediately says (James 1:2), "My brethren, count it all joy when ye fall into divers temptations . . ." But James does not say that we are blessed if we "yield to the temptations." Rather, in the 12th verse (our Golden Text) he enlarges on the thought by saying, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Therefore we find ourselves confronted with the question, "Just what is temptation?" Temptation, in the sense in which we are using it here, is anything that would, if yielded to, draw one away from that which is right and proper. As we think about it, one might even be tempted to do that which is "right" and in failing to do so thus yield to the wrong thing and be headed in the direction of failure to do right." Dr. J. Allen Miller, used to be fond of saying, "The acceptance of a lesser good in the presence of a greater good, is sin." That is, one can take the lesser good, even though it is "good," and thus has yielded to temptation. But in the sense we are looking at the question today, our first thought is effective.

James again gives us a key to our thought in Chapter 1, verses 13 to 15. We quote, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust,

and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James puts the blame right where it should be—on man himself, for permitting himself to be "drawn away by his own lust."

Now, right away, let us say that temptation in itself is not sin. It is the "yielding" to the temptation that becomes the sin. We sing that song, "Yield not to temptation, for yielding is sin." The author of that song knew exactly what the sin was—yielding.

There has been much quibbling as to whether the temptations of Jesus were real. A temptation must be real to be a temptation. Some say that Jesus could not be tempted, for he was God himself. But it was the man Christ Jesus, in human flesh, that was tempted. The Word says, "He was tempted in all points as we are, yet without sin." Tempted, but unyielding. That tells the story.

Right here let us say that we are not all tempted alike, that is, all things are not temptations in the same way to all men. Often has the writer used this little illustration on this very point. If someone were to set large glasses of liquor before me, and try to entice me to drink it, it would be absolutely no temptation, for I abhor the stuff. My only temptation would be to upset the glasses and spill the ill-smelling liquid over the floor. But let that same liquor be set before one who has been under its influence, and who is trying to cease using it, and the temptation is certainly there. Not only is it a temptation, but it becomes an obsession that is likely to drive the man to desperation. What becomes a terrible temptation to one may not, in any way, bother the one right next to him.

Finally as we study this thought of temptation, let us look carefully at the last passage in our lesson—I Corinthians 10:13. Note that it says that "there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Here is where God's Word comes in. If we know the Word, even as Jesus did, we will be able to say to the Tempter, "It is written," and the fact that we have a weapon that is sure and safe will take us out of the way of temptation and into the way of peace.

birth was the Gratis vicinity. Also the life of Prof. Lyndon R. Street—May 12, 1900 to August 2, 1950 was recognized.

The following program was scheduled, with merged service beginning at the 9:30 hour:

Piano Duet—"Hungarian Rhapsody"

Misses Donna Coleman and Anita Knabe

Talk—"My Recollections of Marion Lawrance"

L. R. Zimmerman

Presentation of a Memorial to Marion Lawrance by members of the Young People's Marion Lawrance Sunday School Class, Virgil L. Barnhart, Teacher

Recognition of Birthdays

Superintendent Leonard Zimmerman

Anthem—"Praise Ye the Lord"Choir

Mrs. Brown, Director—Anita Knabe, Pianist

Morning prayer

Solo—"I Walk Into the Garden"Lowell Knabe

Flute Solo—"Spring Song"Miss Verna Minnix

Offertory

Solo—"God Paints a Picture"Mrs. William Morrow

Anthem—"Great and Marvelous"Choir

Sermon—"They Shall Never Die"W. S. Crick, pastor

ReadingMrs. Zella Focht

Hymn—"More Like the Master"Congregation

Benediction.

The Fellowship Dinner in the church basement followed. At the 1:30 hour the "Anniversary Service" honoring the 100th Birthday of Marion Lawrance (October 2nd) and the life of Prof. Lyndon R. Street was carried out.

(Moderator A. B. Flory, presiding).

Duet—"Dear to the Heart of the Shepherd"

Misses Anita Knabe and Janel Kiracofe

ReadingMrs. Zella Focht

Solo—"The Prayer Perfect"Lowell Knabe

(This was a favorite of Prof. Street)

Address—"The Life of Marion Lawrance"

Eby Eikenberry of Camden, Ohio

Additional Reminiscences by others present

Hymn—"Give of Your Best"Congregation

Benediction

An interesting part of the day's information is to be found in Brother Crick's listing of the membership record from April 1, 1893 to April 11, 1903. The first names so listed are those of Dr. Martin Shively and Katie Shively, who came by letter from Bryan, Ohio, on April 12, 1893. The first baptisms recorded after the above date were those of Lydia Snavelly and Estella Zimmerman on August 8, 1893.

The song, "A Little Bit of Love," which was written by E. C. Excell and which he had dedicated to "My Friend, Marion Lawrance," graced the frontis of the Anniversary Program. The names of Secretaries for the 1893-1903 period were also printed in the program. Also the names of those who attended the first recorded business meeting in 1899 were also recorded.



What's Doing
in the
Churches



GRATIS, OHIO

In a merged service on Sunday, October 8th, the Gratis Sunday School and Morning Congregational Worship, observed Home Coming and gave honor to the Birthday of Marion Lawrance of Sunday School fame, whose place of



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for November 5, 1950

THIS IS THE MIDDLE EAST

Scripture: Ps. 107:1-8; Isa. 45:5-7

For The Leader

WE WILL WANT TONIGHT to set our sights on lands beyond our own. The territory specifically in mind is that of Turkey, Iran, Iraq, and Egypt. These countries have been defined as the Middle East. So, it is to our interest to learn just what their condition is regarding Christian missions, and what the outlook is for progress in missions. This territory embraces what has been known as the "Holy Land." Here it was that Jesus lived and died and rose again. Here it was that the early beginnings of Christianity took place. A careful study of that territory today will result in a challenge and a warning. For the land which gave birth to the Gospel, sadly needs it today. It warns us that areas which are strongholds of Christian faith can become desolate, spiritually, if the people neglect it.

DISCUSSION

1. SCANNING THE CENTURIES. As we mentioned before, this territory knew the footsteps and the voice of the Saviour. The works of Peter, and part of the work of Paul was done within these boundaries. Today, if we would visit these same lands, we would find not too much that could be called Christian. It was around 500-600 A. D. that a fellow by the name of Mohammed thought up the idea of being God. He got quite a following, and today is worshipped by millions. Their faith is one of suppressed desires in this life, with the promise of unbridled lusts and pleasures in the next. It is a very cheap, devilish, imitation of our Christian faith which suggests a separated walk here with the promise of perfect happiness in the next. The Christian faith has a basis of purity, while Mohammed's has a basis of fleshly gratification. But, let us note that it has had its success. Because man is more willing to gratify his carnal lusts than that of the spiritual, Mohammedism has gained tremendous strides in the last 1300 years.

2. FEEBLE EFFORTS AT CHRISTIAN EVANGELISM. During the years of westward migration, the gospel traveled into Europe and then to America. During all this time, little attention was given to the condition of the Middle East. Only within the last one hundred or so years has much interest been shown in these countries. But the work is going ahead, and we believe that it will increase. The Jews are returning to Palestine in increasing numbers, and they, too, definitely need the gospel. They are gathering to their home land, as the scriptures predict, and are doing so in unbelief. That is, they worship God in their own way, but have not accepted Christ as their Messiah, and Saviour. It is the work of Christian missions to present Christ to them as such.

3. SPREADING THE GOSPEL IN THE MIDDLE EAST. Opposition comes from many sources, but two main ones will suffice for our discussion. First, any gospel meets the opposition of the Mohammedans. Remember, they are steeped in centuries of teaching that the lusts of the flesh represent the chief goal of living. They abide by the commands of their religion to gain that future pleasure. To change them is not easy. The second source of opposition comes from the Jews themselves. The chief aim of theirs is the building of a great industrial and financial empire with Jerusalem as the center. There is resentment when you seek to preach to them the Christ whom their ancestors rejected. For theirs is a kingdom of material wealth. Jesus spoke of spiritual wealth.

4. RESULTS CAN COME. These problems, while peculiar to the Middle East, are not any more difficult than problems faced in other areas of missions. And they can be solved in the same way. Study the works of missionaries. How did they overcome opposition? Their religion gave them faith in the power of God to overcome. Their faith gave them courage to pray in faith believing. Their call to duty sent them ahead into the paths of danger. Yes, they walked into the opposition when every step was into the dark. We hear much today of blind flying on the part of aviators. It is when they can see neither ground nor sky, nor anything in between. In this situation, they fly by instruments. It is a marvelous thing, for they can leave the ground, fly around and come down without seeing a thing outside the plane. Note, though, that by radio they are in contact with home base. So Christian missions is often that way. We cannot see a step ahead, so we step out anyway in faith. Note too that to do this, we must keep in contact with home base by prayer!

5. RESULTS ARE PROMISED. In our Psalms passage tonight we learn that the Lord "gathered them out of the lands from the east, the west, the north and the south." And from Isaiah we learn that He is God from the rising of the sun. It speaks confidence in God's power to send the gospel through His faithful workers. It speaks of the oneness of God. It holds a brilliant light of success ahead of all who will venture forth into these, and other lands with the gospel. Mohammedans and Jews are being converted to the gospel of Christ—not by fearful, indifferent people in our churches, but by brave, stalwart soldiers of the cross of Jesus. This long neglected field of missions is beginning to show fruit. Truly the desert is beginning to blossom like a rose.

6. YOUR PART? Do you want a part in this promising field of missions? Would you like to spend your life in winning souls to Christ in this territory? It would be a dangerous field in many ways, but not one that was impossible. If Christ goes with you, you are safe. You can also help in other ways. Learn who the missionaries are over there. Write them letters, and ask them to write and tell you what they need—clothing, supplies, scriptures, etc. Take up offerings to send to them. Mainly, though, intercede for them and their work at the throne of Grace. Let us realize that the world is bigger than our own backyard. Let us lift our sights and see the countless thousands who could hear the gospel through our help, if we would. Now that we know about them, we are responsible for their salvation. What will our answer be?

Items of General Interest

(Continued from Page 2)

Ninety-two were present at the recent communion at the Gratis church.

Flora, Indiana. A note from the Corresponding Secretary for the Flora Brethren Church tells us that they held their Rally Day on Sunday, October 1st, with Brother C. C. Grisso, their supply pastor, bringing the morning message and Rev. John Laprad of the Pittsburgh Church of the Brethren as the afternoon guest speaker.

She says, "Brother Grisso will continue to supply for Flora until January 1, 1951, when Brother C. A. Stewart, present pastor of the New Paris Church, comes to minister to us."

The Flora Communion date has been set for Sunday evening, October 22nd.

Peru, Indiana. We note in Brother J. M. Bowman's bulletin of October 8th the following, "A real attempt is being made to pay off the mortgage which has been hanging around the neck of this church for a quarter of a century. The balance is \$1,127.50 and we would like to wipe it out forever by Thanksgiving Sunday . . . The W. M. S. has just pledged \$75.00 and many individuals, so that in a little over a week we have better than half of it." We are sure they would not object to a "rain" of One Dollar Bills!

Brother Bowman also states that "a five year record for attendance was broken on Rally Day, Sunday, October 1st, when we had exactly double the attendance of last year and also broke that five-year record."

The Woman's Missionary Society held their Public Service on Sunday morning, October 15th, with Mrs. Bowman being the speaker. At the evening hour the Brethren Youth had complete charge of the service.

Warsaw, Indiana. A note from Brother E. J. Beekley, pastor, says that while the attendance at their special Homecoming was not as good as they would have liked, yet "they can't complain." He also says that the Ambassador Quartet, who were present were "tops." The church gave these boys an offering of \$70.00. During the day the new Bulletin Board, which was presented to the church by Mr. and Mrs. Grant Croy, was dedicated.

Brother John Byler of Louisville, Ohio, is now in the midst of a revival at the Warsaw church. This meeting closes on Sunday evening, October 22nd.

Huntington, Indiana. Brother C. Y. Gilmer, pastor, sends a newspaper clipping regarding the dedication of a picture which was presented to the church by one of the families, whose daughter is the artist. The report is as follows:

"A river scene with natural landscape of trees and flowers, Palestinian mountains and blue skies, and a rock barricade forming a water fall, is quite realistic to the worshiper at the First Brethren church on East State street, but most impressive is the life-size portrait of the Christ standing in the water with eyes and hands lifted in blessing.

"The picture was dedicated by the pastor, the Rev. C. Y. Gilmer, and congregation last Sunday morning. The artist, Mrs. Helen Hartwein, daughter of Mr. and Mrs. Charles Bowers of this city, is a member of the local congregation. The compassionate intercession shown in the face of Christ is the center of interest in the painting. The artist portrayed these characteristics with admirable effect.

"Mr. and Mrs. Charles Hartwein and family left Monday for the state of Maine, so it was fitting that they could be present for the dedication of the painting the day before." Thus the account.

Brother Gilmer, in a note, says, "Like the Waterloo Laymen our men are painting our church windows, too. There are seventy windows and three entrances. Also the men lowered our church tower, removing ten layers of brick and replacing the coping. They may repoint the brick and water-proof them within the next year."

Rally Day which was observed on October 1, showed an attendance of 100. Four out of the eight classes in the Sunday School were Banner Classes. To be a Banner Class it was necessary for all scholars in the class to stay for morning service as well as to be in attendance at Sunday School. There was also a 100 attendance at the morning service.

Brother Gilmer administered the rite of baptism to one person on Tuesday evening, September 26th.

How Far Have We Gone?

According to the latest available statistics, the ratio of Protestant Missionaries to population in strategic world areas shows:

Fifty-six missionaries per million people in Africa. (There's peace here).

Thirty missionaries per million people in Korea. (Perhaps this tells a greater story than we suspect, on first thought.)

Nineteen missionaries per million people in Latin America. (Will this section be the next place where Communism seeks to rear its ugly head?)

Fifteen missionaries per million people in India. (Here, too, is an ever increasing source of danger.)

Fourteen missionaries per million people in China. (And see what the result is at the present time.)

Three missionaries per million people in French Indo-China. (Have you read how things are going right now in this country?)

There are one thousand, four hundred and forty-eight ministers per million people in the United States. (Have you any comment to make?)

Somchow or o'her, it seems that we are paying a very high price now for our failure to meet our obligations to the missionary effort in years gone by. Are we going to continue to make it possible for a still higher price to be paid, both in money and in lives?—F. C. V.

Revised Rules and Regulations for the Brethren's Home

AT A MEETING OF THE Brethren's Home and Benevolent Board, the President and Secretary were authorized to submit a revised set of Rules and Regulations for the residents of the Brethren's Home at Flora, Indiana. No changes had been made in these rules for a number of years, in fact no changes had ever been made since the original rules were adopted. The following list of rules and regulations was adopted by the Board at one of the meetings which were held during the late General Conference. We are printing them in the EVANGELIST in order that the brotherhood-at-large may know these things and understand what has and is being done in this matter. The revised rules and regulations follow:

I

The management, care and control of the Brethren's Home shall be in charge of the Superintendent and Matron, who are subject to the authority of the Trustees of the Brethren's Home and Benevolent Board of the Brethren Church.

II

All applications for admission to the Home shall be made in writing to the President or Secretary of the Board. The application shall be accompanied by a recommendation from the local church in which the applicant holds membership, properly signed by the pastor or officials of the church. Such applicant shall also mail to the President or Secretary, a medical certificate, showing that said applicant is free from malignant, infectious or contagious disease, and is of sound mind.

III

No adult member shall be admitted to the Home until he or she has been a member in good standing of the Brethren Church for at least a period of three years. Also, such applicant must have reached the age of sixty (60) years (page 213—Secretary's Record Book), except in case of forced retirement for ministers and minister's wives.

IV

Articles of furniture for the applicant may be taken to the Home, subject to the approval of the Superintendent and Matron.

V

The members of the Home shall be required to treat the Superintendent and Matron with deference and respect at all times.

VI

Resident members may assist in any of the duties of the home if they desire and if able, as directed by the Superintendent and Matron.

VII

No resident member of the Home shall leave the Home without permission of the Superintendent or Matron.

VIII

All members shall respond punctually at the call to meals. Food and table service may be taken to rooms only in case of sickness, or by direction of the Matron.

IX

Visitors are welcome any day after 10:00 A. M. Any arrangement for meals or overnight will be in charge of the Matron.

X

Lights out and retirement shall be at a reasonable time, except in case of sickness.

XI

Any member of the Home who shall cause discord, disturbance, or dissatisfaction among the members shall be disciplined or dismissed from the Home. Any member who fails to comply with the rules and regulations of the Home makes himself or herself liable to dismissal.

XII

In all matters of discipline that may arise, not covered by these rules and regulations, the Superintendent and Matron may act.

(Adopted, as revised, by the Brethren's Home and Benevolent Board in regular session at Ashland, Ohio, August 22, 1950).

Fred V. Vanator, President
E. M. Riddle, Secretary.

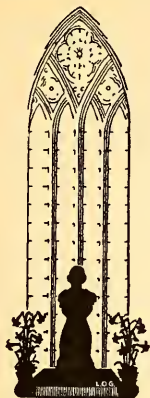
Wedding Announcement

JACKSON-WEAVER. In the First Brethren Church of Roanoke, Indiana, on Sunday afternoon, October 1, 1950, Mr. Floyd E. Weaver and Miss Ramona Lee Jackson were united in marriage by the pastor, the undersigned, in an impressive double ring ceremony in the presence of a large number of relatives and friends. The reception was held in the basement of the church. The bride is a member of the Brethren Church. The groom is a fine young man. May God's blessing be theirs.

S. C. Henderson.

SHOLLY-SLATER. Miss Jane Sholly and Mr. William Eugene Slater were united in marriage at the First Brethren Church in South Bend on September 16, 1950. Miss Sholly is an active member of the Brethren Church, her husband belongs to another communion. The beautiful double ring ceremony was used in the presence of one hundred fifty guests. The young people will live in South Bend.

R. F. Porte.



THE

Brethren

Evangelist



Chína and Argentina Meet



Miss Esther Zeche and Miss Rosalind Chen

On the Ashland College Campus

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

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The College Chapel Diary

Friday, October 13.—It rained some, but work contin-
ued throughout the day and progress was made in the
drainage problem. Also some blocks were laid.

Saturday, October 14—Hard rain made work impossible.
No doubt work would have been continued if it had been
fit to do so, for Contractor Forbes is anxious to get the
foundation in before weather would stop such operations.

Monday, October 16—Weather turned off fine. While
considerable "mud" was still in evidence, the work pro-
ceeded. More blocks were hauled in and more drainage
work done. The walls, up to a certain level, are beginning
to show the form of the building.

Tuesday, October 17—Weather still beautiful. The force
of workmen is increased. Many college students are em-
ployed for part time work. More blocks are laid. These
blocks will form the inside facing of the basement walls
as they are laid smooth side in.

Wednesday, October 18—Architect Ray Yount of Day-
ton, came to inspect the progress of the work. A few
changes in the plans for the basement were made. The
walls on the north, the east and the south side have now
been laid up to the heights of the forms for the outer
poured concrete reinforcement. Men are now making the
wooden forms which will be set up for this poured con-
crete. The main ditching for the drainage is about com-
plete, with tile laid and covered. The basement walls be-
gin to take form to the eye.

Thursday, October 19—The close of this day saw the
foundation blocks laid up on the west wall. The inside
of the foundation floor is now ready for a leveling by
means of loads upon loads of gravel which will be placed
on the soil for the purpose of making the drainage more
secure. On this gravel will be poured the basement floor.
They are now ready to place the forms for the pouring
of the reinforcement cement on the outer wall. The good
weather still holds as we write this entry on Friday
morning.

"At the quarterly business meeting on Wednesday eve-
ning it was noted that much progress had been made
during the past quarter. The parsonage has been pur-
chased and payments of \$2,150.00 have been made on the
principal. The cement work in front of the church has
been done. New tables were purchased for the basement.
In addition to this, all financial reports showed that the
church is in good financial condition.

Masontown, Penna. We note that Brother Keeling is
holding a series of services devoted to the "Brethren Way
of Three-fold Communion." This is in preparation for the
communion which is to be held on October 29th.

Meyersdale, Penna. Brother W. S. Benshoff reports the
reception of two new members on October 2nd, by con-
fession, baptism and confirmation.

Brother Benshoff is holding a two weeks' meeting in

(Continued on Page 10)

Items of General Interest

Washington, D. C. Brother Fairbanks says that they
have had a very nice communion service, with a great
many visitors.

On Friday evening, October 13th, about forty-five of the
Washington young people met at the church for the first
of a series of young people's rallies. Another will be
held soon.

Brother Fairbanks says that their building fund offer-
ing fell just a little below that which they asked for.
The total as of the report of October 15th was \$1,188.45.

The W. M. S. sponsored a covered dish supper for
"fun and fellowship" on Friday evening, October 20th.

St. James, Maryland. Brother Ankrum says that sixteen
of the St. James laymen made the journey to Maurertown,
Virginia for the Southeastern District Layman's Rally on
Friday, October 13th. He reports that there were one
hundred men in attendance at the Rally. The April Rally
will be held at Hagerstown, Maryland.

Thirty-one were present at the St. James church on
Monday evening, October 2nd, for a meeting of the Junior
and Senior Christian Endeavors.

Oak Hill, West Virginia. Brother Smith Rose reports
that an effort is being made by the Oak Hill Church to
double their Educational Day offering for Ashland College.

He also reports that there were forty-three who took
part in the communion service on October 2nd.

We quote from the Oak Hill bulletin of October 8th:



How About It?

A LITTLE MAGAZINE, "Sunshine," edited by Henry F. Heinrichs, came into my possession several days ago, and I truly found it worth reading. Particularly was I struck by a little story and I want to pass it on to you, as a basis of my "think" of this week.

It is a peculiar thing that you must read this little story clear through until you come to the very last three sentences before you get to the thing that I want to think about in reality. Here is the story:

The negro character, in its quaint and interesting equipoise, has developed many a worthy precept. This story, given in its original, illustrates the point.

The old tumble-down Yancy house was reported haunted. Some "enterprising" white folks in the neighborhood decided to have some fun. To that end they offered a reward of fifty dollars to any Negro who would stay all night in the house.

The offer stood for some time with no takers. Finally the news came to the dull ears of old Uncle Eph, who immediately applied to the person who had signed the offer.

"White folks," he said, "Ah wants de key to de Yancy house, please, suh."

"You don't mean you're going to stay in that house all night?" asked the astonished holder.

"Ah does, yas-suh."

"But you'll be scared to death!"

"Ah's figgahed dat all out, white folks," said Uncle Eph, perfectly composed, "an' it ain't make no diffunce. Ah ain't got nuffin t' live on, an' effen Ah don't git dat money, Ah'll sta've. Ah maht ez will be skeered t' deff ez sta've. Effen Ah gits dat fifty, Ah's set!"

The man gave Uncle Eph the key. The rest of the story is given in Uncle Eph's own words:

"Ah opens up de do' t' dat ole house an' Ah goes in. Fust Ah buil's me a big fiah in dat fiahplace, an' Ah say, 'Ain't nar ghos' comin' down dat chimbley! Den Ah locks de do', an' Ah say, 'Dey ain' no ghos' comin' in no locked do'!' Den Ah fas'en de windeh, an' Ah say, 'Dey ain' no ghos' comin in dat windeh!' An' Ah look roun', an' dah stan's th'ee gos's—one in fron' ob de fiah, one in fron' ob de do', an' one in fron' ob de windeh! Den Ah takes mah Bible an' Ah reads a chaptah. Ah looks roun', an' da' stan's dem same ghos's. Ah sings me a hymn chune ou'den de book, an' dem ghos's still stan's dah. Ah gets down on mah knees, an' prays loud, and' dem ghos's still stan's dah. Den Ah, say, 'Ah guess Ah'll take up uh kleeshun': Ah gits mah ole 'at an' stahts handin' it roun'. An' sudden like, all dem ghos's is gone."

Well whether this story is fact or fiction, those last three sentences give us food for thought. It reminds us of the man who was listening to a service on Sunday

morning that was coming in over his radio. Suddenly he arose and turned off the service. A friend who was in the home looked up and said, "Now why did you do that?" The man's answer was, "Well, they are going to take the offering, and I don't want to give anything, so I shut it off. As soon as they are through I'll turn it on again."

Why is it that an "offering plate" makes such a sad feeling in the hearts of some people? "Offerings" are a part of the life of a true Christian. A Christian loves to give. It is within his scheme of living and without it he finds little satisfaction. It is a sharing of his efforts and a gift of his heart for the work of the Lord.

In the story the "Ghos's" were scared away by a simple old Negro passing his "ole 'at" around. Whether it be an "ole 'at" or a brand new "offering plate"—does the passing of it give you the "shivers" and are you sort of scared away from the services of the church? If so it's about time that you begin to learn the "grace of giving" and the "joy of the return."

"If I had my wish," said an Old Lady, "I'd like to establish a bank of a very special nature."

"What kind?" asked her companion.

"It would be a Bank of Kindness" was the reply.

"A Bank of Kindness!"

"Yes, that's right, and whenever I heard of a lonely depressed person I would write a check stating: Please Pay to Bearer one automobile ride or Please Give to Bearer one bouquet of her favorite flowers."

"That's a splendid idea, but couldn't we establish a service on that plane?"

"How?"

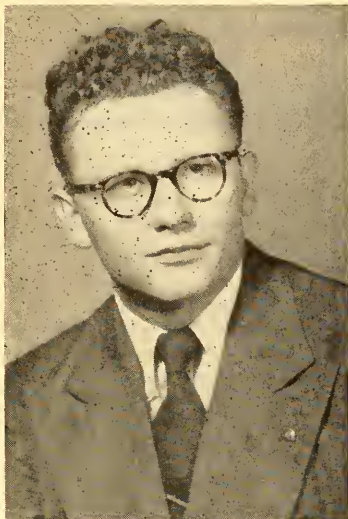
"Well, even though we are no longer able to get around much we could make a list of all the people we know who need cheerful attention and we could telephone our active church members to call on these people."

"Now that's really practical. Much better than my Bank of Kindness."

"We would be the Clearing House instead," chuckled the second Old Lady.

EVANGELIST READERS—PLEASE NOTE!

Your next issue will be "The Annual Conference Number" which carries the actions of the General Conference, and will have the date of November 5th. It will, no doubt, arrive at your home later than the usual issues of the Evangelist. It takes much longer to run it, gather it, stitch it, trim it and mail it, for it is sixty-four pages and cover. So please be patient if it is late.



"A Smouldering Ember"

Rev. William Keeling

SOMEONE HAS SAID, and experience has repeatedly proven the saying to be true, that, "where there is smoke, there is fire." From the tiny spiral of smoke that rises from the match that someone has dropped in the dry leaves to the turbulent blackness that hovers over the terror of the forest fire, it has been proven that, "Where there is smoke, there is fire!"

It is my opinion, and the opinion of many others that the greatest fire that has ever been built was started back in the year A. D. 29. It happened during the month of Abib or Nisan which covers a part of two of our months, namely, March and April. The flint and the steel struck, and the flames which leaped up were caught by the most inflammable materials, the human heart.

At the summit of a hill; on the outskirts of Jerusalem; between the cities of Jericho and Bethlehem; under the rule of a Roman procurator; little known, and little understood because of its relative unimportance to such places as Rome, Athens, Tarraco, Utica, Carthage, and Alexandria, still at the summit of this hill the flame was kindled that would conquer Rome, the conqueror of the world, and in turn would conquer the barbarians that swept across the defences of the Roman Empire. How did this all come about? What caused the intense heat from such a little incident as the crucifixion of one Jewish man? Whereas simplicity is oftentimes thought to be the answer of weakness, the answer is simplicity itself! That flame that was started on Golgotha was the Flame of God as He walked about in human flesh, and contacted other men with His wonderful promises. A burning flame—touching the tinder of dried out souls—dying for the Word of God. Of course the flame would leap to life; of course the flaming brand that was ignited would continue to burn and to set on fire whoever came into contact with the indiscrible flame of the originator.

An example of the contact of that Flaming Word of God with one of the greatest of firebrands of the Bible

is found in Matt. 16:15-18, "Jesus saith unto them, But whom say ye that I am? And Simon Peter answered and said, 'THOU ART THE CHRIST, THE SON OF THE LIVING GOD.' And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, and I say unto thee, That thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it." At this very point, Jesus shows to all who would observe that the Church of Christ is to be built upon one fact. That fact is this: Jesus is God, the Christ, The Son, of the Living God. This then is the origin of the flame! Christ!

The flame was kindled on Calvary. The flame spread at Pentecost, the sixth day of the month of Sivan which falls during our months of May and June. The flame spread because those who had come into contact with the flame could not stand idly by, and burn themselves out, but were fanning their own flame by rushing about kindling others. This was the flame that "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." The flame caught and nothing could stop it. Men had the passion for souls, and for Salvation, and they knew that only Jesus could have. There's the flame!

The uncomprehendable had occurred. The wages of sin, which was decreed to be death in the fall of Adam and Eve, was assuaged on the condition that men would repent of their sins and accept Jesus as their own personal Saviour. In days of old, God had promised man that He would send the perfect sacrifice to take away the sins of man, and God fulfilled His promises. He sent Jesus, His Son, to take the guilt of man upon Himself, and only asked in return, that man would repent and believe. The flame would never have been started had it not been for the bruised and humiliated sacrifice of God as Jesus, on that Old Rugged Cross there on the hill of Golgotha.

The flame leaped high from Golgotha, and the flame has burned brightly through all times of trouble. The fall of the Roman Empire, through the Dark Ages, the Middle Ages, and through all that the world has ever thrown in its path. Yes, it has even burned through the misguided and misdirected Church persecutions and misconceptions that has arisen on occasions. The only danger that flame has to be aware of is ignorance, superstition, doubt and complacency. These four foes of the flame have massed themselves into an formidable foe, and today, even in America we find the flame covered by the green herbage of doubt and complacency. The vitality and the energy which comes only from the exposed flame is missing to a large extent . . . We no longer feel that our chief duty in life is to carry the ember to others. "Repent for the kingdom of heaven is at hand," is outmoded. Our cry is "Join the Church. Join the fun." Our sermons are filled with great, and awe-inspiring thoughts, but souls are not being won. We fill our Churches with the sound of swelling organ music, but never with the heartfelt shout, "Thank God, I'm Saved." We are much too dignified for that. Our pews are filled week after week, with the same folk, and hardly ever does the preacher give the invitation, and when he does no one ever comes down to the Altar

to kneel and ask the forgiveness of his sin. Our heads are crammed full of doctrine, and we are hasty to defend our position, whatever it might be, but would to God that we could forget all save the Crucified Christ, and how He died that men as black as the darkest night assume the righteousness of God, and become a child of God.

A Church in which souls are not saved is not a Church. It is a building of brick, stone, and mortar. It is a farce, for it claims to be something which it is not. Let us pray that all of the herbage that is smothering the flame be taken away, that once again the bare, burning, essential flame that is Christ Jesus will shine through, and that men and women who do not know Him will come to realize that there is One Flame that can purge away all unrighteousness, and make them white as snow.

How can we burn more brightly? By remembering that men and women will most assuredly go into eternity without God; into the place of fire and brimstone; into eternal punishment unless WE TELL them of Jesus, and of His saving power. There is the challenge. Let it fan those smouldering embers to a smokeless white heat. Let the Flame roar.

—Masontown, Penna.

The Points of a Good Church Service

WHAT SHOULD A Christian service accomplish? It should lead the believing heart in worship to God; quicken his spiritual emotions; educate his mind in the higher realms of truth; bring him into closer fellowship with believers; teach him a new abhorrence of sin; make religion seem beautiful; strengthen his right purposes; give him a new apprehension of the nobleness of the Christian life; send him forth stronger for service of others, and restore to him, it may be, the joy of salvation.

Frequent complaints are heard of the poor quality, the inappropriateness, the tediousness, and the unedifying character of services in churches. Surely here is a most important field for careful study and preparation on the part of those who have to do with these services. We must realize that in both pulpit and pew there is a necessity for all to realize the high importance of the quality of the service. No high standard of excellence will be achieved so long as there is a failure to realize this most important feature.

The service should have a lasting impression on the minds and lives of all who are present. Where hymns and prayers, combined with the reading of the Word and the preaching of the Gospel of Jesus Christ, form the basic elements of the service, such impression is sure to be made. It is a challenge to both minister and congregation to make it so. Such service must find in it the presence of the Holy Spirit.

The first point of a good service, therefore, is unity of impression. Perhaps nothing does more to heighten interest and to ennoble the services of the sanctuary than unity. To accomplish this, much careful thought is required, and sometimes frequent conferences between the

minister and the musical leader may be necessary. It is well to have everything within the service to bear upon and lead up to the direct message of the minister. The treasury of hymns, ancient and modern, is so large and rich and the resources of musical expression are so generous that by careful and skillful selection the preacher may buttress his sermon, or surround it with an atmosphere which will make his words far more effective.

The second point of a good service is dignity. The service, especially the morning worship service, should never be made commonplace. While this is true, yet there never should be an excess of formality, an excess of solemnity, or an excess of emotion. Neither should it be too intellectual or didactic. Keeping away from extremes and sticking to reality will make the service one that shows forth real dignity. The congregation must co-operate with the minister in this. If they stream in irregularly and tardily, trampling on hymn and prayer, or if they leave with hurried abruptness after the benediction, and if the hush of the service is suddenly broken at the end of it by universal, familiar conversation, carried on in loud tones, a sad loss inevitably follows.

Another point in a good church service is spirituality. It goes without saying that the main object of the service is not merely to please, to foster vanity, to give an entertainment, or even to instruct the mind; its prime object is to glorify God in the spiritual uplift of God's people. It is the spiritual service that people remember most gratefully. It is the vision of God, of His goodness and merciful, redeeming love; it is the new apprehension of Christ as a present Savior which makes the service useful to the troubled and to the doubting. The chief impression which can be made upon the non-Christian mind

is not through the intellect, but through the heart and conscience. The minister is not merely to pray—he is to be prayerful. The assembled people are not merely to praise and pray—they are to be in the spirit of prayer. Nothing contributes more effectively or hinders a service more completely than the prayers which are or are not offered. And congregational singing, if hearty and general, may contribute immensely to spirituality. Splendid special numbers, by a consecrated choir, will touch the emotions and prepare the auditors for a deeper apprehension and appreciation of the truth of the gospel message. Simplicity in the service is naturally the ally of spirituality.

Yet another point to be emphasized is that of making the service interesting. Dullness is by all means to be avoided. The minister should always remember that he is the spokesman of the Most High God and speak fitting words in a fitting manner. He is there to arouse the mind and to touch the heart of the hearer. What a responsibility rests upon him, for he must not leave the worshipper discouraged, or pessimistic, or inquiring within himself. The hearer should go away hopeful, more energetic, and the service should put him in an inspiring frame of mind. It should bring in fresh ways to his soul, the ever-helpful sense of God's personal love and blessed nearness. It should warm his heart with the currents that sweep from Calvary and from the shores of Galilee, and from the throne of divine grace. It should bring him into touch with the Spirit, who maketh Christ's words and ministry an ever-present power. And this it will do if his interest is kept throughout the service.

In conclusion, therefore, we find that co-operation is the mighty word of a good church service. Someone has said, "Trifles make perfection, and perfection is no trifle." We cannot be too careful about "little things." Eccentricities are to be avoided; poor ventilation may spoil an otherwise well-planned and fine service; a careless usher may rob the service of all usefulness to some individual; a lack of a cordial welcome at the door may spoil it for a stranger—therefore there can be no excess of care in regard to these seemingly little things.

So long as human nature remains what it is, and so long as the divine command holds its authority over men, believers in Christ should not forsake the assembling of themselves together and should study to make that assembling acceptable to God, beautiful with the spirit that comforts and helps, and strong in all those elements which give to the Church its usefulness and power.

—J. H. B.

We are living in a period of history which is fighting its battles with three C's—Capitalism, Communism, and Christianity.

Life's Stewardship

If I have strength, I owe the service of the strong;
If melody I have, I owe the world a song.
If I can stand when all around my post are falling;
If I can run with speed when needy hearts are calling,
And if my torch can light the dark of any night,
Then, I must pay the debt I owe with living light.

—Author Unknown.

Ashland College News Letter

By Arthur Petit

PROGRESS REPORT

IT IS WITH THE GREATEST PLEASURE that we add to this column a weekly report to the denomination on their foremost project, the new chapel. The week following the breaking of ground, Contractor Forbes brought in heavy machinery and moved all of the topsoil to a safe stockpile for future use on the campus. He proceeded with the little excavation needed and on Saturday, October 7, he poured all of the concrete footers. It was fortunate that he did for rains the next day or two would have filled all of his trenches. Before you read this, if the weather permits, many of the block for the basement will have been put into place.

A revision of plans now puts the chapel two feet higher than previously planned so as to assure drainage. This will make the building much more imposing.

Many of the students from Brethren Churches are finding part time employment on the construction of this building.

The President

With building construction and many other matters, President Clayton is a very busy man. Over the week end of October 7, he was in Washington, D. C., with heads of other colleges discussing the military service regulations and receiving instructions from draft officials. Undoubtedly he will report directly to you.

Enrollment

Final figures on enrollment are not yet in. However, it is about what was estimated in August, somewhat less than 500. The evening division, however, is among the largest ever, with more than 110 students in attendance in addition to the regular day students who have been assigned to evening classes. Extension classes in Mansfield and Shelby are somewhat of a new venture.

UNUSUAL STUDENTS

Ashland College now has three students from outside of the United States. Miss Barbara Gosden came to Ashland College from England several years ago and will graduate this year. Esther Zeche from the Argentine has been reported before. However, now Miss Rosalind Chen, whom a month ago was on the island of Formosa, is now enrolled as a freshman here. Miss Chen was born of Chinese parents in Chicago but was returned to China when she was four months old. Thus, she is an American citizen, but she has spent all of her life in China. Like Miss Zeche, she finds some of our customs peculiar, but also, like Miss Zeche, she is becoming a fine campus citizen.

For the past year, Ashland has been cooperating with relatives of Miss Chen to get her to this country. Students on the Ashland campus feel fortunate to be able to associate with people like the Misses Gosden, Zeche and Chen who can tell them much of their own lands.

Football

As this is written, Ashland leads the Mid-Ohio League in football, having defeated Cedarville 28-21 and Defiance 40-20. Albion had defeated Ashland earlier. A number of people from Dayton saw the Cedarville game and a group from Bryan, including Rev. Black, saw the Defiance game. Phil Lersch scored three touchdowns in the Defiance game. It is hoped that many Indiana people will see Ashland play Huntington at Wabash on November 4. Before you read this, Ashland will have played Findlay College and Gannon College, both very tough foes.

Brethren Youth

Ohio Brethren Youth were scheduled for meeting on the campus on October 14. More than 200 were at the Youth Banquet. Following that, they attended the Football game with Findlay as guests of the college.

A plea from the Canton Church for an Ohio Camp was referred to the Ohio District Sunday School Board for consideration and action.

The following Budget was adopted:

For Ashland College	\$2,250.00
For Summer Camp Work	3,500.00
For Promotional Work (final action)	2,250.00

Total Budget\$8,000.00

In the Thursday session the sum of \$250.00 was ordered to be contributed to Brethren Youth. This is the same as last year.

L. E. Lindower was elected to be the Association representative on the Brethren Youth Board.

In the matter of the question as to whether all camps for credit should be considered on the same basis was raised. D. B. Flora, Educational Director, stated that as long as a general pattern was followed the camps were allowed to have some variation.

The salary of the Office Secretary was placed at \$1,400.00. A motion prevailed that Charles Munson, National Youth Director, represent the Association in the California Camp, while he is in California, and that the expense be shared with the Youth Board.

The Educational Director was authorized to organize the sending of Association Board members to represent the Association on District Conference programs.

The final session on Friday was held at 3:15 P. M. A motion prevailed to authorize the Educational Director to employ the services of Walter Wertz in the 1951 Camp program. A committee composed of Dean Stuckey, H. H. Rowsey, and L. E. Lindower was appointed to study and bring recommendations on the Goals Committee's report to General Conference of 1949, No. 6, page 8 of the 1949 Annual Conference Minutes. The matter of "New and Interesting Method of Bible Presentation and Teaching," was also referred to the above committee.

Educational Director, D. B. Flora, was given the sum of \$250.00 for his services.

N. V. Leatherman, Secretary.

Minutes of the National Sunday School Association Board

Held At General Conference

The National Sunday School Association Board of the Brethren Church met on Tuesday, August 22, 1950, in room 15 of the Library Building, Ashland College, Ashland, Ohio, with President H. H. Rowsey, presiding.

Prayer was offered by George H. Jones. The following officers were elected by acclamation: President—H. H. Rowsey; Vice President—E. L. Miller; General Secretary—N. V. Leatherman; Treasurer—M. A. Stuckey. The minutes of 1949 were read and approved.

The following were approved for a three-year term by action of the Board and approval of General Conference: E. L. Miller, C. H. Johnson, Smith Rose, Spencer Gentle, Virgil Ingraham. A committee was appointed to draw up an instrument stating appreciation for the service of G. H. Jones, who was a member of the Board since early in the century, same to be presented to General Conference. The committee was composed of M. A. Stuckey and Walter Wertz.

The Treasurer's report was read and approved. H. H. Rowsey was appointed to act as editor of the Sunday School page in the Evangelist.

A motion was supported that the Board ask General Conference for time for a Sunday School Institute in the 1951 program. D. B. Flora was instructed to care for this Institute and was given authority to expend such sums as necessary to provide such program.

At the Wednesday session the resolution pertaining to George H. Jones was adopted and same appears in the regular minutes of the General Conference. The various Superintendents were appointed for the year.

The most cheerful telephone response I know, when the parson calls, comes from a certain woman who asks: "What can I do to help you?"

It always makes the parson's day seem brighter.

"I became anxious about the quarter hours as they slipped away, and would have stood at street corners hat in hand begging passers-by to drop their unused minutes into it."—(Berensen in "Sketch For a Self Portrait." Used by permission of Pantheon Books, Inc.)

That statement was made when Berensen was an old man with a knowledge of what time means in the life of men. I wondered when I read it how many "unused minutes" I could give him. How many could you?

Kindness is the golden chain by which society is bound together.—Goethe.

“ The Missionary Board Section ”

Furnished by E. M. Riddle, Secretary

Are We Leaving God Out Of the Picture?

World Aspects

PRESENT WORLD CONDITIONS have a dual aspect. We see around us a world of nature in all its greatness, full of wonders, and evidences of design, and Omnipotent power. We are also surrounded by a world-aspect of man's own making; and so we see **God's World**, and “man's world” side by side, but as distinct as light and darkness.

When we consider the realm of nature we see order, harmony and obedience to an all-powerful Mind and purpose; but in man's World we see confusion, hatred, strife and irregularity, and all evils consequent on such conditions. To think clearly we must not confuse these two world aspects with each other. They are in open conflict. In man's world men act on the deception of the first lie that deceived man—“Ye shall be as gods” (Gen. 5:5)—and so man sets aside natural laws and replaces them by his own substitutes.

It is reaction to such doings that is causing present world-troubles. That surely will bring man's world to an inglorious end. Man violates the law of love, and there is war. Human lust violates the law of purity, and all social evils are the result.

What has taken place in the present century and what we see today disturbs all aspects of human life. Normal conditions seem a thing of the past. The fact is, we are in the passing of a world-age, and sensing strongly the approach of its successor with all the disturbing uncertainties of such a change.

Biblical foreviews inform us of such conditions as we see today. They are the closing experiences of an age of Grace for the human race. Nothing on a world-scale like things present can be found in past human history. General knowledge today is making amazing advance, and yet, was there ever a time of greater uncertainties?

No Brains-trust, to use a modern phrase, seems to possess the wisdom required for today's great problems. Old standards and values are discarded, even Christian standards are ignored, and so we see compromise with modern life and beliefs and the consequent decline and confusion in professedly Christian life. Broadmindedness in religion is regarded by many as indicating intellectual superiority. Such are the spiritual dangers in which we find ourselves, and it is futile to ignore the fact. Present conditions must be resisted.

Much wishful thinking that blinds the mind to truth is freely expressed, but the “God of all truth” is shut out of the hearts and minds of great multitudes. It is clear that no satisfactory change for the better can be expected from human efforts alone.

Evidence

Great men and responsible leaders feel that is so, hence the eagerness for some change, some hope of security, anything new.

As those on whom the end-time of the Christian era of Grace has come, let us look back to its beginning; there we find that the risen Christ charged His followers with the responsibility to “go into all the World and preach the Gospel.” God's Word declares “The Gospel of the Kingdom shall be preached in all the world for a witness unto all nations” (Matthew 24:14).

James, at the Apostles' Council in Jerusalem, reminded his Jewish comrades of the words of the prophet: “After this”—i. e., the preaching of the Gospel—“I will return . . . that the residue of men may seek the Lord, and the Gentiles on whom My Name is called, saith the Lord who doeth all these things” (Acts 15:14-17). This clearly indicates the order and plan for final Christ-conquest.

There have been many ebbs and flows in the tides of Christian activity and progress. The continuation of Christian witnesses with its unworldly ideals in a hostile world is inconfutable evidence of a Divine purpose. The Church of Christ is God's witness under all conditions. That under present freedom and grace, the world of mankind would not surrender to Christian conquest was foreseen, and is clearly indicated in Biblical prophecies.

Christ's parable of the “tares among the wheat” illustrates the spiritual condition of Christendom when the harvest from a seed-time of Grace is ripe for the final reaping. Bible-truth also describes graphically present world-conditions.

We see a world-wide propaganda of atheistic idealism literally spraying the nations by its godless beliefs. That a Divine reaction will come is also clearly stated in God's Word. Who can doubt it must be near at hand? Time itself is also hastening the passing of such a dark outlook in order to bring in the glorious day of Christ's coming and Kingdom.

When we consider the present spiritual decline in the professing Church, admitted by its chief leaders; is it not largely due to the loss of a living faith?

That spiritual world-conquest has been the ambition of the Church is well-known, even the unbelieving know it; but present conditions show no such **world-conquest**; even in so-called Christian lands, we see spiritual, moral and political conditions that can hardly be termed "Christian."

It is well for us today to call to mind that Christ's true followers were not given the task to convert the world, but simply to **witness** for Christ by preaching the Gospel in the power of the Holy Spirit, and so win souls for Christ and "call out from the world" a people for His Name. This, when faithful to her trust, the church has done and must still be doing, "till He come."

Today we see harvest conditions, the world is full of restless activity, every "ism" is out to garner the greatest number possible for its own creed; "bundles" and "sheaves" are being bound. A distracted world is struggling to save itself. Present conditions cannot be met by human wisdom or by side-stepping Scriptural truth and leaving God out of the picture as so many are doing.

Power

Man's ambition for power and world-conquest is inspired by the arch-rebel who led man astray. Satan is now taking advantage of the disappointed human spirit subconscious of what should have been man's position through disobedience to his Creator, but from that time to the present, man has never ceased his efforts to rule the earth **without** God. As the time draws to a close man will go to all extremes to attain power. But that man's day is near its close, Christ's Day is at hand, and what a day that will be!

Christ the Creator (John 1:1), and man's Redeemer (I Peter 1:18), is coming to reign (Revelation 1:15). He declared long ago "All Power is given to Me, in heaven and on the earth." This being so, it is clear His power is not yet in evidence as it will be. When He returns with irresistible power to reign, His people, then glorified, will "reign with Him in heavenly places" over a heaven-ruled earth; that is the true outlook for His true people. What a prospect!—By Major J. Hultquist, "The Prophetic News and Israel's Watchman."

The Future of a Vision

A VISION FULFILLED

"Where there is no vision the people perish," but where there is "vision" coupled with a living faith in Christ, people are saved both physically and spiritually. Mary Reed had a vision of a hospital at Chandag Heights where people with leprosy could find "soothing care and relief from suffering." She died in 1943 "not having seen the promise." It was left for us to have a part in her vision. And it has been fulfilled. Dr. Katharine Young on whom has fallen the mantle of both Mary Reed's work and spirit, writes to Dr. Kellersberger:

"My!! it is good to have the Mary Reed Hospital; we can't think what we ever did without it now. It is small

but exactly what we need and so very practical, not a bit of space is wasted. It's Khem Singh's job in the mornings to see that there is a fresh supply of Gospels and tracts on the table in the waiting hall where the folks first come and sit and wait. He is with us just now till the next clinic is started, when he will go out again on his missionary travels.

"All here send their greetings; we remembered you specially while the hospital was going up. The stone you 'laid' was incorporated in the wall just above the position you had set it. . . then we have a marble slab over yours and Mr. Gandon's saying that you laid it. Above the door there is a large marble slab, reading, 'Mary Reed Memorial Hospital,' and it looks very nice indeed. Your microscope is installed in the laboratory and in constant use. One of the W. E. C. folk who is here for training is able to do that a bit, so she is helping there and we are finding most interesting results."

Many of you, by your gifts, made possible this fulfillment of Mary Reed's vision. Like a "city set on a hill" this expression of your Christian faith and love cannot be hid. From this height may you see a vision of a world free from leprosy. If we continue to give in faith, that vision also can be realized.—From the Leprosy Herald.

Missionary Comments

E. M. Riddle, Missionary Secretary

Rededication—Quiet Dell, Pa.

A Rededication Program of the Quiet Dell church was received this week. This is the country church in the charge served by "The Baers" who reside at Cameron, West Virginia. Extensive repairs have been made in the past three years. Also new pews and electric lights have been installed. The old pews were used for paneling across the front and back of the platform. The effect is very good. With the use of draperies two very good class rooms are provided. The W. M. S. added also venetian blinds to the windows.

It was not only a Rededication Day, but a Fifty-seventh Anniversary, Rally Day and Homecoming. The Reverend George H. Jones of Johnstown was the speaker. They also had a basket dinner and fellowship hours from 12:00 to 2:00 P. M.

Arthur R. Baer is in his ninth year in this pastorate.

This is a brief report of the activities at Quiet Dell church on October 15th.

A new young couple came to our Sunday school and took their small son to the kindergarten department. When the teacher asked his name, he piped up with, "I'm Buz-zie on every day 'cept Sunday, then I'm David."

The young father explained to the teacher that the child had decided by himself that his Bible name should be used on Sunday, as he said it helped him to be good.

"A good name is rather to be chosen than great riches."

Items of General Interest

(Continued from Page 2)

the Cumberland, Maryland, Brethren Church. In his absence the following are taking care of the services: Sunday, October 22—Morning: Harry Larue in charge, with John H. Blocher bringing the message; Evening: Message by Rev. I. C. Paul. October 29—Morning: A. L. McDaniel in charge, with Robert Lorenzen bringing the message.

Valley Brethren, Jones Mills, Penna. Brother Keck showed the pictures he recently took at the General Conference in the Valley Church. Brother Keck has quite a collection of very fine colored slides of the Kentucky field and Pennsylvania Camp work, and of various other interesting scenes from Brethren work. He is always glad to show these when given the opportunity.

We note that Brother Keck is one of the faculty members on the teaching staff of the Indian Creek Valley Leadership Training School which is being held in the Indian Creek Church of God from October 16 to November 20.

Johnstown, Penna., Second. The Johnstown Second Church is making preparation for the week of Bible Lectures which Brother W. S. Crick, pastor of the Gratis, Ohio, Church is delivering from November 6th to 12th.

On Sunday evening, October 15th, Brother N. V. Leatherman, Second Church pastor, awarded certificates to the seven who completed the course in Leadership Training on "Principles of Teaching." He is hoping to start a new class soon.

Brother Leatherman reports that Brother Earl Hostetler is preaching regularly on Sunday mornings at our Raystown, Penna., Brethren Church. He also will bring the evening message at the Second Church on Sunday evening, October 29th.

The Fall Communion of the Second Church will be held on Sunday evening, November 5th. By action of the church future communions will be held on the first Sunday in October and on Easter Sunday night.

Louisville, Ohio. From the Louisville bulletin of October 8th we learn that Brother Floyd Sibert, pastor of the Pleasant Hill, Ohio, Church, brought the evening message on that date. He was assisted in the service by Brother Clayton Berkshire, pastor of the New Lebanon, Ohio Church who had charge of the singing and the conduct of the service. Mrs. Berkshire was also present and rendered numbers on her violin.

On Sunday, October 15th the Louisville Laymen had charge of the service. It was Laymen's Sunday.

The Louisville Brotherhood played host to the boys of the Akron, Ohio Church. Several of the Akron men came with the boys.

Ashland, Ohio. The Ashland Church was host to the Ohio Brethren Youth Birthday party, which was played up so much in the announcements at the late General Conference. More than two hundred Brethren Youth gathered for the "party" which began on Saturday morning and

ran through Sunday morning services at the church. More than 200 sat down to the banquet on Saturday evening, and many braved the wind and touch of rain to witness the football game on the college campus between Findlay College and our own Ashland "Eagles." Sorry to say it came out a tie. The Sunday morning service was in charge of the Brethren Youth, with Robert Keplinger presiding. The message of the morning was brought by Prof. Delbert B. Flora. The young people reported that they now have nearly \$500.00 toward their new project of the erection of a portable chapel for the use of the Missionary Board of the Brethren Church. The offering toward this project on Sunday morning amounted to \$91.26, while the young people themselves gave an offering on Saturday of \$135.00.

The Ashland Church will join with the other churches in the city in the observance of Reformation Sunday, October 29th. The service will be held in the evening.

Mansfield, Ohio. A card from Brother Elmer Carrithers, pastor, says, "Please announce that the Ambassadors from Ashland College will be in the Mansfield Church October 29th through November 5th for a week of meetings.

Columbus, Ohio, Cooperative Church. A week of revival meetings was held in the Columbus Cooperative Brethren Church from October 15th to October 22nd. Various ministers were present each evening as follows: October 15th—E. M. Riddle, Ashland; 16th—H. R. Garland, West Alexandria; 17th—Floyd Sibert, Pleasant Hill; 18th—C. R. Erbaugh, New Lebanon; 19th—Charles Munson and the Ambassador Quartet, Ashland; 20th—John C. Hurst, Circleville, and D. R. Murray, pastor of the Columbus church closing the meeting on October 22nd.

Smithville, Ohio. Brother Vernon Grisso reports the addition of four names to their church roll as of October 8th. Baptismal services were also held on Sunday evening, October 22nd.

The Fall Communion of the Smithville church will be held on Sunday evening, October 29th, at 7:30 o'clock.

Dayton, Ohio. In the absence of Brother Whetstone, who will be holding a meeting at the Corinth, Indiana, Church (Twelve Mile), the morning service of November 5th will be in charge of the W. M. S. at which time they will conduct their Public Service. The Ambassador Quartet of Ashland College and Seminary will have charge of the services on November 12th.

New Lebanon, Ohio. We note that Brother Berkshire, pastor of the New Lebanon church, is holding a revival meeting at the Denver, Indiana, Brethren Church at this writing.

Loree, Indiana. Brother John F. Locke, of Maurertown, Virginia asks us to remind the people around the Loree Church that he is holding an evangelistic meeting at the Loree church beginning November 28th and continuing until December 10th. He urges that as many in the community attend as possible.

Warsaw, Indiana. A unique "visiting campaign" is being conducted in the Warsaw church, known as "The Traveling Tea." Every member of the church has been asked to take part in this campaign. The members go either individually or in groups to various homes of other

members and the hosts are expected to serve something—tea or coffee, with cookies—and the visitors are to leave a silver offering. The offerings are then brought into the Building Fund. Result—enriched fellowship; better acquainted people; an enlarged building fund. This is being done through the month of October.

Oakville, Indiana. Brother Bright Hanna, new pastor at Oakville, announces the beginning of a 6:30 meeting especially for children.

On October 27th Janet King was the guest speaker for the Public Service of the Junior and Senior W. M. S.

Nappanee, Indiana. The Laymen of the Nappanee Church held a Fellowship Dinner at the church on Monday evening, October 16th. It was a night of fun and fellowship.

"Buttons and Bows," a style show, was presented by the girls of the Sisterhood on Wednesday evening, October 18th, a program on which the girls put in much time and effort.

South Bend, Indiana. Brother Studebaker says that the Ladies Bible Class presented the church with a new Hoover sweeper, and that Francis Srivver purchased 100 new Service Hymnals for the use of the church.

Milledgeville, Illinois. The Public Service of the Junior and Senior W. M. S. will be held on Sunday morning, November 5th.

Brother White reports that the average attendance in the Sunday School from July to September was 157, with an average weekly offering of \$30.97.

A playlet, "Sunday Past, Sunday Present," was presented at the morning service on Sunday, October 15th.

Waterloo, Iowa. The Waterloo Church observed Homecoming on Sunday, October 22nd, with Dr. J. L. Gillin, a former pastor of the church, as Guest Speaker. A basket dinner was held at the noon hour.

Brother Gentle says, "Four of our laymen and their families went to Udell on October 15th to help in the organization of a Laymen's Group in the Udell Church.

Brother Gentle also announces the birth of a brand new baby boy to the pastoral household—name, Daryl Lynn Gentle. "Papa" says that mother and baby are doing fine. Date of birth—October 4th.

A service of dedication for the new carpet at Waterloo and also for the new pastor's study, was held on Sunday evening, October 8th.

Morrill, Kansas. The Morrill pastor, Brother Robert Bischof, is seeking to find the names of the people who are not attending church. This is a fine way to get everyone to work.

To reach a high plane of living without prayer is like climbing a ladder with missing rounds. Sometimes you are unable to stretch yourself to cover the gaps.

Try to make at least one person happy every day, and then in ten years you have made three thousand, six hundred and fifty persons happy, or brightened a small town by your contribution to the fund of general enjoyment.—Sydney Smith.

- - BURNING TRUTH - -

By Charles Emory Byers

"You are more than the earth, tho you're such a dot; You can love and think and the earth cannot."

—Anonymous.

IT IS STRANGE how we let size and bulk deceive us. Things often look important because they are big. And little things often are overlooked because they are small.

The mightiest thing in the universe is the atom, yet it is too small to be detected except with complicated instruments. In its role it is changing the habits and customs of nations, and causing them to re-examine their thinking. Thus we allow our sense of proportion to mislead us. This is always true of the ignorant and often true of the learned.

This great and grand earth is a most magnificent thing. We marvel at it, we praise it and are awed by it. We are inspired by its rolling seas, its snow-capped mountains, its countless acres of prairie, its polar snows and its tropical heat. It is great with its wonderful cities, its cultivated farms and orchards stretching endlessly out, its sea shores, its canyons, its rivers and its lakes.

These are indeed marvelous almost beyond belief. Beside these the mind of a child seems very insignificant, almost as nothing. Yet what would the earth with all its grandeur be worth were there not a mind or intelligence to interpret it? There must be some living, thinking human being sitting perhaps on some silent promontory contemplating the great riches before him.

It takes a responsive recipient to be inspired and awe-struck by the glories offered by snow-capped mountains, rolling rivers and blue skies. Together they make a complete world. Separately they count for little. The long, rolling combers of the sea mean much to the eye and ear of this intelligent dot. It is the powerful atom and works through all the structure of the earth like leaven.

It is mind and soul that make the earth more rich, more valuable and beautiful. Without these the earth is as dead as the dodo bird, with these it is worth all heaven itself. Thus it is plain that it is the soul of man that enriches all things on the earth. He polishes the diamond, and makes the compass needle and the watch spring out of its ore. Take man, the dot, away and the earth becomes merely a darkened sphere, groping its way blindly through space. With him it becomes a ball of light illuminating a universe. It becomes one of a great family of planets moving in harmony with a million others like itself.

Even these words which I set down would be useless if there were no intelligence to receive them. The earth is as dead without the intelligence of man. Even though it is clothed in beauty and girt with grandeur, it would lose all these if there were not intelligence to respond to them. The response must come from that seemingly insignificant dot we call man. Thus proportion and size are often deceiving. It is the dot that counts.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for November 12, 1950

NEEDS CHRISTIANITY CAN MEET

Scripture: Isa. 55:1-7; 61:1-3; Matt. 11:28-30

For The Leader

WE ARE THINKING AGAIN TONIGHT along the general lines as we did last week—that of the condition of the Middle East. There, is, we've learned, a great need for the preaching of the gospel today. We must realize that Christianity is not just another religion for them. We must realize that Christianity is the only religion, the only faith through which their souls can find eternal life. Their own religions will not suffice in the day of God's judgment. So, let us consider how truly the Christian faith can meet their needs, and then seek to see that they get the message of Jesus Christ. Christianity can also meet their problems of government and social welfare, as it has always done where tried. To this end, we too can help them.

DISCUSSION

1. IF WE LIVED THERE. What do you think life would be like for us if we lived in any one of the Middle East countries? Just suppose that instead of living in America, we live in the squalor of Iran or Iraq, Egypt or some sections of Palestine. What do you think our greatest need would be? And what do you suppose we would think of people who had the solution to that need, and yet cared not whether or not we ever got that solution? Life would hold little joy for us there. Women would be slaves; men would be poor; all would be superstitious. In some sections, our life would be rough and nomadic. In few places would we enjoy the benefits of modern inventions, or the protection of society as we do here. Our life and what property we might have, would be entirely in our own hands. We would not worship the true God, as we profess to do here. It would be a pathetic condition under which to live, and worse in which to die. Yet, young people, there are countless thousands who are living just that way. What are we doing about it?

2. HO, EVERYONE THAT THIRSTETH. We hope that you will come to the realization that every human soul (not the body in this case) thirsts for something. We who know God do thirst after the things of righteousness. If sin is in our hearts, then we thirst for the amusements of the world. Regardless of what we thirst for, let it be remembered that we do thirst for something to satisfy our souls. For these people who have never heard of Christ, and His refreshing waters of life, there is a thirsting after the only things about which they know. These things are the desires of the flesh, the lustful and the sinful. They are thirsty. God says to those who thirst, that they should come to the fountain of heavenly grace,

and drink of the waters of eternal life in Christ. He tells them to come, buy and eat without money. Only on heavenly things can you do that. God wants these people in the Middle East to come and drink and eat. But how can they, except we go to them with the story of Christ as the Bread and Water of life? What are we doing about it?

3. BEFORE VENGEANCE. God says that Jesus is to come to preach the acceptable year of the Lord. When Jesus read this passage in the temple, He stopped at a comma, and sat down. He was here to preach the mercy of God. But the time would come when the day of God's vengeance also will come. In between, is all this wonderful time of grace and gospel preaching. He is speaking particularly to the Jew in this case. Many Jews are being converted to Jesus Christ today. They are coming to Him in the year of the Lord (grace) and will need not to fear the day of His wrath. Many of the Jews who today are returning to Palestine could be reached with the story of Jesus Christ if there were just enough missionaries, and missionary minded people in our churches. The fact that missionary supply channels are always running a bare hand to mouth existence is no credit to an American church people who have the very best in finery and possessions surrounding them. Let us awake and send missionaries and money and prayers to Palestine and these other countries before the vengeance of God takes place.

4. OTHER HELPS. In the Middle East we find Arabs, Jews, and many others of racial differences that are constantly at sword points. Can Christianity do anything for them? It surely can. When the love of Christ truly gets into the heart of a person, he can hate no one. And thus, if through Christian missions, Jews, Arabs, and others learn to love God, they will also learn to love others. This democratic principle of Christianity has worked here in America where we have given it a chance. It will work elsewhere. Christian missions can remove superstitions and fear. It replaces these things with the "peace that passeth all understanding." We who have had this knowledge since kindergarten, cannot understand that there are people who have never heard of Christ. We cannot imagine what their hearts must be like.

5. DO WE APPRECIATE? In view of the fact that we do not understand their real need, it should be our intention to learn more about them. And realizing what we have here, we should be so grateful that we would strive to live for Christ every day. Then we should want to see that those of other lands receive the gospel. Let it never be said of us that we took our salvation for granted. Its presence in our lives should be a cause of thankfulness every passing day. And each day should find us doing something that will help to speed this gospel story to the uttermost parts of the earth. We will be asked some day what we did with all our time, talents, and money when missions were mentioned. What will you say? Too busy? too many other things that needed our money? Well, we don't think we shall be so very proud of our excuses. Wouldn't it be better to do a splendid job of missions advancement in the Middle East? Then we shall have confidence when we shall meet the Master face to face. What are you going to do about missions in the Middle East?

What is a smile? Just home-made sunshine.

Prayer Meeting Studies By C. Y. Gilmer



POSSESSIONS

Matt. 6:20

Let me hold lightly
Things of this earth;
Transient treasures,
What are they worth?

Moths can corrupt them,
Rust can decay;
All their bright beauty
Fades in a day.

Let me hold lightly
Temporal things—
I, who am deathless,
I, who wear wings!

Let me hold fast, Lord,
Things of the skies,
Quicken my vision,
Open my eyes!

Show me Thy riches,
Glory and grace,
Boundless as time is,
Endless as space . . .

Let me hold lightly
Things that were mine—
Lord, Thou dost give me
All that is Thine!

—Martha Snell Nicholson.

THE UNCONFESSSED SIN

Scriptures: Luke 12:15; James 5:1-5; Hebrews 13:5; 1 Tim. 6:10; 2 Tim. 3:1-2.

ST. FRANCIS OF ASSISSI said that he had heard every known sin confessed at confession except covetousness. Covetousness defined is "an inordinate desire; an excessive eagerness for possession." It is not an outward sin, and there are no laws against it except in the Bible (Ex. 20:17; Col. 3:5). Covetousness is a disposition of the heart (Prov. 23:7).

Judas, though poor, lost his soul through the love of money (Acts 1:25). Others who lost their souls for the love of money were the rich young ruler (Mark 10:22); Dives (Luke 16:19-23); the rich farmer (Luke 12:16-21). The love of money contracts and forfeits the soul (Matt. 16:26).

Wealth brings temptations (Matt. 6:24): a trust in money (Luke 18:24); selfishness (2 Tim. 3:2); idleness; wastefulness; high-mindedness (1 Tim. 6:17); pamper-

ing of children, deterioration of body, mind, character; forgetfulness of God (Deut. 6:17-19).

The church needs to save its members from the sins of wealth. Such are to be won back to Christian living. Christian stewardship will save such from "the wages of sin."

Only good Christian stewards are eligible for church offices (Ex. 18:21); such as elders (1 Tim. 3:2, 3, 7) and deacons (1 Tim. 3:8, 10).

"EXCEPT YOUR RIGHTEOUSNESS SHALL EXCEED THE RIGHTEOUSNESS OF THE SCRIBES AND PHARISEES, YE SHALL IN NO CASE ENTER INTO THE KINGDOM OF HEAVEN."—Matt. 5:20. Covetousness is a dangerous sin.

Pray for covetous men. Seek to win them.



Comments on the Lesson by the Editor

Lesson for November 12, 1950

ENRICHING OUR CHRISTIAN FRIENDSHIP

Lesson: Acts 11:11-18; Phil. 2:1-15

FRRIENDSHIP! WHAT IS IT? The dictionary defines friendship as "mutual regard cherished by kindred minds." Then, in expanding on this meaning the dictionary goes further and says, "Friendship is always mutual. One may have friendly feelings even toward an enemy, but while there exists hostility or coldness on one side, there cannot be friendship between the two."

Concerning friendship, Henry David Thoreau once said, "A friend is one who incessantly pays us the compliment of expecting from us all the virtues, and who can appreciate them in us? Friends cherish each other's hopes. Of what use the friendliest disposition, if there are no hours given to friendship—if it is forever postponed to unimportant duties and relations? The language of friendship is not words, but meanings. It is an intelligence above all language. A friend considers not what his friends did, but what he intended to do."

I ran across a little poem by Velta Myrle Allen, entitled, "To a Friend." It goes like this:

"I'll sing a song, and I'll share my crust
With a friend or so; and then I must
Help carry their burdens, and help them to win
When the goin' is hard, and it's tough to grin.

"When the clouds are dark I'll hold their hand,
And open my heart to understand;
Then together we can surmount the sublime
Where there are rocky hills to climb!"

It does not tell the story by any means, but it sums up the reality of friendship in a pretty good way.

I like the little boy's definition of a friend. When he was asked what it meant to be a friend, and what a friend

really was, he sagely made this reply, "A friend is a guy dat knows all about yer, and still loves yer." A friend will sometimes do for you what your closest relative will not do. A relative may desert you in time of need, but a friend never.

Now we are thinking about the highest type of friendship—Christian friendship. One time Jesus said to his followers, "I no longer call you servants, but friends." In other words He tossed aside the idea of impressed servitude and inserted the idea of loving closeness and mutual regard. He really enriched the whole matter of personal contact and gave a new meaning to what is commonly spoken of as friendship.

Let us note that friendship is not a thing of a few moments, but it becomes an eternal bond that knits kindred minds and hearts together. We sing, "The fellowship of kindred minds, is like to that above." We are prone to speak of new found friends without regard as to how much of a friend they may become. Friendship is something that must grow or it will die.

When Jesus said, "Ye are my friends," He put a "string to it," as some would say. He said, as He added the most important thing that makes this friendship mutual, "if ye do whatsoever I command you." Again, it shows us that the mutual part of friendship is a very important matter. Note the closing verse of our lesson (Phil. 2:5) —"Let this mind be in you, which was in Christ Jesus . . ." If we would enjoy the fullness of Christian friendship, we must first of all take to ourselves the characteristics which were to be found in Jesus as He walked this earth—humility, helpfulness, careful consideration of the other person, love of that which is good, and kindred qualities.

We need real Christian fellowship and friendship. Without it life can be tasteless. It is like the small boy's definition of salt. He said, "Salt is the thing that makes the porridge taste nasty when there isn't any in it." We need it and must have it. It is the only way that our Christian life can be enriched. We dare not make a hermit of ourselves.

If we have the mind of Christ it will make for true harmony and fellowship, whether at home, or even abroad among comparative strangers. "Have this mind in you!" Then your Christian friendship will surely be enriched, and you will know the joy of a closer walk with God and a fellowship divine.

National Goals Program

Rev. J. G. Dodds, Chairman

AN EVALUATION OF THE NATIONAL GOALS PROGRAM

Prof. Henry Bates

LAST MONTH we considered briefly the value of a goals program to any church or denomination. This month it is our purpose to think for a few minutes on the value of our own National Goals Program. In evaluating any such program several questions seem to be imperative—let us "think on these things."

Perhaps the paramount question in such an appraisal should be—Is the program all-inclusive? Does it include all of the interest and all of the interested in the church? Is one phase of the church's work emphasized at the expense of another; or is one group within the church favored while another is neglected? In light of these questions examine the revised National Goals Program of the Brethren Church. As one reads over these goals he cannot help but notice their all-inclusiveness. Observe, for instance, that they deal not only with the denomination as a whole, but also with the districts, with the local congregation, and with the individual church member. Observe also, that all of the interests of the denomination are represented in these goals—the Missionary Board, the Publication Board, Ashland College and Seminary, the Benevolent Board, and the Sunday School Board. Likewise the goals are all-inclusive as regards age groups; for we find represented the various youth organizations for the young people; the Woman's Missionary Society and the Laymen's Organization for the adults, and the work of the Benevolent Board on behalf of our aged folks and retired church workers. Still another phase of the all-inclusiveness of this program is in regards to the individual church member, for as one reads over this program he discovers that these goals touch upon the person's prayer life, his active participation in the church's program, his stewardship, and his reading.

In evaluating the Goals Program one other question is of great importance—Are the goals attainable or are they merely ideals? From time to time we hear folks remark that it is expecting the impossible to set such goals before our people. Is it no longer true that "With God all things are possible?" Of course the goals are high—they would be of little worth if they were otherwise. But they are not out of reach for the individual, the congregation, the district, or the denomination if we will work at them as hard as we work at certain other interests in our lives. Is it expecting too much, of Christian people, for instance, to urge them to tithe; to join a church-wide prayer fellowship; to take an active part in the church's program; to read the denomination's literature; and to lead others to Christ in order that the church may show at least a ten percent increase each year? If this is expecting too much of Christian people—and of Brethren people in particular—then surely we need to sit down and to rethink our entire position.

"Attempt great things for God,
Expect great things from God."

—Ashland Seminary.

More Items of Interest

NEWS JUST ARRIVED FROM LANARK, ILLINOIS

A letter arrived at the Editor's desk on Saturday last, from Brother H. A. Gossard, which contained a few items of interest, and which were too late to be placed in the regular "Items of General Interest," since those pages had already been made up. However, we have space on the second run for them. These items are quoted from Brother Gossard's letter:

"On Sunday, October 15th, Rev. G. T. Ronk had charge of both the morning and the evening services. He conducted the Communion service at the evening hour, at which time the attendance was considerably above normal. Brother Ronk, having been our pastor a number of years, seems very much at home in our pulpit upon any return visit, and we are always pleased to receive him.

"Our congregation seems elated over the prospect of having Brother J. D. Hamel as our next pastor. His visit here made a very effective impression. In the mind's eye of the church we vision Brother and Sister Hamel as a dual force for Christ in any congregation, and measuring their talents on the basis of reports, we feel positive the field here needs such talent to carry on the work so splendidly established by Brother and Sister McCartneysmith.

"Brother D. C. White, Milledgeville pastor, has kindly offered to divide his time with us each Sunday morning until our regular pastor takes charge. This is made possible by switching our Sunday School time to the sermon hour, that he may preach here during the Sunday School hour in his church at Milledgeville. We consider this very gracious of Brother White."



CANTON, OHIO, HOMECOMING

Sunday, October 22nd, was Homecoming in the Canton Trinity Brethren Church. To the Editor, who for nine years pastored this fine group of people, it was more than a mere Homecoming, for it was the renewal of fellowship with a number of people whom he had not seen since leaving that field twenty-one years ago. Not that we had not been back in those years, but there were those there that we had not seen for that period.

This Homecoming day was a great day for the Canton Brethren. The Ambassador Quartet from Ashland College and Seminary were the guests of the day, and to say that they put on two fine services is saying it far too mildly. Brother Edwin Boardman, who is serving this church as supply pastor until such time as they can obtain a resident pastor, was in charge of the services.

A very fine attendance was recorded at the Sunday School hour and at the morning service. Harold Barnett of the Ambassadors brought the morning message, and the quartet furnished the musical numbers for the service. The afternoon service gave opportunity for greetings from various visitors, and the fine afternoon program of the Ambassadors, with all taking part.

The noon fellowship meal was enjoyed by a goodly number. The renewal of acquaintance formed a part of the interval between the meal and the afternoon service. We truly enjoyed the day spent thus with old friends and parishioners.

F. C. V.

You can have peace or revenge but you can not have both. They are incompatibles and all human history is a comment upon that.

The overthrow of Sodom was unexpected; self indulgence of the grossest type filled the night, the next day was filled with the wrath of God.

» » » Our Poet's Corner « « «

GOOD-BYE OCTOBER!

(The following poem, written by Mrs. Molly McShirley of the Oakville, Indiana, Brethren Church, was given us last fall by Brother Henry Bates, who was then acting as pastor of the Oakville Church, with the suggestion that it be printed in the *Evangelist*. It was past the time of the month spoken of, and we decided to hold it for this year. The poem was written for and read at a meeting of the Senior Woman's Missionary Society.—Editor)

"I see October leaving
She's sad to go we know,
For she was such a lovely month
And we enjoyed her so.

"We all love October
With the rich colored garments that enrobe her.
Shades of red, yellow, russet, brown,
Decorate the countryside
The valley and the town.

"Autumn flowers an extra brightness seem to show
Refreshed by showers that come and go.
And we enjoy them, every one
For we know they'll soon be gone.

"Jack Frost with his chilly breath
Will change their beauty into death.
But only for a time we know
For they'll come again and their beauty show.

"The lovely summer months have flown
But October makes a go between
Of winter's chill and summer sheen.
October is not only a month of beauty,
But also a month of duty.
There are many things to harvest and gather in
To store for winter in cellar and bin.

"Then in October we all get together
No matter if cloudy or what kind of weather.
And take a motor trip down to Alameda's
And enjoy her kind and friendly greeting.
Then we return feeling contented
And that Christian ties have been more firmly cemented."



Have You Done Your Part?



What's Doing in the Churches



NEWS FROM THE COLLEGE CORNER CHURCH

The members of the College Corner Church were greatly shocked and grieved a few weeks ago at the death of our pastor, Dr. Charles A. Bame. He and his wife are greatly missed by the church and community.

Rev. Ernest Minegar, the new pastor of our church, delivered his first sermon on Sunday morning, October 8th. Brother Minegar comes to the church from LaPorte, Indiana, where he organized an interdenominational church and where he served as pastor for twelve years. He will also serve the Mexico, Indiana, church. He and his family will move into the community in the near future.

October 8th was also Homecoming Day at College Corner. The services of the day were well attended by the members of the church and old friends and neighbors, who gathered to renew acquaintance.

The oldest member present was Mr. William Howell, who will soon be ninety-two years old. During the afternoon program he related how things used to be when the church stood on the opposite side of the road. Many of us cannot remember those days.

At noon a basket dinner was served in the basement of the church. Everyone enjoyed the fellowship of the hour and the good food.

About 2:00 o'clock everyone gathered for the afternoon program. Friends and neighbors were given an opportunity to speak. A nice memorial service for those who have passed on was given by Miss Miriam Bowman. Instrumental music was rendered by Joanna Myers and Bonnie Hullinger. A piano solo was brought by Trula Draper.

The speaker for the afternoon program was Rev. J. F. Baldwin, pastor of the Roann, Indiana, Brethren Church.

Mrs. Howard Roby.



MEXICO, INDIANA

Our Homecoming at Mexico was well attended yesterday (October 15th) with seventy-one in Bible School and with others coming in for the Worship service.

At the noon hour a fine carry-in dinner was served to those present.

A fine program was rendered at the afternoon hour. Phil Thrush, thirteen years of age, of the Center Chapel Brethren Church, gave an interesting fifteen minutes of musical selections on his organ attachment. Miss Phyllis Shafer rendered two beautiful numbers on her Marimba. Miss Carolyn Shafer, our church pianist, entertained with a piano solo.

Mr. Charles Balsbaugh, the moderator of the church, gave recognition to visitors and to the eldest member present. He also introduced the new pastor, Rev. Ernest Minegar, and in turn presented the guest speaker of the day, Dr. W. I. Duker, pastor of the Milford, Indiana, Brethren Church.

Rev. Minegar began his ministry in the newly established two-charge circuit of Mexico and College Corner, at the College Corner church on their Homecoming Day, October 8th. He will now serve these two charges on alternate Sundays.

Some years ago these two churches had been a circuit, but later made a change. They have now returned to the former two-circuit plan.

The revival at Mexico began on Sunday evening, October 15th.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
228 Main St., Meyersdale, Pa.

CAMBRIA COUNTY, PENNA., C. E. RALLY

The Cambria County Brethren Christian Endeavor Rally will be held on Tuesday, November 7th, in the Second Brethren Church in Johnstown, Penna. At this Rally the officers will be elected for the coming year.

A retired missionary, Miss Butler, from India, will speak and show slides of mission work in the Pacific. The offering will be turned over to the Missionary Board of the Brethren Church. The Cambria County Endeavorers have been turning their money collected at the Fall Rally and Spring Rally over to our own Missionary Board. A play will be presented by the Second Church C. E. Society.

The newly elected officers will be installed by Rev. William S. Crick of Gratis, Ohio, who will be giving Bible Lectures at the Second Church during this week.

Walter C. Wertz.

Slippery Errors

The typographical error is a slippery thing and sly; You can hunt till you are dizzy, but it somehow will get by,

Till the forms are off the presses it is strange how still it keeps;

It shrinks into a corner, and it never stirs nor peeps.

That typographical error, too small for human eyes,

Till the ink is on the paper, then it grows to mountain size.

The boss, he stares in horror, then he grabs his hair and groans;

The copy reader drops his head upon his hands and moans.

The remainder of the issue may be clean as clean can be—

But the typographical error is the only thing they see.

—Exchange.

(Ain't it the truth!—Editor.)

The Brethren Evangelist

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NOTICE

Sunday School Secretaries

Order forms for the 1st quarter 1951 (January, February, March) have been mailed. If you fail to receive one, notify The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio immediately. All changes in standing orders must be sent in by November 15, 1950. Your cooperation will be appreciated. Literature Department.

November has been named as "Loyalty Month." Communion was held on Sunday evening, November 5th, and Family Sunday is being observed on Sunday, the 12th, and 19th. The 26th is Youth Sunday, with Gil Dodds as speaker on Sunday through Wednesday evenings. November 2-9, is visitation time in the community.

Valley, Jones Mills, Penna. Brother Elmer Keck reports that the laymen recently did some repair work at the church. Two gifts, a new electric clock, the gift of Mr. and Mrs. Marion Kalp, and a piano lamp, gift of the W. M. S., were recently presented to the church.

Pittsburgh, Penna. Brother Grumbling says that the Friendship Class served a Turkey supper on Thursday evening, October 26th. The Communion was observed on Sunday evening, October 29th.

Masonstown, Penna. Brother Keeling announces a contest for a Slogan for their Sunday School. Let's hear what the result is; the slogan may be one that other schools would like to use.

Dayton, Ohio. Brother Whetstone announces that while he is away holding a meeting, the Board of Deacons will carry on the services. The W. M. S. Public Service was held on Sunday, November 5th, with Mrs. Eugene M. Riel as guest speaker. The Ambassador Quartet of Ashland will be the all-day guests on Sunday, November 12th.

North Georgetown, Ohio. Brother Robert Hoffman reports that a class is being formed to take the Home Study Course that is being offered this winter.

Brethren Floyd Sibert and W. C. Berkshire conducted the service at North Georgetown on Monday evening, October 9th. It was evangelistic in nature.

The North Georgetown brethren contributed the sum of \$71.60 toward the special offering for the Chapel fund of Ashland College.

Smithville, Ohio. Brother Vernon Grisso tells us that they had a very fine communion on Sunday evening, October 29th, with 130 communicants.

Ten were baptized at Smithville on Sunday evening, October 22nd. Their quiet conduct of the evangelistic effort is surely paying off in souls saved.

During Brother Grisso's absence while he is holding an evangelistic meeting at Bryan, Ohio, October 30th to No-

(Continued on page 14)

Items of General Interest

Washington, D. C. The Youth Board sponsored another party for the young folks on Friday evening, October 27th, and the two Sisterhoods held their public service on Wednesday evening, October 25th.

Twelve of the Washington Laymen made the journey to Maurertown for the Laymen's Rally. There was an attendance of 125.

St. James, Maryland. Brother Ankrum reports that fifty or more were in attendance at the dinner of the Men's Bible Class on Sunday, October 15th, and that 22 young people attended the C. E. meeting on Monday evening, October 16th.

Brother Ankrum's next Historical Article, "A Frontier Tragedy," will appear in next issue. Much favorable comment is heard concerning Brother Ankrum's articles.

Cumberland, Maryland. We note from Brother Bruce Shanholtz' bulletin of October 22nd that the evangelistic meeting which was conducted by Brother W. S. Benshoff from October 15 to 29, closed with the Communion Service on Sunday evening.

The Berean Class sponsored a Hallowe'en party in the church basement on Monday evening, October 30th. One cent for each year of age was assessed each attendant, the money thus raised being contributed to the parsonage fund.

Vinco, Penna. Brother Brant reports that the Sipesville Male Chorus gave a sacred concert at the Vinco Church on Sunday evening, October 29th.

PRAY for: PLAN for: GIVE for:

Our Home Missionary Program at Thanksgiving Time



The Value of Missions To My Church

By John F. Locke

SINCE MISS VEDA C. LISKEY, Ashland College graduate and Registered Nurse, now serving on the African Mission field, comes from one of the churches the writer serves, it was thought by Secretary Riddle that he ought to say something on the above subject. Of course every missionary is representing the whole denomination and not just one individual church, but it is true that the home church of a missionary does feel a special interest in the labors of the one who has gone out from it, in this greatest work of all.

Miss Liskey used to attend the Mt. Olive Church. Recently at a Homecoming Day celebration there Brother Elbert Chambers, son of the beloved former Pastor of the church, recalled in his remarks to the church how he had taken her to school her first day. And then he made a very fine missionary appeal. Thoughts about missions are always thus coming to the fore. Some incident that happens here at home, causes us to think of someone half across the world.

At Bethlehem, which is Miss Liskey's home church, we have found it helpful and most inspiring to have one of our members engaged in the front line activities of the Kingdom. I believe that any church, however, should find the following things to be true as to the value of Missions. Let a church be really interested in missions and it will realize certain blessings from the missionary cause.

1. Missions will give any church a reason for existing. Churches as well as individuals do well to ask the search-

ing question, "What Am I Living For?" Supporting a missionary working for Christ on the souls and bodies of people so needy as our African Brethren, is a satisfying business to be engaged in. It prevents the feeling of uselessness that comes to individuals and to churches. Here is something to aspire to. There isn't any limit to the work that can be done, or which ought to be done. In Africa, for instance, we have a great strategic continent which may fall into the hands of the Marxists, or the Mohammedans or it may be won for Christ. And the time is now. In this struggle today the Brethren Church can say, "We have missionary interests in Africa." That fact makes quite a difference—we are not passing up this vast missionary opportunity, unnoticed and with no interest as to what is going to become of the great Dark Continent which modern air transportation is now rapidly opening up to the rest of the world.

2. Missions unify the church. This is true of the local church and of a denomination. A mutual interest unifies even a home. If more missionaries were on the field the unity of the denomination would be enhanced. In our local church our Missionary on the field unites us in prayers, work, and interest.

3. Missions increase the happiness of the church. A warm glow of satisfaction is bound to be felt when the church realizes that it has had a part in missionary successes anywhere, at home or abroad. If souls have been won by the missionary program, then we have something to be happy about.

4. Missions deepen our spirituality. Letters from missionaries telling of their joy in their work tend to shame

us at home who are interested in selfish, temporal affairs. We are reminded of how much the missionary has had to give up in order to do this work in which she finds delight. Missionary enthusiasm coming from those on the field rebukes our materialism centered on creature comforts. The main thing comes into proper perspective. Missions help us to see ourselves and correct ourselves.

5. Missionary achievements of a local church or the denomination help to dignify both in the eyes of those outside our membership. Some churches long for the attention of the community. To secure this attention they sometimes resort to the wrong kind of display or expenditure. If you want the church to increase in its stature in the community, here is the right way to do it: **Do more for Missions!** It's better to be known as the most Missionary Church in town than for your other expenditures.

6. Missions help the church overcome pettiness and discouragement. When we have our eyes on the goal we will not be overwhelmed by these things. Working at fulfilling the Great Commission leads some day to the Master's

"Well Done." The "Come Ye Blessed of My Father" will be heard by those who did some very practical missionary work in the world. The worship of God in a comfortable church is never enough in itself.

7. Missions help the local church and the whole church because Missions give us an opportunity to obey Jesus. That is surely the strongest reason to be missionary. Obeying Him makes a healthy and strong church. A friend told me not long ago of a minister in a certain town who years ago was called to a dying church. His first work was to get that church to undertake the support of a missionary! This was a daring measure since they were hardly able to meet current expenses, but it worked. In one generation they have sent fourteen people into the missionary work. They got over dying altogether and are very much alive. It is a fact that a non-missionary church is always a dying church. Let the church come alive! It's done by obeying our Lord's Command, "Go Ye into all the world and preach the Gospel."

—Bethlehem and Mt. Olive Churches,



"Be Sure of The Foundation"

Dr. R. F. Porte

"If the foundations be destroyed, what can the righteous do?"

...

THIS RECORD from the eleventh Psalm offers a challenging question, the answer being of eternal importance. The readers of this church paper need no announcement concerning the religious conditions in our world. We are witnessing a definite challenge by the anti-God forces against the teachings of the Holy Bible. The divide between the work of God and the work of unbelievers is definite. Pastors are reporting that Christian work is definitely more difficult these days than in a half century ago. What shall be the program of the church today? Shall we redouble our effort for preaching salvation by the grace of God or shall we retreat?

We have passed through two great world conflicts which have involved the entire world. In each war, the people were promised certain moral achievements only to see the world growing steadily worse. There have been fewer reg-

ular attendants at the regular services of most churches. Never have ministers been more anxious and studious in their endeavor to implant the Gospel of our Lord Jesus as now. The trend in every church paper is to empower the people with important methods to meet the destroying influences of anti-Christian forces. Never has there been more zealous than now to be missionary and evangelistic in spirit.

During the first world war the British journalist, C. E. Montague was caught by the slogan that the war would make the world safe for democracy. In 1922 he wrote this sentence, "Just when there seems to be such a babble, as never before, about these grandiose structures, bricks have run short." What this man was saying was this, that with enthusiastic ardor good people were voicing the building of good, only to fail to provide enough material to build the structure. Lincoln Steffen tells this incident at the Conference of Versailles after the first world war. Clemenceau turned to President Wilson, Orlando, and Lloyd George with this challenge, "Do you want permanent peace?" The answer was affirmative. The Old Tiger of France said, "Give up your imperialism, lower the tariff walls, rectify economic inequalities and immigration restrictions." The three national leaders stated they were not thinking of these things. Then Clemenceau said, "You do not want peace, you want war." It is sad to think that great men are not willing to pay the price for such a treasure as peace. Most of us already know that

we "spend money for that which is not bread and our labor for that which satisfieth not."

In the Book of Judges, chapter eleven, is a record of what evil can do. Gideon had an illegitimate son, who after Gideon's death killed the seventy true sons with the one exception—Jotham was spared. Fleeing to the mountain of Samaria, Jotham uttered the parable of the trees seeking a king. When the trees declined, the bramble was invited to be king which invitation was accepted and the trees were invited to come under the shadow of the bramble else, said the bramble, "Let fire come out of the bramble, and devour the cedars of Lebanon." The bramble offered very little, but at the same time offered great destruction. Has this parable missed the idea of its author? We have foolishly tried to get shelter from too insignificant sources only to reap sorrowful consequences.

Just why people would be so careless about the material out of which their happiness and assurance must come is not easily understood. Perhaps like the world leaders at Versailles, we do not want to sacrifice selfish ideals for universal blessing. As far back as 1942, Dr. Roy L. Smith in looking at the churches in what seemed to be inadequate dealing with the Christian task, said, "Why don't people go to Church? A better question might be, why do people go to church?" Having made due allowance for certain excuses against church-going, Dr. Smith said, "The real reason is that they are searching, consciously or unconsciously, for some help in understanding and organizing their spiritual life." People are aware of certain personal hindrances within them and certain spiritual confusion, some desperate fear of defeat. The present world confusion and mad scramble for some security is indicative of this individual lack of anchorage to the Eternal Rock. Why all these modern religious movements to which multitudes are flocking to hear, not the sound teaching our fathers believed, but the opinions of designing men with opinions they themselves have often failed to anchor to truth.

In passing may we remind you that political confusion is always preceded by religious unbelief and religious confusion. No thoughtful person has to think very long or very hard to discover what lies at the base of our denominational secessions and separations from parent groups with a long historic background. Gamaliel (Acts 5:34) advised the leaders of Israel that if Christianity was not of God it would soon fall. Time always tests truth and so, Brethren, beware of religious groups of recent origin.

In modern times people are finding the surety of certain old fundamental truths. Some few years before the second world war, when the invaders had entered north China, Madame Chiang Kai-shek said, "During the last seven years I have suffered much, I have gone through deep waters because of the chaotic conditions in China." Then speaking of her deep desire to serve her country, she said, "Something was lacking. There was no staying power. I was depending upon myself. A terrible depression settled on me, spiritual despair, bleakness and desolation. At the time of my mother's death, the blackness was greatest. I realized that spiritually I was failing my husband. Life was all confusion. Out of that and the feeling of human inadequacy, I was driven back to my mother's God." This is the testimony of a great woman who finds the answer to confusion and defeat in the God

and Father of our Lord Jesus Christ. Here is the technique for all of us in meeting confusion and fear—it is in the Great God Who created all things that are.

Doctrinal preaching is scientific in that it deals with the rock foundation of life and the universe. Material science readily accepts the laws which co-ordinate the materials and forces of the world. It does not seem to be apparent to these learned men that they, like Kepler, are thinking the thoughts of God. The way to Divine revelation is not through material. Revelation required the coming of a Living Savior. Learned people have failed to yield to this important fact. The church alone has the revelation from God and the church needs to be scientific about her message. The conclusions of the teacher must accord with the facts of revelation. Generalities never bring settled conclusions and satisfying convictions. Scientists follow very closely the assured conclusions from careful investigation, the church must not venture into the unknown without knowing the assured foundations of saving faith. Preaching is the God-ordained method of bringing the world to salvation and preaching must be definitely founded upon the assured facts of Divine revelation.

Dr. Leslie Weatherhead tells of an earnest inquirer who came to a certain pastor, saying, "I want to find God." The pastor said, "There are hundreds of ways of finding God." "Very well, then," said the inquirer, "show me just one of them, for I do so much want to find Him." The point to this incident is that an earnest seeker wants the sure way in his quest for God and that requires fundamental preaching. Most of us know something of the futility of our efforts in winning the unsaved. The most successful way is that which Jesus gave to the disciples who failed in healing a demon possessed young man at the foot of the Mount of Transfiguration. Jesus said, "This kind goeth not out except by prayer and fasting." It doesn't matter so much what we may do or not do as how well can the Spirit of God use us and direct our efforts.

Doctrinal preaching is needed today to stabilize the faith of the people. It is evident that our churches have been lured away from doctrinal preaching in order to establish religious comity. On the one hand some of us have heard people say that they heard too much doctrine during their childhood days. The result has been that preaching has become almost the same in every church of any denomination. Preachers have been lured to generalize in their preaching rather than to insist upon definite Bible doctrine. Another tendency toward removing the use of doctrinal preaching is the subtle statement that "we are all headed for the same place." Again, the emphasis of definite doctrine and Bible conviction is watered down to avoid offending friends and neighbors who may belong to other religious groups. We have too often lost the spirit of the Bereans who were said to have "searched the Scriptures to see if these things were so." Many congregations are fed on ethical platitudes and starved for fundamental doctrines. The new tabernacle groups and independent religious organizations have arisen because many people in our historic churches do not have fundamental beliefs and settled convictions. The need today is to preach that which the Bible says is necessary to a strong Christian experience.

The more this writer contemplates the spirit of our Brethren forefathers that what the Bible says is the law of the church and the law of Christian salvation, the more I am convinced that this way is the only satisfying way for Christian living. I don't like to seem to apologize for one doctrine and insist on the literal obedience to some other doctrine. Salvation is wrapped up in more than mere belief in part of the order of salvation. How can one obey one command and ignore some other? It seems totally inconsistent to insist upon one command of the Master and originate subtle arguments to prove that Christ didn't mean what the record says He commanded His disciples to do and to teach. The spirit to do the Master's will is indicated by the willingness to do all that Jesus taught and commanded the disciples.

The importance of doctrinal preaching lies in the fact that doctrine is the way to complete knowledge of the mind of the Master. Jesus submitted to John's baptism, not because He needed to repent and be baptized, but "to fulfill all righteousness." How can the followers of Jesus escape the literal obedience to the doctrine of the Christian faith if they would "fulfil all righteousness?" It was a common expression among the older professors at Princeton Seminary that the Christian faith is factual. These seasoned scholars took great pains to lay the factual elements of the Christian faith in the minds of their students. There is no such person who is a strong Christian without the knowledge and belief in the fundamental doctrines of Christianity. We cannot be Christed until we are willing to accept what He accepted. Christian people can accept the institution of the bread and the cup but coolly ignore the love feast and the doctrine of feet washing. There is nothing in the Scriptures to warrant the acceptance of the one and the ignoring of the other two acts. Christians escape these doctrines by an ad hominum argument, that is, they appeal to the will of the crowd that certain doctrines are unreasonable. Can anybody think of a more unreasonable demand than when Elisha told Naaman to dip seven times in Jordan? Naaman had to do it in order to be healed. How shall we escape if we refuse to obey "all things whatsoever I have commanded you" (Matthew 28:20). Who is there to deny that the weakness of the church is due to the failure to "observe all things?" Why should repentance be so important if, having repented, we choose what we will do rather than submit to the Master? Many members of the Brethren Church never take Communion. Sometimes they present a plausible excuse but no reason, Biblical or otherwise. How can these people be happy in the Lord?

It has been said that central in the consciousness of every individual is an instinctive search for spiritual satisfaction. There is in the human soul a conviction that there is a Power in the universe outside ourselves, which definitely corresponds to something fundamental in the human personality. How do you explain the spiritual restlessness and the religious confusion around us? There is evidence of a lack of doctrinal teaching and fundamental belief. "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God for I

will yet praise Him . . ." There is nothing which will increase the power of the church as fundamental instruction in the Word of God. Christianity that is built on "just be good" and "I hope so" will never give quietness and poise to any soul. Like St. Paul, every Christian must be able to say, "I know whom I have believed." How can any believer say that unless he is willing to obey the Word of God?

Your attention should be called to the fact that more stress is being laid upon the work of the psycho-analyst. This is getting close to the "cure of souls" which great personal workers believe in. What can quiet a troubled soul like believing in the teachings of our Lord and the obedience to all that He taught and commanded His disciples? We need something of the faith of the old colored lady who when asked if she was afraid in an earthquake said, "No, I rejoice I have a God Who can shake the world." That sounds like resting solely in a great God. Why can't all of us believe like the colored lady when the "earth moves and the mountains are carried into the midst of the sea?"

This writer will always remember a suggestion by Dr. Daniel Poling at a Christian Endeavor convention. He said, "When you get up in the morning, face the rising sun and stretch your arms high and say, 'I believe, I believe in God, I believe in Jesus Christ.'" Dr. Poling was teaching the value of commitment to those who had trouble in developing a strong faith. Jesus said, "He that willeth to do, shall know the doctrine . . ." Ministerial faith and congregational faith grows when we have committed ourselves to believing when we cannot see. The Rich Young Ruler had many fundamental beliefs but very few, if any, serious commitments. Many people try to be assured with mere church membership with little vital experience with the living Lord. People even hang on a radio program without getting any ambition to make any light in their immediate community. Jesus asked the Rich Young Ruler to do something and he wouldn't, so he went away sorry.

The faithful presentation of doctrinal preaching assures us all that believe of surety with God. The essentials must certainly be the things Christ delivered to His disciples. St. Paul is careful to say "that which I received from the Lord, I delivered unto you" (1 Cor. 11:23). St. Paul took no liberties with the Divine message and neither should we. There is no safe path apart from God's Word. If we depart from the Word of God we kick away the ladder by which we may rise out of our sinful state into light and life. The independent movements of our day cannot be lasting for the reason that they emphasize and over-emphasize certain ideas but fail to accept and preach the whole counsel of God. There is no safer way to the life eternal than faithful obedience to the literal Word of God and no one faithfully follows Jesus until they become willing to do all the commandments of God in Christ. Christ pleased His Father, we that follow Christ should seek to please Him in all things.

—Pastor Ardmore Church, South Bend, Indiana.

The Board is Asking a 20 percent Increase in Offering

Making Missions Known to the Sunday School

James Ross

A PROGRAM OF MISSIONS could be properly called the backbone of any church. Without that vision which inspired Paul, and which today inspires all missionaries, the work of the Lord could not go forward.

In our local church here in Louisville, we continually pray for our missionary work to prevail to the glorification of Jesus Christ. We are taught, however, in Scripture that faith must be supplemented by deeds. We do have a definite missionary program in which all Sunday School and Church organizations have a part.

Why are the members of our Louisville Church especially enthusiastic concerning missions today? The answer to that question can be answered by the name June Byler. We, perhaps selfishly, claim her as our own missionary. We support her not only in prayers, but financially as well. By April 1 of each year, we meet a specified figure (\$500.00) for her support on the mission field. No pressure has been used to obtain the money. A picture of June and a little money box located near the doors of the Sanctuary is all that is needed. If more missionaries were available, and each church in our denomination would support one on the field, wouldn't it be a great project?

Let us look at the various organizations of the Sunday School and Church and discover what part each plays in the missionary program.

The Nursery acquaints the little ones in this necessary work by having a picture of June, Rob, and Jane Byler on the bulletin board before them. These children, who are all younger than six, give special offerings for missionaries and instruction.

The Primary Department has a "pig" bank which squeals when money is deposited in it. The children are anxious each Sunday to hear that inimitable sound. The money goes for missions.

The Junior Intermediate Department has a lighthouse bank. Money placed in that bank each Sunday automatically lights it, to the pleasure of everyone.

The Sisterhood girls have rolled bandages for work in Nigeria.

The Laymen and Boys' Brotherhood fit into the national picture for missionary support and have carried out excellent projects.

Of course the Missionary Societies themselves, both Circle "A" and Circle "B," are set up primarily for work of this type. One item which has absorbed much of their time has been the Kentucky project.

Finally, the Sunday School Board is vitally interested in this work and recently donated \$100.00 to the Wheeler home.

I have given you a sketch of the missionary endeavor in our local church. It is clearly understood, I am sure, that this is not a complete picture. Much missionary work in the hearts of Christians is certainly not tangible and therefore cannot be expressed by writing.

I do hope that I have shown that the Louisville Brethren Church realizes the need for missions in its Sunday School and Church program.

May the Lord continue to bless you, Rev. Riddle, in the great work which you are currently doing.

—Sunday School Superintendent, Louisville, O.

The Will of God for the Individual

Miss Janet King

EVEN THE THOUGHT OF WRITING about this subject overwhelms me. Do you feel, along with me, that it is one of the biggest problems that faces each of us—this problem of finding the will of God for us individually? What I am writing here will just begin to touch what could or should be said. Maybe our thinking together again on this very important subject will help us to find more completely His will for us.

First of all, it must be God's will that each individual find Christ as His Savior for it was for this purpose that God sent Jesus to die. But after we are Christians, then does God have a definite plan for us? I feel that He has. The sun, planets, and stars all have definite patterns, as does everything in nature. Certainly God, who made us in His image, also has a pattern or plan for us. Jesus said to His disciples that not even a sparrow falls on the ground without the Father. If He is aware of even the doings of sparrows how much more must He be directing our lives, we who are of more value than many sparrows. In the Bible are many instances of men who were chosen to do

special tasks. God said of Paul in Acts 9:15, "He is a chosen vessel unto me."

But even though we agree that God does have a plan for each of us who are Christians, the difficult task is to find that plan. Or could it be that we don't easily find His will, because deep down in our hearts we don't really want to know it, fearing that it may lead us to places or to tasks that we fear? We can shut our hearts and minds to His plan and refuse to follow. But, if we sincerely and humbly want to do God's will, how can we find it? God has in the past shown His will to some men in unusual ways, but we need not wait for some spectacular visitation of God to discover His will. His will is revealed to us in Christ and in His Word, the Bible.

Anything that Christ did when He was here on earth, certainly we can do and still be within the will of God. We can lift the burdens and relieve the pain of those around us. We can continually fight to get rid of the evil

(Continued on Page 16)

-:- Progress In Home Mission Churches -:-

Washington Brethren Church—Washington, D. C.

The Washington Brethren Church is looking forward to its best year of service for our Lord. There are constantly new people who attend our services and some are becoming interested in our activities and soon will be joining members. Our young people are beginning to respond to the work, a fine Laymen's group has been organized, Sisterhood services are held regularly, and of course the Woman's Missionary Society is very active. We are making progress in the paying of our church debt, but we feel that we will be able to increase our building payments now that we have our basement church satisfactorily equipped. We do not have enough room in our present church for our growing Sunday School and we need more room for a Junior Church, but all of these are growing pains which every church must endure at some time or other. We are very happy over our prospect for growth and praise our God for the privilege of serving Him here.

Clarence Fairbanks, pastor.



Mulvane Brethren Church—Mulvane, Kansas

I suppose the people of the brotherhood wonder what has become of the Mulvane Church, but we haven't been idle nor asleep, as you may know when you read this report.

Last November we had Brother E. M. Riddle with us for a two weeks' meeting. He did a good work with us. Then in April Brother A. E. Whitted (a former Mulvane boy) held a two weeks' meeting. His messages were very much appreciated and inspiring. In the year's time we have received 14 members into our church. After the spring revival we held our Communion service. Reverend Cecil Johnson and Reverend A. E. Whitted helped with this service. One outstanding feature to this service was there were more men and boys that took part than women.

A two weeks' Daily Vacation Bible School was held the last of May with 48 pupils enrolled and 8 teachers. A splendid program was given by the children at the close of the work. The school closed with a picnic in the park. Much credit should be given to the teachers for their splendid work. All felt it was a very successful school. Several pupils accepted the Lord as their personal Savior.

The Ambassador Quartet from Ashland College and Seminary held a week of meetings with us in July. We certainly did enjoy their stay with us. We are looking forward for another visit from these boys.

There were 18 boys and girls who attended Camp Wyandott in August. Three made confession and were baptized. The W. M. S. held a rally at Camp Wyandott and several of our women attended.

The last Sunday in September we held our Rally Day with a program by the children. Our attendance for Sunday School is between 95 and 100. As this goes to press we are planning to build on to the church, which is very greatly needed.

The W. M. S. has a membership of 21 women. We met

this fall and gave the church a general cleaning. The women have just recently sent clothing to Kentucky, the Navajo Indians and Salvation Army.

The Sisterhood girls are small in number, only 13 members, but are a thriving organization, doing work for the Master.

The Boys' Brotherhood has a membership of 17. These boys are very active and busy in the work of the Lord.

Last, but not least, we have a Layman's organization. These men are 10 in number. Just recently the men refinished the floors of the church. All these organizations are striving hard to meet their goals.

Our minds are now turned to the Evangelistic meetings which will be held the first two weeks in November. Reverend F. J. Burrton (Church of the Brethren) of Wiley, Colorado, will be our Evangelist. May we solicit your prayers in behalf of the work here at Mulvane, and especially for the unsaved and indifferent ones of the community. We are trusting great things may be done for the Lord.

Mrs. Clarence Coleman, Cor. Secretary.
W. L. Thomas, Pastor



Cameron and Quiet Dell Churches—W. Virginia

An alert, expanding and big-hearted Home Missionary program is a vital necessity for the growth of our denomination. The Cameron-Quiet Dell circuit is a small portion of that program, but the continued support of these places is an essential if they are to eventually become self-supporting. The Cameron Church is looking forward and planning for the time when the financial support can be systematically diminished. The new life and zeal in these churches has been made possible only through the generosity of the Brotherhood during the time when self-support was an utter impossibility. Quiet Dell has just completed its redecoration program which culminated in the Re-dedication of the church on October 15th, with Rev. George H. Jones the speaker. There were representatives at the dedication from Moundsville and Wheeling, W. Va., and Waynesburg, Masontown and Johnstown, Penna. The growth in both of these churches, while not startling seems to be natural and healthy.

Arthur R. Baer, Pastor.



Carleton Brethren Church—Carleton, Nebraska

The Brethren of this vicinity are not of recent origin. Their history dates back into the eighties of the preceding century, when pioneers from eastern states made settlement here and, with implicit faith in God and obedience to His Word, founded the Carleton Brethren Church.

The passing of the pioneers and changing conditions resulted in weakness and loss of fervor. To revive and strengthen them the Missionary Board has given encouraging assistance, for which we are very thankful. The

effort to recuperate has been slow, but the prospects encourage patience and persistency.

We have a beautiful, substantial and well equipped church that attests the faith and devotion of the founders and of their wise pastoral leadership, but most of all, of divine approval and the guidance of the Holy Spirit.

Last January beautiful and substantial new carpet was laid on the rostrum and in the aisles of the sanctuary. In June a two weeks' Vacation Bible School was conducted, which had a total enrollment of fifty-nine. Four teachers and four assistants wrought faithfully and well and the results were very gratifying. In July the Ambassador Quartet from Ashland Seminary gave us five enjoyable and profitable services, which was much appreciated. The usual services of Church School and public worship have been maintained. Our W. M. S. and S. M. M. are thriving organizations. Our Layman's Organization has survived for more than a year and begins to give promise of strength and achievement. We are praying and hoping for a revival that will truly humble us before God, and help us to lift high the spiritual standards to which we should attain, and make sacrifice for our Lord and full obedience to His commands our greatest joy and pleasure.

H. M. Oberholtzer.



Firestone Park Brethren Church—Akron, Ohio

We rejoice for the progress made during the year October 1, 1949 to September 30, 1950. We thank the Ohio District Mission Board and the General Missionary Board of the Brethren Church for their support in standing by us to keep us encouraged and free from financial worries. Victories during the past year:

1. Thirty-five names added to the Membership Roll—27 by baptism, 7 by previous baptism, and 1 by reclamation. Losses were one by death and three by letter or dismissal.

2. Banner attendance of 170 on Easter Sunday morning.

3. Two Revival Meetings held: one by the pastor and one by Rev. John Byler of Louisville, Ohio.

4. Indebtedness on church building reduced from \$2,250.00 to \$1,250.00.

5. First Annual Home Coming Day observed September 17th with Rev. E. M. Riddle guest speaker. Several visitors present from Ashland, Louisville and Smithville. A chest for Building Fund gifts near the door resulted in \$180.50 being added to the Fund.

6. The architect has made first drawings of the main sanctuary, and committees are now soliciting funds.

Plans for future victories:

1. Goal of 30% membership gain. This was our goal last year and the gain was 40%.

2. Pay balance of present indebtedness and also raise \$10,000 toward the main sanctuary building fund.

3. Continue the class in Training for Service, and again hold two Revival Meetings.

4. Since our membership consists of 70% adults and 30% under age 16, our evangelism program is threefold: a. To reach more young people. b. To reach parents of

children who now attend the Sunday School. 3. To contact and be helpful to every home within a radius of 10 blocks from the church. And, of course, reach all others possible.

In any church which believes in Tithing and in doing personal work, spiritual progress is certain to be an unceasing procedure. Pray for us—Visit us—and if you feel led to help us with financial contributions, we know that the Lord will abundantly bless.

J. G. Dodds, Pastor.



Huntington First Brethren Church—Huntington, Ind.

The Huntington Church has grown in auxiliary activities the past year. The Laymen were hosts to the Southern District Laymen's Organization in August, and the local youth will entertain the Southern District Brethren Youth on November 24. Our Brethren Youth have won the District Youth banner the last three consecutive rallies. We now have two Boys' Brotherhoods, and two Sisterhoods. The Sunday school has created two new classes. The Laymen have repaired the church tower and painted the church. Their organization has just contributed a hundred dollar bill toward the parsonage fund. They maintain a men's chorus and an orchestra. The W. M. S. has supplied the church kitchen with new silverware.

The parsonage debt has been reduced to \$2,400.00. The church is endeavoring to become self supporting. A new furnace was installed at the parsonage. All the denominational causes have been given contributions. Recently a beautiful painting of the Christ with Palestinian background was portrayed on the baptistry wall by one of our members, Mrs. Charles Hartwein. Twelve were added to the membership. The membership is working harmoniously.

We greatly appreciate the backing of our National and District Mission Boards as they gave us that which was needed to encourage and enable us to purchase a parsonage, and to take subsequent steps toward entire self-support in the future.

C. Y. Gilmer, Pastor.



KRYPTON, KENTUCKY

Autumn beauties of multi-colored forest-clad hills are now fading, but have been an inspiration as we lifted our eyes from the need and distress on every hand. We speak not especially of physical distress or pecuniary need, but of a greater dilemma—sin and its consequences, and the need of Christ. The glories of nature make the squalor of sin all the more apparent.

We have special praise to the Lord at this time for supplying us with invaluable co-workers. It has been very difficult to properly accomplish what cried to be done by only the two of us.

Our goal, as an over-all picture, is that of not only conducting the Sunday and mid-week services in the local church building, but also caring for other Sunday schools in adjoining communities, a woman's Bible class in the homes, visiting fourteen county schools weekly during the school term, pastoral visitation (which has been greatly limited), and the care of the church property (which is not a trifling matter).

So we surely have welcomed the coming of Mr. and Mrs. Lesther Wuthrich, former Kansans. They have served several years as missionaries in China, being interned by the Japanese three years in the Philippines; then entirely crowded out of China by the Communists. Thus this couple comes as seasoned and tried soldiers of the cross.

As to our progress here, there is nothing spectacular to report, but there is a healthy growth of interest and spiritual life, though, as ever, there are the "many adversaries."

The one outstanding deterring factor is that so many potentially hopeful leaders leave us for fairer fields. This is a great discouragement, humanly speaking. But there is so little inducement here for ambitious young life. Nevertheless, the population does not seem to decrease. The schools are full and overflowing, so that we are reaching about eight hundred children weekly in the school visitation alone. This is a great challenge and opportunity.

Several of our young people have gone out to Bible schools and into full-time Christian service, and while it is our loss, it is for their own best good and for the glory of the Lord.

We appreciate very much the supply of a new furnace for the church house to replace one crumbling after thirty-five years' use. This was made possible by your gifts through the Missionary Board. We are indeed thankful for this kind consideration.

So we take courage and press on. Our greatest need is the prayer support of God's people.

Fred V. Kinzie.



First Brethren Church, Fremont, Ohio

The First Brethren Church at Fremont, Ohio, is planning to celebrate the 50th Anniversary of the Church on November 12. A fine program is to be arranged for and it is expected that as many former ministers as can possibly attend will be present.

As of the date of writing this article, the main speaker for the day has not been procured as yet, but we are anticipating a fine turnout and spiritual blessing awaiting us as we fellowship together on this special day.

The church has had many spiritual blessings, and there has been a greater amount of harmony and unity in the church within the last six months, than within the last ten years. This is a thing that warms our hearts, and makes us feel that all our labours are not in vain.

Last week this church had at last realized two of its long desires. First, there was hot water installed in the kitchen of the church, and second, tables which were in bad condition were greatly improved with a covering of masonite. This work has all been done by the Pastor and the Laymen of the church. Our next project is to install cold air returns from the auditorium to the furnace. We now have gas conversion burners in both the church and parsonage.

Our people seem to show more interest lately than was previously shown, although there are some in every church as well as ours who are dead timbers until they need the church or pastor.

On the 17th of October the W. M. S. sponsored a roast

beef supper, and cleared enough to pay a nice sum toward the new Chapel at Ashland College. A fine piece of work was done by the ladies and men and they are to be commended for it.

A fine program by the Junior S. S. Dept. was enjoyed on October 22, in celebration of Rally Day.

The Lord has been blessing us financially as well as numerically. This is encouraging, but we need new members to help in the work of the church, even though a number of folks who have not attended for years are coming back and aiding in the work.

Your earnest prayers are asked on behalf of the Fremont Church and its members, especially that we may grow Spiritually and be able to serve the Lord in a measure even beyond our expectations.

G. S. Hagebuck, Pastor.



Udell Brethren Church—Udell, Iowa

Greetings to all our Friends and Brethren:

Hallelujah! We have great reason to rejoice. Our attendance and interest is climbing UPWARD. The last two months our church school has averaged the highest for many moons—29; morning worship, 32; evening worship 36.

We are better organized now than for five years, just because we have MORE people to put to work.

We are looking forward to our coming revival with great interest and longing. May His will be done.

The manse has been rejuvenated inside some more, and the pastor has the nicest "den" he ever had anywhere.

In the next year we are hoping a dream and goal may come true—an annex to the church property. We need more room.

We have more week night activities than usual.

The Lord has been providing our needs in a wonderful way. We are grateful for the help of the Mission Board. When we get our annex and paid for we hope to be on our own more. We have no indebtedness on anything.

Praise the Lord!

W. R. Deeter, Pastor.



Cheyenne Brethren Church—Cheyenne, Wyoming

We are very happy to report some of the progress made in this new mission church. Although we have experienced some difficulty in the past which has been rather discouraging at times, we press on toward the high calling of Christ Jesus. In spite of all that satan seems to be able to accomplish, we certainly praise God for the way He has led through the years of the establishing of the work in Cheyenne, and the advancement which has been made.

It will be recalled that on August 24, 1944, the time of the first business meeting there were just nine members. Since that date there have been added to the roll forty-two names, making a total of fifty-one in all. From this list there have been three deaths, one letter granted and by roll revision lost three, leaving forty-four active mem-

bers at this date. Since we last reported there have been nine accessions, seven by baptism and two by former baptism, all of which have been added through the regular services.

We are happy to announce that we are to have an evangelistic campaign with Brother Riddle in charge, starting on October 24. We certainly are expecting a great outpouring of the Holy Spirit.

We have held two communion services during the year. Both were well attended.

We were very fortunate after a wait of many months, to be able to purchase enough theater seats to fill the auditorium and now we are comfortably seated, for which we thank the Mission Board.

We conducted a very successful two weeks of Vacation Bible School which we feel is a very necessary part of the church work in a new field.

We hoped to have camp, but owing to various causes it was found impossible for a time, at least.

We enjoyed very much, the Pastor's Helpers for five days (Mr. Holsinger and Mr. Huse).

The group has been able to make another substantial payment on the church indebtedness. So, considering the work as a whole we believe the Cheyenne Brethren Church has made commendable progress, all for which we praise God.

Frank W. Garber, Pastor.



Fort Scott Brethren Church—Fort Scott, Kansas

The Fort Scott Church is one of several Churches that is receiving help from the Missionary Board and we are glad to report something concerning what has been done and what we are planning to do in the future.

One of the first things we did here was to revive an interest in the Church in the minds and hearts of members who felt that the church was destined to close for good and could not be revived.

We feel that some real ground-work has been done in the past year that will soon bear fruit. We held a Communion service last spring at which time there were 22 present and it was the first Communion for several of those present. This was the first Communion service held in this Church for about 13 years. Many expressed their appreciation and joy.

Several representatives of our Brethren organization have visited us and made the people acquainted with our denominational work. Among these were the Gospel Team, Sunday School Institute, Ambassadors and the Secretary of the Mission Board. Two evangelistic meetings have been held and souls saved. We also recently entertained the Mid-West District Conference. All this has been a great help.

During the past year the building has been repaired and some redecorating has been done. The building is now in better repair than it has been for many years.

Our plans for the year ahead include an evangelistic meeting, personal work, visitation teams, teacher training, a financial canvass and the redecoration of the sanctuary. We hope also to proceed along the lines of activity already launched. The assistance received from the

Missionary Board is greatly appreciated and without it it is doubtful if the church could long exist.

Cecil H. Johnson, Pastor.

- - BURNING TRUTH - -

By Charles Emory Byers

"They are as sick who surfeit with too much as those who starve with nothing."—Nerisso to Portia in Merchant of Venice.—Shakespeare.

THE EXTREMISTS are always in trouble. They are the ones who Theodore Roosevelt called the lunatic fringe who are the fanatics who tramp hard on other people's toes. It matters little which end of the line they happen to espouse the general effect is the same.

That the starving man is sick there is no question. His lean and hungry look proclaim it to the world. He lacks vitamins and calories and this makes his body an easy prey to disease. But it has always occurred to us that the man who eats too much is due for a grimmer fate. He is even sicker than the man who starves with nothing, and is most likely to die sooner than his starving brother.

The gormandizer creates within himself many more diseases than the man who eats too little. He is the one who develops heart afflictions, stomach troubles, diseases of the liver and the spleen, with a long row of scientifically named ailments too numerous to enumerate. When a man eats too much it even affects his brain which fact becomes apparent in illogical and muddy thinking. The gormandize is the worse off.

Considered from another angle it is also true that the man who is blessed with wealth or extraordinary talent receives so many favors and compliments that he becomes surfeited and they grow stale and unimpressive to him. He is very sick because he is surfeited with his good fortune, and becomes disgusted with it like the person who eats too many cream puffs or too much honey. They have lost their zest because there are too many calories of these good things.

Nerissa said this was the case with Portia who had just said her "little body was awearry of this great world." She possessed everything she could ask of fortune and nature. Her father left her a great estate and a title and nature was most bountiful in bestowing on her every grace and charm she could contrive. In short she was surfeited with too much, while Nerissa felt that she was only a hired servant.

Portia deserved this subtle rebuke Nerissa gave her so gently. The favored develop a restlessness that is hard for them to bear while the starving ones develop a forbearance and patience due to their lack of proper nourishment. The surfeited ones become sophisticated and intolerant while the lean ones look on with envy. Thus the one group surfeits with too much while the other starves with nothing. These two extremes find themselves in a sea of trouble. The best place to be seems the middle of the road.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for November 19, 1950

WHO IS TRULY WEALTHY?

Scripture: Matt. 6:19-34; 19:16-24

For The Leader

WE ARE CONSIDERING tonight one of the worst diseases of the Christian. Only the grace of the Lord can drive back the infection and create a healthy condition again. It is the disease of material wealth. Call it greed if you want to. It is not the amassing of great wealth, for there is no sin in that. The presence of great wealth is not in itself sin nor greed. But when our money, be it a million dollars or just ten dollars, becomes our god, then it is sin. This disease is perhaps the most prevalent among Christians simply because God does not exact an accounting of our trust each day or each month. We can short change Him, and to all appearances not suffer. But not for long. God has a way of meting out justice, or judgment, to those who covet their wealth to the point of stinginess. Let us be sure that we have a healthy condition regarding the money that passes through our hands during life.

DISCUSSION

1. WHO HAS WHAT? Do you know what a miser is? He is one, who instead of laying up treasure in heaven, lays it up in a hole in the ground, or under a board in the floor of his hut. But not all misers are off in a woods in a shack, sitting up all hours of the night counting their gold pieces. Many of them are in our churches, holding important offices and pretending to be shining examples of God's righteousness upon earth. Whenever the preacher, or the finance committee happens to be around, they give the sadistic stories about how great their expenses are, how poor their income is, and how hard it is to give to the church. So, they continue to salt their money away in banks, bonds, socks, and in the latest improvements for their homes. They are truly laying up for themselves treasures upon earth where moth corrupts and thieves break through and steal. So, we ask, who has what? If you young people get nothing else out of this subject, learn the lesson of vanishing material wealth. God wants us to give to His service, to do good with what we have, and thus to lay up for ourselves eternal treasures.

2. MISERLY AT HEART. This disease mentioned earlier is not just limited to the material angle of wealth. As a person hoards, becomes stingy, and gyphs God, he also cuts the life blood of Christian grace from his soul. And so he worships the wealth he has, his soul shrivels and shrinks until he becomes absolutely godless. Without in the least judging, it has been our lot to see many so-called Christians who were as godless as the so called infidel.

Why? Because their wealth, be it thousands or hundreds, had so enveloped their whole being that they had no room for God. They have no joy in life. They do not laugh because it might cost them a penny. And so they shrivel up and die, spiritually.

3. GIVE, GIVE, GIVE! Jesus told the disciples that the way to be happy and enjoy life, is to give to help His work and to help others. He meant for us to give while we are still living, too. It is nice to remember our church, or college, etc., in our wills—to tell the church officials that when we die, we will leave them a thousand or so. But we question whether or not it is possible to gain blessing from money we stingily hold onto in life, and then give after we have automatically lost hold of it, anyway. Many a soul in hell tonight has mistakenly tried to pave his own way to his heaven by what he willed to a church. You just can't do that. It is a miserly way to give. If you want to receive joy and blessing from giving, give while you are alive to see the good your money is doing. Too many cases come to mind of money intended for churches, etc., in wills, that has gone into the hands of malicious and unsympathetic relatives who, through legal loopholes, have broken those wills.

4. LET'S BE TRULY WEALTHY. There are many people who are very wealthy who have money. There are many very wealthy people who do not have money. Likewise many people with money and many without, are not wealthy. We don't measure true wealth by dollars and cents. Of what value is it if you do not have friends? True wealth to us is having friends, enjoying life, serving God with all you have and are. This kind of wealth you cannot buy. It must come as a result of a God-centered heart. People may ask us why we go out of our way to help others, why we are always in the church services doing our part. Tell them it is because that is the way to get real wealth. We have friends and joys on earth, and through our service to God, are amassing wealth in heaven.

5. INVESTMENTS FOR ETERNITY. Some real Christians we know are primarily interested in the spiritual welfare of their souls. They have long since learned that soul wealth is superior to all the material wealth in the world. How do we get this eternal soul wealth? Just by following the instructions of Jesus. He teaches that wealth is not in dollars and cents. He teaches that wealth is in worshipping God, helping your neighbors and spreading the gospel. Granted that a man would be foolish, and down right sinful, if he did not consider his material obligations to his family. He would be as bad as a murderer. A man must think of the needs of his family, and should use the money from his labors to support them. But an extended view of his income is not to the amassing of money that he cannot use, or will not. The extended view means a portion of that income to God. Here is where Jesus teaches spiritual investment. This we will consider more fully next week. Young people in Christian service, souls brought to Christ, needy people helped; these, and others, are the spiritual investments for eternity. These results from our life and interests and wealth broadcast into the lives of others. Do you want to be truly wealthy? Then make God and others the primary interest in your lives.

REMEMBER - Thanksgiving is Home Missions Offering

Prayer Meeting Studies By C. Y. Gilmer



THAT BLESSED HOPE

We stood, grouped together and gazed upon high
As the meteorites sparkled and raced 'cross the sky—
And I thought of the marvelous creative power
Of the Hand that upholds us hour by hour—
Then I thought how He gave up His glory on high,
To come down to this earth to suffer and die—
To victoriously rise from the grave with all power.
To ascend back to Heaven, where He waits for the hour
When He shall come again in the clouds of the sky,
And all His redeemed ones shall meet Him on high—

—Mrs. Will C. Phinney.

THAT BLESSED HOPE

THE FIRST COMING of the Messiah was in weakness and humiliation as prophesied by Isaiah 53. His second coming is with power and great glory (Isa. 9:6b, 7; 11:1, 2, 10-12; 24-21-23; 40:9-11). Because the Jews did not distinguish the manner of His first and second comings they rejected Him and had Him crucified (Zech. 9:9; Matt. 21:4, 5; John 19:15, 16. Just as the predictions concerning His earthly sufferings were fulfilled so will the prophecies of His earthly glory come to pass (Acts 1:6, 7; 15:14-17; Matt. 24:27-30). The Jews rejected the prophets on the sufferings of the Messiah. Let us not be slow to believe what they said concerning His glory! The scribes did not believe in the literal interpretation of His sufferings.

The second coming of the Lord is a promised restoration of the Jew. It is also a promise to the Church (John 14:1-3; 1 Thess. 4:16, 17). At the very moment of our Lord's ascension His return was emphasized (Acts 1:10, 11). We look for that blessed hope (Titus 2:13; Phil. 3:20, 21; 1 John 3:2; Rev. 22:12). We are taught to watch for this blessed hope (Mark 13:33, 35, 37; Matt. 24:42); to wait (1 Thess. 1:10); to be ready (Matt. 24:44); to pray for His speedy return (Rev. 22:20).

Our Lord came the first time to be our Saviour and to effect His saving work (Heb. 9:26; Luke 19:10; John 3:17; 12:47). His second coming will be an accounting of a world where His Word has been sown (Matt. 24:30; Heb. 9:23; 2 Thess. 1:7, 8; Acts 17:31). The Man Christ Jesus is now at God's right hand (Acts 7:55, 56; Heb. 1:3; Col. 3:1).

The descent of the Holy Spirit at Pentecost was not the return of Christ for the Holy Spirit is "another Comforter" (John 14:16; 16:7). The Lord's return is men-

tioned more than one hundred and fifty times after Pentecost as yet future. The conversion of a sinner is not the coming of the Lord, but the coming of the sinner to the Saviour (Matt. 11:28; John 5:40; 7:37, 6:37). The death of a Christian is not the coming of Christ, but the believer's departure to be with the Lord (Phil. 1:23; 2 Tim. 4:6; 2 Cor. 5:8). The destruction of Jerusalem in 70 A. D. was not the second coming of Christ for the book of the Revelation was written after that speaking of the Lord's coming as future (Rev. 1:4, 7; 2:25; 3:11; 22:7, 12, 20). The spread of Christianity is not the coming of the Lord, for His coming is sudden and unexpected (Matt. 24:27, 36-42, 44, 50; 2 Peter 3:10). It will not be a converted world to which our Lord shall return, but one of intense wickedness (Luke 17:26-32; 21:25-27). The Lord is now gathering out of this world "a people for His name" (Acts 15:14-17; Matt. 24:14; Rom. 1:5; 11:14; 1 Cor. 9:22; Rev. 5:9). Unless His coming precedes the millennium there would be no point in our being told to "watch" and "wait" for His coming. There will be an evangelizing of the world before His coming, but world conversion awaits our Lord's return. The following Scriptures teach that there will be no Golden Age prior to our Lord's return: Matt. 13:36-43, 47-50; 25:1-10; 1 Tim. 4:1; 2 Tim. 3:1-9; 4:3; 2 Peter 3:3, 4; Jude 17-19.

The College Chapel Diary

As Observed by The Editor

Friday, October 20—The foundation cement was poured into the footer trenches which make footers for the walls of the rest rooms and the kitchen. This part of the building will be at the front and under the entrance steps and front vestibule.

Saturday, October 21—Drainage ditch to east of the building now under construction. A few blocks laid on the front footers.

Monday, October 23—Forms placed on south wall and reinforcing cement poured to level of blocks laid. Footers for pillars poured throughout the basement.

Tuesday, October 24—More reinforcement poured east side of walls. Drainage ditch almost to right depth. Some tile laid.

Wednesday, October 25—Reinforcement almost complete to present level of blocks laid. Tile laid in drainage ditch. We can now see what form the building is taking. Work does not show up so fast now.

Thursday, October 26 to Monday, October 30—Nothing to report for there was no work done.

Tuesday, October 31—Back on the job. Walls are being laid up higher in preparation for more reinforcement.

Wednesday, November 1—Walls continue to rise. Specifications for steel structure arrive. Question—Will we be able to get the steel? We will just have to wait and see.

Give to Home Missions

Items of General Interest

(Continued from Page 2)

venber 12th) the following services were and are being held: November 5th—The Woman's Missionary Society's Public Service; morning, with Dr. Jorge Wenzel of Argentina, South America, now teaching in Ashland College, as guest speaker. The evening hour saw the conduct of the "Prince of Peace" contest, with Ray Aspinall in charge. November 12th—Morning: Worship in charge of Brethren Youth, with John and Jeanne Guy as leaders; Evening: Service in charge of the Sisterhood, with Miss Esther Zeche, Ashland student from South America, as the guest speaker.

Ashland, Ohio. The closing day of the Ashland College Homecoming was Sunday, October 29th, when the morning services in the Ashland Church were given over to the college. The speaker of the hour was Dr. Glenn L. Clayton, President of the College, who gave a wonderful message of the subject, "Looking Ahead."

The Ashland Church is now preparing for a week of intensive evangelism, with the Ambassador Quartet in charge. To the end that the week may be really intensive the Evangelistic Committee is organizing the congregation for the work. The services will be held from December 3 to 10.

Pleasant Hill, Ohio. We received the announcement of the Dedication and Homecoming of the Pleasant Hill church, scheduled for Sunday, November 5th, too late to be of value as an announcement, because of the issuing of the Annual Conference Number which took the date of November 4th. However, we did receive some very fine photos of the Pleasant Hill Church and have already sent them away for the making of the cuts. Brother Sibert tells us that the report of the day's activities will be coming to us shortly and the cuts and the report will be coming to you in a future issue. Sorry we could not get the announcement to you in time for you to attend.

North Liberty, Indiana. Brother Edgar Berkshire, pastor, says, "Our Homecoming was a grand success, according to all those who were present. All were glad for the message of the afternoon, brought by Dean M. A. Stuckey of Ashland Seminary. Approximately 115 were present for the worship hour.

The North Liberty church has decided that a minimum of \$250.00 will be contributed to the Ashland College Chapel Fund. This was to be on hand by November 1st.

Brother Berkshire reports that there is a definite increase in the attendance at the mid-week services—a jump from 14 to 22.

Elkhart, Indiana. Brother King reports the reception of two new members on Sunday, October 8th. Both came through baptism. Brother King is now conducting an Evangelistic meeting at the Ardmore Heights Church, South Bend, Indiana, where he is assisting Brother R. F. Porte, the pastor. The meetings close on November 12th.

The Homecoming Day of the Elkhart Church was observed on Sunday, October 15th, with Brother Virgil Meyer of Nappanee, as the guest speaker for the afternoon. During the afternoon a service was conducted in memory of the thirty-three members who have passed away in the past four years.

New offering plates, made of Myrtlewood, were recently presented to the church by several members.

Goshen, Indiana. Brother W. E. Ronk, pastor, says in his October 22nd bulletin, "The special Cash Day Offering for the parsonage was reported last Sunday (October 15th) as \$1,488.00, with a goal of \$1,500.00. After the services one of the Brethren handed the pastor \$12.00 to make the goal. The Goal was reached!"

Brother Ronk also says, "The parsonage is almost complete; the inside wood work is nearly done; a little wiring, electrical work, to be done; cement is holding up the walks, porches, and steps. Painting and decorating inside can begin soon."

Rally Day and Homecoming was observed at the Goshen church on Sunday, October 22nd. The guest speaker for the afternoon was Brother E. J. Beekley, pastor of the Warsaw, Indiana, Church, and Moderator of the General Conference. Brother John T. Byler, pastor of the Louisville, Ohio, Brethren Church, who was holding an evangelistic meeting at Warsaw, was also present and had a part in the service.

The Goshen Laymen recently served a chicken supper to over 100. They also presented a very enjoyable and profitable program, with Paul Verghese and Suh Wah as speakers.

Nappanee, Indiana. While Brother Virgil Meyer was holding a meeting in Berlin, Penna., the services were in charge of Brother Harry Gilbert of Elkhart, on October 29th and on November 5th the Woman's Missionary Public Service was held at the morning hour, with Dr. Howard Bosler of New Paris, recently returned from Nigeria, as the guest speaker. The evening messenger was Rev. Don Jennings of the Nappanee Methodist church.

The Nappanee Laymen, fifty-two in number, enjoyed a Fellowship dinner and evening together on Monday night, October 15th.

Warsaw, Indiana. As a result of the evangelistic meeting which was conducted by Brother John Byler of Louisville, Ohio, Brother Beekley informs us that seven were

NOW IS THE TIME TO FIND OUT ABOUT Home Missions in The Brethren Church

baptized and received into fellowship in the church. During the course of the meetings, a "Booster Club" was organized and enrolled 78 children, many of whom are now attending the Sunday School as a result.

The Warsaw Church cooperated in the recent Religious Survey of the city.

We note that Brother Beekley was a recent guest speaker at the Roanoke, Indiana, Homecoming.

Pern, Indiana. We are glad to note that the Peru Church is getting ready to burn that mortgage which has hung over them for far too many years to be "funny." This service of mortgage burning is scheduled for Sunday, November 12th. The church is being "dressed up" for the occasion, a "clean up day" being observed on November 8th.

Milledgeville, Illinois. The W. M. S. Public Service was held on Sunday, November 5th, with John Heckman, of Polo, Illinois, as guest speaker. He spent two years in India with his son, who is a missionary there.

Brother White, pastor, says, "We went over our goal of \$500.00 for the Ashland College Chapel Fund last Sunday (October 15th), the report showing the figures to be \$543.00. Next comes the Education Day Offering which should not be confused with the Chapel Fund."

Waterloo, Iowa. Dr. J. L. Gillin of Madison, Wisconsin, a long-time member of the Waterloo Church and a former President of Ashland College, was the guest speaker both morning and afternoon at the Waterloo Homecoming which was held on Sunday, October 22nd.

The Waterloo Boys' Brotherhood again collected waste paper and applied the resultant funds to their project.

Morrill, Kansas. Brother Robert Bischof reports the meeting of the laymen of the church for the organizing of a Laymen's Organization to be identified with the National Laymen's work.

Repairs have been made on the roof of the church by several of the laymen.

Brother Bischof is establishing a Teacher's Training Course. This is a fine work and will surely bring results.

Missionary Secretary at Cheyenne, Wyoming. Word comes from Brother Riddle that he opened a two weeks revival meeting at the Cheyenne Church, which church is pastored by Brother Frank W. Garber, on Tuesday evening, October 24th, with a very fine attendance the very first night. He reports that the people are very happy in their Christian experience and were ready for the special service.

Word from Brother McCartneysmith. Some weeks ago we announced that Brother McCartneysmith was open for engagements in the evangelistic field. He writes us that he will also conduct Bible Conferences as well as engage in evangelistic work. His address is: 1303 West Fourth Street, Waterloo, Iowa.

If others do not see so much of God's truth as you do, be patient and humbly seek to teach them.

When you start worrying about things that are over and done with, you are merely trying to saw sawdust.

Have You Read The Thanksgiving Missionary Offering Appeal ? ? ? ? ? It Is In This Issue

If we would have God's blessings we must do things in God's way.

Kindness is the controlling spring which holds back the slamming door.

A revival of the consciousness of God will be followed by a revival of the fear of God.

The Lord can forgive us our sins, but the nervous system never does.

Ashland College News Letter

By Arthur Petit

HOMEcoming has come and gone on the Ashland College campus and it was a fine occasion. Many of the alumni and friends of the college were on the campus and enjoyed the days with us. The parade through the downtown section of Ashland was fine and created a great amount of interest. Of particular interest was the float sponsored by the Y. W. C. A. on which Miss Cheng from China, Miss Zeche from the Argentine and Miss Gorden from England, all students here this year, rode. The Gospel teams and the Y. M. C. A. also prepared floats in the parade.

The football game in the afternoon was all Ashland. The score, 44-13 in our favor was the highest run up by an Ashland team since 1929. This was in spite of the fact that the third team played much of the second half. It is with regret, however, that I have to report that Phil Lersch was again injured, this time with a leg injury which will keep him from football the remainder of this year and perhaps from basketball. However, it is expected that he will be back in classes within a week or before you read this.

The play in the evening, "Pride and Prejudice," was well presented. It was coached by Phil Nolte formerly of the Sergeantsville Church and now Alumni Secretary on the campus. Brethren young people who had parts in the play included: Bob Keplinger of Dayton, Ohio; Arden Frantz Frere formerly of New Lebanon, Ohio; Doris Gilbert of West Alexandria, Ohio; Nadine Burley of Cameron, West Virginia; Charlene Tracy of Twelve Mile, In-

diana. About 1,000 saw the production, one of the biggest efforts ever made on the campus in that line.

The annual nominations for Who's Who in American Colleges has been announced. Nine from Ashland College are included. In that group are Ardene Frantz Frere and Robert Keplinger.

The Pine Whispers of 1950 have arrived on the campus several months late due to a combination of circumstances. The volume this year is a very fine book and well worth waiting for. Steps are being taken this year to prevent such a delay in the 1951 book.

The Campus Women's Council has elected Jean Heck from Hagerstown as Social Chairman, Jean is our very efficient college nurse, but is never too busy to take part in student activities.

The Girls' Gospel Teams are assuming the responsibility of conducting the Junior Christian Endeavor services at the First Brethren Church in Ashland. This is fine practice for these girls who will all find their life work tied up with church work. Charlene Tracy is chairman of the project.

The Y. M. C. A. is working on the project of enlarging the Eagle's Nest, campus meeting place and eating place. Another room has been cleared and the "Y" boys are digging to make way for a concrete floor and other improvements. When these are made, the Nest will be twice as large.

Dr. Clayton addressed the homecoming congregation in the First Brethren Church on Sunday. A capacity audience heard him discuss "The Road Ahead."

There are three more football games left to play, but students right now are busy doing what they should have been doing for the past seven weeks, preparing for the mid-term examinations next week.

The Will of God . . .

(Continued from Page 7)

and wickedness that we see from day to day. We need not worry about going too far in our forgiveness of others and in the love we show.

We young people should especially remember that it is God's will that we be careful how we use our bodies. Paul wrote in Corinthians, "Know ye not that your body is the temple of the Holy Ghost which is in you? Therefore glorify God in your body." When we spend time in worshipping with other Christians in our Churches, when we read and study God's Word, when we spend time in prayer, we are surely doing God's will.

Don't you think it is God's will for you to do any task in the Church that you are asked to do, even though it may seem small? Singing in the choir, attending faithfully Sisterhood and Brotherhood meetings, teaching a class of children, ushering for the services, etc. all are ways of serving. After all, we are saved to serve. Anything that will help us or others to be better Christians or will help the Church to grow, we should be willing to do. Anything that hurts our bodies or minds, or souls, or harms others in any way, we can know without a doubt, is not in God's plan for our lives.

I have purposely left until last what is the most important phase of God's will. In Christ's great commission He said, "Go ye therefore and teach all nations." He most certainly was speaking to us as well as to all Christians since that time. That is one decision that we do not have to make. We can know without a shadow of a doubt that it is God's will and purpose and plan that we all be witnesses or missionaries. But there is a decision that we must each make. That is, "Where and how shall I be a world evangelist?" One writer has said, "We should all be foreign missionaries unless we have a definite call to stay home." That statement makes us stop and think, doesn't it? It is up to each of us to find where God wants us to work, at home or abroad. But if we decide that our job is at home, that certainly does not relieve us of our missionary obligations. We have a big task, in seeking to bring those around us to Christ and then we have the added obligation of seeing that others who have felt the call to foreign fields, have the necessary funds to go. Somewhere I read, "Our money is our life, done up in a convenient form to send where we cannot go in person." How true! And then how important our prayers are for the missionaries who are laboring in difficult fields in all parts of the world.

When we are within God's will we are on the side of forces which will ultimately be victorious. We should never forget that. We will never find complete happiness until we find God's plan for us. Some of the things we can do to find that will are to pray, read the Bible and submit our wills to the guidance of the Holy Spirit. Christ does not expect us to be nobodies. He expects us to be somebodies. How tragic it would be to take a valuable violin and use it for firewood. But it is far more tragic to take our lives and burn them up for self-pleasure or gain. The violin was made and planned to be used as an instrument of music. Our lives were made and planned by God to be used in His service. Are we fulfilling our mission in life? Remember:

Christ has no hands but our hands

To do His work today.

He has no feet but our feet

To lead men in His way;

He has no tongue but our tongues

To tell men how He died;

He has no help but our help

To bring them to His side.

—(By Annie Flint).

—Elkhart, Indiana.

NOVEMBER

Is

Home Missions Month

Pages 8 to 11 tell what your "Gift Dollars" are doing



THE

Brethren

Evangelist



The Smile Came Back

I had a smile—

I gave my smile away;

The milkman and the postman

Enjoyed it every day.

I took it to the shop,

I had it on the street,

I gave it without thinking

To all I chanced to meet.

I gave my smile away,

As thoughtless as could be,

And every time I gave it

My smile came back to me.

—J. H. Cohen.

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Items of General Interest

DR. CLAYTON IS "FATHER" AGAIN

Dr. Glenn L. Clayton just stepped into the Editor's office with the announcement that Glenn Lowell Clayton II, arrived at the Samaritan Hospital on Tuesday morning, November 7th. The College President was wearing a broad smile as he reported that both the new son and the mother were doing fine. Congratulations are in order.

Washington, D. C. We glean the following from Brother Fairbanks' bulletin of October 22nd:

"It was good to see twelve of our men enjoy a good meal, program and fellowship at the Laymen's Southeastern District gathering at Maurertown, Virginia. There were 125 present from over the district.

"The Washington church participated in the Preaching Mission services held in Washington from October 20 to November 3. Services were held each evening in nineteen different centers, with thirty Christian leaders from the U. S. and Canada participating."

We are in receipt of a striking poster which announces a series of sermons which Brother Fairbanks is bringing to his church, which series began on Sunday, November 5th.

St. James, Maryland. Brother Freeman Ankrum, pastor, says, "Several carloads of members of the Men's Bible Class, under the direction of their teacher, Myron L. Bloom, journeyed to Annapolis on Saturday, October 25th for a class picnic.

Maurertown, Virginia. Brother Fairbanks, Washington pastor, recently held an evangelistic meeting for Brother E. L. Miller's Maurertown congregation.

Jones Mills, Penna., Valley Brethren. Brother Elmer Keck, pastor, reports that there were forty-six in attendance at their recent Communion services. There were also sixteen visitors present.

Brother Keck reports the organization of a brand new Sisterhood with eight members. The officers were elected as follows: President—Alverta Keslar; Vice President—Joan Neiderhiser; Sec.—Louise Stahl; Assistant—Norma Roadman; Treas.—Ruth Roadman.

Meyersdale, Penna. Brother Benhoff, who recently held an evangelistic meeting at Cumberland, Maryland, surely keeps in touch with what is going on in his church while he is absent, for we note in his bulletin that the services which were held while he was away were recorded on his wire recorder and he was able to hear all that transpired in them. However he had no adverse comment, in fact he says, "Very well done and very much appreciated." Several car-loads of Meyersdale people attended the Cumberland meeting, and took special music along with them—a male quartet.

Berlin, Penna. Brother Miller says that the Berlin church has reached their goal for 100 attendance at the evening services, and have almost reached the morning goal of 200.

Brother Miller also reports that the attendance at the evangelistic services which were held with Brother Virgil Meyer of Nappanee, Indiana, as evangelist, were well attended, with the average attendance mounting to above the 130 mark. He does not give any results as yet.

The Berlin church has obligated itself for the sum of \$500.00 for the Ashland College Chapel Fund.

Gratis, Ohio. Brother W. S. Crick reports that two were baptized, following their confession, and will be received into the church.

The W. M. S. is sending several boxes of clothing to our Kentucky mission at Lost Creek.

The Sunday School sponsored a Hallowe'en party on Wednesday, October 25th. It was a costume party.

Dayton, Ohio. The Ambassador Quartet from Ashland College had charge of both morning and evening services at Dayton on Sunday, November 5th. Robert Keplinger, a member of the above quartet, who was recently called to the Gospel Ministry by the Dayton Church, of which he is a member, will be honored at a service there on Sunday, November 26th.

Louisville, Ohio. We note from Brother Byler's "Pastor's Helper" that the Louisville Church has adopted the dual envelope system for their offerings.

Recent gifts to the church are: A new Communion Table, the gift of Mr. and Mrs. L. E. Miller, in memory of Francis and Amanda Oyster. To the above gift they have added a set of brass altar ware—cross, candle sticks and flower vases.

The choir recently dedicated their new choir robes, which were worn for the first time on that occasion.

Ashland, Ohio. The Ashland Laymen's Organization was

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Think and Thank

THERE ARE NO MORE EXPRESSIVE WORDS than those found in the second verse of the Psalm 103, "Bless the Lord, O my soul, and forget not all his benefits."

When Rev. J. Iverach was preaching a sermon on Psalm 103, he introduced his thoughts thus:

"The Psalmist set himself one day to count up the benefits he had received from God. He had not proceeded far when he found himself engaged in an impossible task. He found he could not count the blessings he had received in a single day, so set himself to find a help to memory. He took those benefits which he desired not to forget, and he tied them up in bundles. He shaped the bundles with a song. Let us open the bundles and examine them.

"There are five of them; we see that they are divided into three and two. The first three are bound together by a common reference to sin and the consequences of sin. The last two reveal how God would deal with His people if sin were taken out of the way . . . In the fifth bundle there are many things for which the Psalmist might well be grateful, not only for what is expressed in it, but for the promise of large blessings yet in store for us in the days to come.

We all appreciate things, yet we are all too slow to too many times in expressing that appreciation. I read a little "squib" from the pen of Rev. John F. Cowan and it was so pertinent to our thought that I want to pass it on to you in its original form. Here it is:

"You just know you have the best wife in the world—her patient, forgiving temperament was made to complement your excitable, tempestuous one. And the older you grow, the more you come to appreciate her genuine goodness, and tell yourself that you haven't repaid her loyalty to you and sweetness in disposition, in like coin. You feel ashamed and mean about it at times, and promise yourself that you will show her how much you appreciate her. But you haven't done it yet—not so she could notice it very much. One day, perhaps, you felt an impulse to pat her on the cheek and tell her what a good wife she has been to you. She'd rather have that than a thousand dollars; but something stopped you, a kind of mock diffidence or false shame. You shun any expression of your gratitude to her; your appreciation is ninety-nine per cent 'shun.'

"And isn't that too much the way we treat Jesus Christ? Take our national Thanksgiving Day, for example. How much more emphasis we are wont to put on the roast turkey with mince pie and other 'trimmings' than we put on the Union Service for returning thanks to Almighty God! Our 'thankfulness' is likely to be mostly 'fullness' with the thanks unsaid publicly.

"Mind you, there is no substitute for spoken thanks."

How very true this is, and how little it costs to say "Thank you, Lord, for all Thy benefits."

I was impressed with a little story I heard once about an information girl at a great railway station. When asked her impression of the people who crowded up to her information booth all day long, she said, "Oh, mostly I don't notice them particularly. I only look up if there is something unusual—like somebody saying, 'Thank you.'" How well this expresses the manner in which the average person takes for granted the things that are done for them. Paul gave what should be the Christian view of this matter when he wrote, "I thank my God upon every remembrance of you."

There is a little prayer which expresses what should be in everyone's heart at this season of the year. It goes like this:

"For days of health, for nights of quiet sleep; for seasons of bounty and of beauty, for all earth's contributions to our need through this past year: Good Lord, we thank Thee.

"For our country's shelter; for our homes; for the joy of faces and the joy of hearts that love; for the power of great examples; for holy ones who lead us in the ways of life and love: Dear Lord, we thank Thee.

"For our powers of growth; for longings to do better and do more; for ideals that ever rise about our real selves; for opportunities well used; for opportunities unused and even those misused: Good Lord, we thank Thee.

"For our temptations, and for any victory over sins that close beset us; for the gladness that abides with loyalty and the peace of the return; for the blessed service and the power to fit ourselves to other's needs: Dear Lord, we thank Thee.

"For the necessity to work; for burdens, pain, and disappointments, means of growth; for sorrow; yea, for death; for all that brings us nearer each other, nearer to ourselves, near to Thee; for everlasting life: Gracious Lord, we humbly thank Thee."

Let us, with Paul, be "giving thanks always for all things to God the Father in the name of the Lord Jesus Christ."

Think it over!

Where there is no confidence in God, there is no continuance with God.

Happiness is not merely pleasure; it is mostly victory that comes from a sense of achievement of triumph of turning our lemons to lemonade.

" The Missionary Board Section "

Furnished by E. M. Riddle, Secretary



Missionary Statesmanship

E. M. Riddle

THE DICTIONARY defines a "statesman" as one who reveals certain ability and sagacity in the direction and management of public affairs. This definition may not wholly apply when speaking of a missionary since missionary affairs must be interpreted differently than national affairs. For our purpose, we wish to think of the management and direction of missionary affairs.

The modern program of missions began about fifty years ago. It is only in recent years that we have begun to look on the world as the field to be won, and upon the forces of Christendom as forces available in accomplishing the task. This all calls for a new type of statesmanship.

This thought of "Missionary Statesmanship" can be applied to a small group as well.

The first peril to the highest type of statesmanship is a failure to grasp the immensity of the task. A great task calls for great statesmanship and if our College young men and women fail to grasp the intensity of the task before the Christian Church we cannot expect them to undertake with the fullness of the splendid talent which they possess.

Perhaps some in every congregation fail to comprehend that missions had its origin in the mind of God. The untimely death of Jesus upon the cross, and the necessity for this mighty task of world redemption, comprehended by the church will bring youth of our colleges to realize the talent, statesmanship and power required to even partially complete the task.

The second difficulty in securing the finest "Christian Statesmanship" is the failure to prepare for its accomplishment. Some years ago, laborers in the fields felt the urgency so much, that they called for most anyone who

was willing—to come and do what they could. But not so today. Practically every missionary leader or representative is calling for the best trained leadership. Therefore, we are insisting that those who go out to represent us be well trained, well equipped and deeply consecrated.

A third peril to missionary statesmanship is that which comes from undue and feverish haste for securing of visible results. The church at home or a Missionary Board may innocently force this danger upon the new recruit. Eagerness for reports—fresh material to be printed, so that a favorable report can be presented to the supporting constituency. Such pressure may be unwholesome. No mission field was ever conquered for Christ by a dash and run method.

Looking at this question on the other side is the statesmanlike attitude toward the native Christian church. The church stands as the foundation of all we hope to accomplish and of all that ever will be accomplished in the program of evangelization. The relation of the missionary to the native church is of first importance. The missionary must remember that the first church was the seed that was planted. It must be an indigenous church, growing from the soil of the country, part of the life of the community where it is founded.

The style of the church building even should not be so extreme that it seems out of place. In other words it must belong to the community, at home and abroad.

Christian Statesmanship is not needed more anywhere than by those who deal with and seek to lead the so-called native workers, or native assistants in the foreign fields. This contact requires consecrated statesmanship to give into their hands the power formerly exercised by the missionaries. They are the ones who must lead the native churches to dominance and power. At the same time there are governmental contacts which are often necessary. These must be made with Christian diplomacy.

Last but not less important is the need for the Christian missionary statesman, in the work of intercession. We have been too prone to pray in our own circle. We no doubt have failed because we did not have vision to pray for a great needy world, the mighty army of Christian laborers in other churches and other fields. We must pray with a statesman's assurance and faith in the promises of God.

What Does The Brethren Church Have In Kentucky?

Lost Creek and Its Outposts

THE ABOVE general question is not an easy one to answer, as much is involved in different ways. We will attempt to scratch the surface of the matters involved.

We have had guests from different sections of the country who have said, "We really did not know what you had here." Some have been surprised when they found out the truth of the matter. Others write us, asking, in effect, "What do you have there anyway?"

As to the material side of things, the Brethren Church has different, visible results of the work of the years.

At Krypton, two cottages, and a Chapel with a good audience room, a good basement, and four rooms besides the chapel room.

At Rowdy, a nice concrete block building that will accommodate around 200 people. These two are in Perry County.

At Haddix, two buildings, one a Chapel with two school rooms below, and a nice cottage for the workers.

At Riverside or Lost Creek, two school buildings, each with a chapel that will accommodate around 200 people, and these are altogether too small for many audiences; two dormitories, one of which is the new Wheeler Home, a very modern concrete block building, of which a local plumber said to us, "This is one of the best buildings on the Kentucky River"; a farm house, barn and outbuildings; the parsonage, and the famous "House of Cracks" now used for a dwelling. Then there is also Meyers Hall, which is a part of the buildings on the lower campus here, and in which the teachers are now housed.

Thus this material side can be somewhat measured, with a total value of properties of around \$100,000.00. Thirty-five religious services are held per week therein, with some school houses used—all under Brethren auspices.

Spiritual values cannot be measured, but we may know of their existence. Time and again we have experiences which show us that what the boys and girls get at Riverside lasts. Recently we met a young man at Jackson, who came smilingly and asked, "Don't you know me?" After a good look, we had to tell him we did not. Then he said, "You ought to know me, for you baptized me up there at Riverside in Troublesome Creek, and when I came out of the water something came to me that has never left me?" He then added, "I went through the late war, had charge of a squad of soldiers, and we read our Testaments every morning that we could do so, and had prayer, and we never lost a man in our squad." He then also added that he was living in Brethitt County and was making his life count for the Lord as best he could.

A week ago one of our school boys fell from a tree a distance of about 30 feet. He hit the ground in such a way that he had to be taken to the hospital at Lexington, where specialists worked on him. Two Brethren families kept us all night—Gordon, who drove the car, and his mother and a brother of the injured boy. While there we

visited the home of Mrs. Margie Landrum Strong, an old Riverside girl. They talked about Riverside folks, and she told us this: One of the former Riverside students is now in college at Louisville, Kentucky. This is some 200 miles from his home; Lexington about 100 miles from his school work. Instead of this young man going out with the medical students to "Night Clubs," etc., he often comes over to Lexington and visits with Mrs. Strong, who tries to entertain him well and right. This young man is being tempted there in his school work, and when he can he slips off to Lexington for better entertainment. While there, Mrs. Strong asked him if he was standing true to the teachings that he had received at Riverside. His reply was, "Never as long as I live can I get away from the things I learned at Riverside, and that is why I cannot go to the 'Night Clubs.'" This gave us a real thrill.

While Mrs. Drushal was in Lexington this last time, these Brethren folks told her that certain pastors in the city there were trying very hard to get them to change their membership; But Mrs. Strong said to Mrs. Drushal, "You know we just cannot leave the Brethren Church, or change our membership to another denomination." But you also know that the constant dripping of water on the rock sooner or later wears the hole in it, and if we delay too long in coming to Lexington with the Brethren Church, we might lose some of these splendid folks. We trust the work there can get going soon. One of our former students, now in his sophomore year at Ashland College, when last home, told us he stopped over in Lexington with some of our folks there, and how his face did light up when he said, "We are going to have a Brethren Church in Lexington." This boy is Harold Barnett.

The seed has now been scattered for more than forty-four years. Many souls have been saved; better homes established, and much good has been done. The Word still goes out. Here at Lost Creek there are five services each Sunday—two in the forenoon and three in the evening. At Haddix there are Sunday School and church services, and also a service at Dry Bread Branch and Campbell's Branch. At Krypton, services forenoon and afternoon. On Sunday morning in Lost Creek, services are also held out of here at Leatherwood and the Big Branch. Then in the afternoon, on Fugates Fork, at Rowdy, Toms Branch, McIntosh and Upper Leatherwood. And thus the Word goes out.

Brethren, Kentucky now has the material and Brethren equipment, but, Oh, so short of help. At most of these places great opportunity lies for work for the Lord, but the laborers are so few. The thing now being done in places is just holding on in the hope that competent help will be coming forth ere long. One of our former pupils now writes, "I did not know that any place could seem so much like home and heaven to me."

Will you join us in prayer that these great opportunities for service for the Master may not die for the lack of help, but that there will be those competent, who will say, "Here am I, Lord, send me,"

—G. E. Drushal.

Advances At Haddix, Kentucky

WE ARE NOW in our seventh year of work here in Haddix. Our school has grown from forty-five the first year, to seventy-five this year. Besides the regular public school work carried on by Carl Cope, a member of our Haddix Church, and myself, Mrs. Kessinger teaches three Bible classes daily in the school. All of the children take this Bible work.

Sunday is a very busy day with us. In the forenoon we have Sunday School here at Haddix. Then in the afternoon we walk up a creek where we have a service in a home. Sometimes we have as many as twenty-four in these home services. Sometimes they fail to meet together, then we visit the different homes and have a short service in each one.

Just recently we have started a work with the young people. While the adults are having their weekly prayer meeting, the young people have their meeting. Mr. and Mrs. Basil Bickle from Lost Creek, who have had training in Child Evangelism, are taking charge of this work. They started with twenty young people and now have forty in attendance. We had been praying for some time for some one to work with the young people. Now we feel that our prayers have been answered. Please pray with us that God will bless this work and that souls will be saved.

We have made some improvements in our school and church building this past summer and fall. The walls of the schoolroom were painted, making the rooms lighter and much more pleasant. The chapel had never been finished. Our people bought lumber for the ceiling and put it up themselves. For four Saturdays the men came and worked faithfully. The women did their part by preparing good dinners for all who came.

We are hoping in the near future to add a small room to our school building for a kitchen, so that we can have hot lunches for the children. We feel that health and nutrition can be taught better through the hot lunch than any other way. We feel, too, that the health of the children will be much improved.

—Carrie Soffer.

With The Laymen

NATIONAL LAYMEN'S GOAL 7

Goal 7 reads: "Organize a new Laymen's Organization or establish a Mission Point within the District."

At the Executive Council meeting at General Conference, each of the Goals was assigned to an officer or trustee for supervision and promotion. Goal 7, above, was assigned to National Vice President, Oscar Robarge, who has the following message for all Laymen:

"I, Oscar Robarge, Vice President of the National Laymen's Organization, offer my services to any church that would like to start a new Laymen's Organization or establish a Mission Point. This offer is good for any District, whether it be Ohio, Indiana, or Pennsylvania, or any of the others. Again I say, anyone interested please notify me. Oscar Robarge, Rural 4, Bryan, Ohio.

We Can Convince You In Less Than 5 Minutes

Charles Munson, Brethren National Youth Director

IF YOU READ THIS ARTICLE we can convince you that the youth of our Brethren Church are on the march for Christ; it will take less than 5 minutes. Will you go the whole article? All right let's go.

IN THE HOME CHURCHES there are Brotherhood, Sisterhood, and C. E. meetings being held regularly. More and more organizations are reporting progress. Many churches now have youth directors; for example, we have 11 more youth directors than in 1948. Local churches are participating in the national projects and are feeling a part of the whole church plan.

IN THE DISTRICTS there is much enthusiasm as Brethren Youth rallies are on the increase, and as district conferences sponsor youth rallies. Ohio celebrated the 5th Birthday of Brethren Youth with an all-state rally with over 200 in attendance at the two-day affair.

Indiana is planning a similar rally in January at the new Eskimo Inn at Winona Lake, Indiana; 400 young people are expected.

AT OUR COLLEGE more enthusiasm and spirit is evident. At this writing a "Campus Christian Youth Rally" is being planned on the campus, to which all students are invited. The theme of the rally will be "From Lab to Life," illustrating the unity of God's universe.

OVER THE WHOLE DENOMINATION a fire is burning as our young people give their lives anew for service, as Life-work recruits, and as church leaders. Never before have we been called upon to work as now—by the grace of God we will labor for Him.

To prove the above point—last year youth gave \$1,000.00 to Argentina for missions; this year Brethren Youth will raise \$5,000.00 for the purchase of a portable chapel for the Mission Board. We already have over \$900.00.

GENERALLY the work is progressing, for there is still talk of the fine Youth Conference last August; young people are still recalling experiences at camps held throughout the nation; the Brethren Youth summer teams are yet spreading their enthusiasm—in fact the Ambassador Quartet is still singing as they go from church to church Sunday after Sunday.

REJOICE BRETHREN encouraging things are happening in our Brethren Church through our youth. Rejoice Brethren for God is using us to bring His message to a lost world.

NOW THAT YOU HAVE READ WILL YOU PRAY? Pray earnestly for Brethren Youth and its leaders; pray earnestly for our Brethren Church.

Three things to give: Alms to the needy, comfort to the sad, and appreciation to the worthy.

The Church Usher and His Responsibility

USHERING lies more in walk than in talk. "Of all those arts in which mankind excel, nature's chief masterpiece is ushering well." Happy that church whose staff of men, detailed to conduct the righteous to temporary resting-places, deport themselves

"In church, with meek and unaffected grace,
And whose looks adorn the venerable place,
So that

Fools who come to scorn, remain to pray."

The incalculable enrichment which is a church sustains as a result of the services of a loyal band of courteous and efficient ushers is beyond the ability of this writer to compute. The influence exercised by such men is certainly not "wasted on the desert air."

There is something extremely fascinating about ushering. To serve in this capacity in the house of God is a disgrace to no man. Unfortunately one occasionally finds men who are—well, "nothing to brag about" as members of the "courtesy" department. There are actually thousands of churches throughout the country that are suffering keenly as a result of unskilled and incompetent ushering. Any usher who carries himself in a pompous, officious, self-important or professional manner, directing worshippers to a seat with a brusque glad-to-get-rid-of-you air, acting as a kind of human semaphore, has a badly perverted idea of his duties and is exercising a decidedly detrimental influence in the sanctuary. If he manifests no inclination either to improve or resign and make room for someone more appreciative of the position, the only thing to do is "grin and bear it" until the first propitious opportunity affords occasion to displace him with one better qualified to hold such office.

One way in which such an embarrassing situation may be averted or overcome is by intermittent change of personnel. Once a month, say. The result of this transition will be salutary in more ways than one. People are sometimes inclined to become tired of seeing the same individuals acting as ushers and collectors continuously, and besides, it looks as if there is a shortage of talent in the constituency. However, if the ushers who are in charge regularly, are of the type to greet people Sunday after Sunday, and make them feel at home in church, there would be no real purpose in making such change. People become well acquainted with them, and they are better able to give the people the seats they are used to and to which they wish to be shown.

For the usher to realize fully the importance and responsibility of his position, he must be cognizant of the fact that he is the "host of the church" to the congregation. That lasting first impression which strangers usually receive on entering a church is frequently received from him. For this reason he must exercise his ingenuity in an effort to make the sanctuary a house of hospitality and happiness to all who come. To this end we venture to suggest one or two fundamental requisites in this officer which, if manifested, enable church-goers to give avid response to the words of David, "I was glad when they said unto me, Let us go into the house of the Lord."

Two prime factors in successful ushering are courtesy

and cheerfulness. An usher should constantly remember that "Smiles" is the longest word in the English language. Between the beginning and the end there is just a mile. He should, therefore, scatter the sunshine of smiles and banish the winter of grudgingness from any face he chances to see under such gloomy spell. Worshippers will gravitate toward a cheerful face as a flower leans toward the sun.

The usher should never be just an official hand-shaking "machine." People like to be made "feel at home." That is the usher's main "job." There is no better evidence of a first class usher than his willingness and ability to quickly relieve a person of the consciousness that he is a stranger. The ability to greet a newcomer "as if you had known him all your life" is worth serious and persevering cultivation for its practical, as well as its ethical value.

The usher can be of infinite value to the pastor at the close of a service by being at his side, and if strangers are there, he should be the one who introduces that stranger to the pastor. He should seek to know the place of residence and other information which would be valuable to the pastor in the future meeting of the stranger. Thus, when the erstwhile "stranger" leaves the service, he should be a "stranger" no longer.

Worshippers should be permitted to express their preference as to where they desire to be seated. The usher should not set himself up as one who knows just where a person should sit, until he has at least given the individual an opportunity to express himself.

An usher should never under any circumstances seat any one during the reading of the Scripture or during prayer. When late comers arrive, as little ceremony as possible should be observed in seating them. Under all circumstances the dignity of the service should be preserved.

The usher should seek to discover those who "dislike drafts" and who become the bane of the existence of those who "like fresh air," by demanding the closing of a window or door, because a little air is coming in. Therefore he should seek to seat those who would keep the windows closed, in such a position that they will not be bothered by the "draft." Thus the ones who need the "Fresh air" may also be pleased.

A very good maxim to remember in every emergency is, "Wisdom is knowing what to do, skill in knowing how to do it, and virtue in doing it. In his efforts to please an usher will do well to recall this old truism,

"He who would please all and himself too,
Undertakes what he cannot do."

A seasoned and experienced usher knows his constituency by the way they "walk, talk and balk." Nothing so curdles the milk of human kindness, insofar as an usher is concerned, as an exhibition of this latter characteristic. To start down the aisle ahead of a member, intent on escorting him to the second pew from the front, and on reaching that seat to turn about and discover that he has stalled on you and is busy crowding into an already well-filled seat near the rear (to the discomfort of the other

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Brethren Church History

By Rev. Freeman Ankrum

A Frontier Tragedy

SOME TWO HUNDRED YEARS AGO, three men were planning a trip to America's frontier. Reports of a new land, fertile valleys and clear rivers filtered in to them from the lips of the hardy souls who had ventured over the mountains toward the sunset. These three men were living in the Pennsylvania German Settlement near Ephrata, Pennsylvania, in Lancaster County. The names of the men were, Thomas, Israel and Gabriel Eckerly. Some historians give the name of the oldest, that of Samuel, instead of Thomas. Also the name has been spelled Eckerlin. Changes of names can be easily understood in changing from the German to the English. It is written in the archives of the past that these men were "Dunkards." The oldest of the brothers, whom we shall call Thomas, went by the name of Doctor Eckarly, because of his ability to aid his Indian neighbors when sickness came to them.

Historians disagree as to the time of their coming to the Western part of Virginia or South West Pennsylvania. Some state that it was in 1750 while others state that it was in 1754.

These three men made their plans and set forth for the new promised land. The roads or trails over which they traveled are not recorded. However, it may not be out of place to assume, according to the custom of the time, that they wended their way by the better known roads and trails which furnished the most possible protection. This would mean that their course would in those days be down through the state of Maryland and into the valley of Virginia. Others had blazed the trail, hewing out roads for those who should follow them. Likely their course turned West from the vicinity of Winchester, taking them over into the South Branch Valley of the Potomac River. Here was established Fort Pleasant. This stood as a protection on the frontier of those days.

The first settlement in the South Branch Valley was made in 1736. Fort Pleasant was a strong stockade with block houses erected on the South Branch of the Potomac River above what is known as "The Trough," near the present town of Petersburg, West Virginia. From the protected South Branch Valley westward, the traveler took his life in his hands and must be on guard continually, watching for the Indians who disputed the passage of all comers.

It would be an interesting record of their trip as they slowly crossed the Alleghenies with their pack horses loaded with the simple necessities required to build for themselves homes in the wilderness. Since none have been left us, just the factual mentioning of reaching the western borders of Virginia (Now West Virginia) has been given us; we shall not try to imagine the trials and the pitfalls of the way.

There was a boundary dispute between Virginia and

Pennsylvania at that time. The unfortunate settler knew not to what State he owed his allegiance. Doctor Eckarly and his brothers eventually reached the Monongahela river. Crossing this river they lived for some time, eight or ten miles below the present city of Morgantown, West Virginia. These men camped on the watercourse of the river and were busily engaged in exploring the country. The creek upon which they camped from the time the historians have seen fit to record it, has been given the name of "Dunkard" Creek. How long these men stayed there, spying out the land, is unknown. As the Indian troubles increased in the war then existing between the French and English, the Delaware Indians advised the Eckarlys to move to a safer location. There existed a deep friendship between the Eckarlys and the Delawares.

The Delawares in turn were forced to defend themselves from the Indians of the Six Nations. One, George Crogan, writing in 1751 under the date of May 25, states that "a Dunkar from the Colony of Virginia came to Logstown and requested liberty of the Six Nation chiefs to make a settlement on the River Yough—yo—gaine, a branch of Ohio." This was probably one of the Eckarly brothers whom the writer Crogan thought came from the Eastern part of Virginia.

Following the advice of the friendly Indians, the brothers eventually wended their way Eastward until they came to the fertile and inviting bottoms along Cheat river.

Here in the pleasant valley, by the side of the clear flowing river in what is now Preston County, West Virginia, the three Eckarly brothers erected their cabin home. The seeds they had brought from the East were planted, and they were, the first year, able to raise a crop of corn and vegetables sufficient for their needs. The woods teemed with game and the river supplied the fish. The skins of the animals provided their clothing. A historian writes, "They were calculated to give grotesque appearance to a fine gentleman in a city drawing room; yet they were particularly suited to their situation and afforded them comfort."

Here the brothers spent some time unmolested by the Indians though the entire frontier was ablaze with war, prosecuted with intense cruelty by all taking part in it. In the course of time supplies obtainable only in the East were needed. Their salt, ammunition and shirting was in need of replenishing. The men had accumulated a sizeable pack of skins and furs, which were easily exchangeable for their few needs. With these, Doctor Thomas Eckarly, after taking leave of his brothers in August, 1757, started over the seldom used trail leading to the Shenandoah Valley. He knew of a trading post at Winchester from which supplies could be secured in exchange for his furs. The trip was made in safety to the Trading Post in the Shenandoah. His return was through the South Branch Valley of the Potomac. He stopped at Fort Pleasant. In his conversation he gave information to the effect that he had been for some time a resident on the Cheat river. He was immediately looked upon with suspicion and accused of being in confederacy with the Indians. Likely, in their estimation, he was a spy and at that very time checking upon the condition of the Fort, its approaches, its personnel and the number and size of the guns it mounted.

In vain Doctor Eckarly protested his innocence, stating that he was not in league with the Indians, and had not

seen one of them in the country where he and his brothers lived. The reports of such bloody massacres coming in from the frontiers, regarding the destruction of the border settlements, made the Doctor's story seem unbelievable and, in their opinion, improbable, so he was arrested and confined to the guard house.

In this connection it may be of interest to quote from a historian as he writes in 1831 telling of the experiences of the Doctor and the discovery which was so shocking. Alexander Wither's states in his book, "Chronicles of Border Warfare," Published at Clarksburg, Virginia (Now West Virginia) in 1831 as follows:

The society, of which Doctor Eckarly was a member, was rather obnoxious to a number of the frontier inhabitants. Their intimacy with the Indians, although cultivated with the most laudable motives, and for noble purposes, yet made them objects at least of distrust to many.

Laboring under these disadvantages, it was with difficulty that Doctor Eckarly prevailed on the officer of the fort to release him; and when this was done he was only permitted to go home under certain conditions—he was escorted by a guard of armed men, who were to carry him back if any discovery were made prejudicial to him. Upon their arrival at Cheat, the truth of his statement was awfully confirmed. The first spectacle which presented itself to their view, when the party came within sight of where the cabin had been, was a heap of ashes. On approaching the ruins, the half decayed, mutilated bodies of the poor Dunkards, were seen in the yard; the hoops, on which their scalps had been dried, were there, and the ruthless hand of desolation had waved over their little fields. Doctor Eckarly aided in burying the remains of his unfortunate brothers, and returned to the fort on the South Branch.

It has been recorded that during the absence of Doctor Thomas Eckarly at Winchester, that a band of Indians led by a French priest, came up the Monongahela and massacred the brothers. There are different traditions as to just what happened, but the above set down by one who earnestly gathered the details from some who lived in his day, is likely correct. There could have been men living then who were alive when the tragedy occurred.

Some of the earliest attempts made at settlement other than the ill fated attempt of the Eckarly brothers were made along the waters of the Monongahela by David Tygart and, Robert Foyle on Tygarts River Valley in Randolph County. Permanent settlements were not made until after the conclusion of the French and Indian War.

While nearly two hundred years have passed since the unfortunate experience of the followers of peace as advocated by Alexander Mack, on the banks of the Cheat, their short stay was not in vain. They left their marks and from the evidence left in their wake, they were not ashamed of their religion. The period time they dwelt upon the frontier was in itself brief, ending in tragedy far from home and loved ones. The last resting place of their remains are lost today, and the feet of many tramp over them, unconscious of the dust of these intrepid men now a part of the earth. Yet their lives were

more than a flash in the pan and which were so ruthlessly extinguished on the frontiers of America.

The veracity of the Doctor must have received noble consideration when he returned to the Fort and the lips of others testified to that which their eyes had seen.

Those who travel the highways of West Virginia and South western Pennsylvania, may not know how Dunkard Township, in Greene County, Pennsylvania, received its name, but historians know that it is a silent testimony to the religious life of men who traveled its trails many years ago. "Dunkard" Street, in Uniontown, Pennsylvania, is not a name derived from those who recently settled in that county, but from men whose dust has long since mingled with the earth.

The boys who fish in "Dunkard" Creek as it empties into the Monongahela, if they muse at all as they wait for the fish to bite, may wonder how it received its name. Little do they realize that the history of is name, if recited to them, would make reading of story book interest, also testifying to a Faith of the men who traversed its banks nearly two centuries ago.

To the men who drive their plows through the still fertile soil of "Dunkard Bottom," in Preston County, West Virginia, there may be little concern as to how it received its name. Yet each time they remind a stranger of their abode they testify to the religion of those who lived for awhile and were so mercilessly murdered by the Indians in that day now seemingly so far away.

—St. James, Maryland.

* * * * *

LAYMEN

NOTICE TO ALL SOUTHERN INDIANA

DISTRICT LAYMEN

* * * * *

* The regular quarterly meeting of the Southern *
* Indiana District Laymen will be held at the Corinth *
* Brethren Church on Monday evening, November *
* 20th.

* Supper will be served from 6:00 to 7:30 o'clock. *
* Regular program at 7:30. All members are urged *
* to be present as there will be election of officers *
* for the new year.

Guy V. Purdy, Secretary.

* * * * *

* * * * *

W A N T E D

* A GOOD USED SCHOOL BUS for the Mission *
* Church at Sherwood, Michigan. We will pay up to *
* \$500.00 Anyone knowing of such a bus will please *
* contact the undersigned: *
* Rev. Virgil E. Meyer, *
* Treasurer of The National Boys' *
* Brotherhood Board, *
* Nappanee, Indiana. *
* * * * *

The Usher

(Continued from Page 7)

occupants) is certainly disconcerting, to put it mildly. The result is pretty hard to swallow; but in the words of James Whitcomb Riley,

"It hain't no use to grumble and complain;
It's just as cheap and easy to rejoice."

And happy, indeed, is the usher and the church, when the task of seating and administering to the "feelings" of the congregation merits the commendation of those who are regular attendants and also of those who just drop in to get acquainted.

While ushering is not all sunshine, it has its rewards and no church can well get along without the services of a "good, consecrated usher."—Adapted.

Modern Persecution

Letters from northern Quebec tell of the persecution at Lasarre:

"The servants of the Lord went to the second street meeting fully realizing that there would probably be mob violence. The service began fairly quietly with some seventy people listening to the Word, but as the crowd grew, a few leaders began to arouse the people. It soon became impossible to speak because of shouting of men and children and blowing of many horns. Still the crowd grew. The Christians stood together singing the glorious Gospel. As the tumult grew, young men began to push the Christians, knocking and bumping them again and again.

"The Christians were about to leave when, down Main Street, came the local fire engine at a great rate. The crowd numbering some four hundred drew back leaving the servants of the Lord standing alone. The hose was soon connected, and dirty water from the river was directed against the Christians. As the speakers moved away the great crowd followed, hooting and swearing and shoving them. It was a page from the Book of Acts: the quiet town in an uproar; God's servants unprotected, slowly leading the way; cruel men tramping on their feet and mercilessly kicking them.

"At a meeting on the following Saturday night, happenings impossible to believe could occur in a civilized country. They screamed, they cursed the preachers, and blew tin horns. A loudspeaker blasted out jazz music, cars converged on the speakers, sounding their horns in a deafening roar. Potatoes were hurled at them and then a volley of eggs, the yolks dripping over the speakers clothes. During the whole affair, neither provincial nor municipal police lifted a hand to quell the savage attacks. Instead these 'custodians of the peace' put the Protestants under arrest and led them away, men, women, and all, to jail."

When happiness gets into the system it always breaks out in the face.

Items of General Interest

(Continued from Page 2)

host to the Northeastern Ohio Laymen on Saturday evening, November 11th.

Plans continue for the intensive week of Christian Fellowship under the leadership of the Ambassador Quartet which will be held in the Ashland Church from December 3rd to 10th.

Bryan, Ohio. We note from Brother Black's bulletin that Brother C. A. Stewart, a former Bryan pastor, was the guest speaker at the recent Homecoming services. Sunday School attendance—324; 200 for noon meal, and afternoon service.

Brother H. R. Garland, member of the Ohio Committee for the Advance in Evangelism, was a guest speaker at the Bryan church on Thursday evening, September 28th.

We note that the Educational Day offering for Ashland College is reported as \$156.15.

Huntington, Indiana. Brother Gilmer says, "That surprise last Sunday was the presentation of a hundred dollar bill by the Laymen to the church toward the parsonage fund. The debt on the parsonage is now \$2,300.00.

Brother Gilmer reports the baptism and reception of four new members, and the baptism of another who is to be received later.

The Dixie Quartet from Indianapolis are giving a concert at the Huntington Church on Saturday evening, November 18th. The Huntington Brethren Men's Chorus will give "The Prodigal Son in Song" on Sunday evening, December 5th.

Peru, Indiana. A card from Brother J. M. Bowman, Peru pastor, says, "Had 92 in Sunday School last Sunday (October 29) which breaks a six year record. The Lord is blessing our work here wonderfully."

Brother Bowman is currently holding an evangelistic meeting at the Center Chapel, Indiana, Church—November 6 to 19.

Elkhart, Indiana. We note that the Elkhart congregation were invited to an "Open House" at the parsonage, on Sunday afternoon, October 22nd, to view the completion of their remodeled parsonage.

Brother King tells us that two were received into membership by letter, and three by baptism on October 15th.

The Chapel offering for the Ashland College Chapel was announced as \$1,560.16.

Waterloo, Iowa. We note that the Waterloo Sunday School has adopted the slogan, "201 by '51." They are driving to meet the goal.

Brother Delbert B. Flora of Ashland Seminary will be the guest speaker at Waterloo from November 19th through the 26th.

Morrill, Kansas. Brother Robert Bischof says that a nice gain is being made in the Sunday School attendance.

The mid-week prayer meetings are being held in various homes, the first of these being held in the parsonage.

Stockton, Calif. Brother Charles Johnson reports that the Sunday School Contest started off with a "bang" and

gives us the following report: Attendance: October 15—42; October 22—77; October 29—102; the goal set for November 5 was 125.

For your Annual. A card from Brother C. Y. Gilmer, Indiana Conference Secretary, informs us that the address of Rev. Ernest Minegar, recently installed pastor of the newly created Mexico-College Corner Circuit, will be just Mexico, Indiana. You can address him at this place.

Two Books by Peter Nead. A card from Brother J. W. Platt reads as follows: "I am advising you herewith that two books of Elder Peter Nead are now available in a new edition, printed from the original books by Elder Nead, viz., "Nead's Theology" and "Wisdom and Power of God," at \$2.25 and \$2.00 respectively. These were the first books written in the English language more than 100 years ago. They may be secured from C. J. Rumble, Rt. 3, Box 1160, Modesto, California. Thought the Brotherhood might be interested."

The College Chapel Diary

As Observed by The Editor

Thursday, November 2—The basement walls continue to rise. The wall is up now to about four feet all around on the inside. Forms are being set on the west side to receive another layer of reinforcing concrete to bring this up to the new level. Steel reinforcing rods are emplaced in this cement before it sets.

Friday, November 3—Some more concrete is poured into the foundation piers for the basement joists. Additional blocks are laid on the north entrance walls. The foundation is rising well up to the basement window level. The weather has been cloudy and much cooler.

Monday, November 6—The morning broke bright and clear after a rough Saturday, wherein snow fell for the first time this fall. The work continues with more backing up cement poured. The more that is done, the more we see the size and shape of the Chapel building.

Tuesday, November 7—The weather still holds and the forms are in for the remainder of the second pouring of the reinforced concrete. Two more courses of cement blocks will still be laid to bring the height up to the basement window level, Contractor Forbes informs us.

Daily Bible Readings

Thanksgiving to Christmas

NOVEMBER

Thanksgiving, November 23	.....Psalms 121
24	.....Psalms 1
25	.....Matthew 5
Sunday, November 26	.....John 1:1-18
27	.....Exodus 20:1-17
28	.....Psalms 51
29	.....Luke 11
30	.....Psalms 27

- - BURNING TRUTH - -

By Charles Emory Byers

"The head may devise laws for the heart, but hot blood leaps o'er a cold decree."

Narissa to Portia in Merchant of Venice.—Shakespeare

* * *

OUR HEARTS outrun our minds. They are nimble-footed hares that dart here and there without due thought as to where they are going. They put to scorn all the noble aims that our reason may devise. Our violent loves "outrun the pauser, reason". We eagerly follow our desires; we are slow to follow our judgement. This is true because our loves carry us with delight where we want very much to arrive, while our judgement often carries us to dull and uninteresting places.

The hot blood of the heart offers too much competition for cool conservative reason. The heart is quick and precipitate and often tramples on what it knows is a wiser course than it advocates. But regardless of that it does not change its mind.

The cool and sober judgement of thoughtful men devised the law that brought prohibition to America. But hot blood leaped over cold decree and continued to drink. It was appetite, feeling, desire that won over cold judgement. And according to the inexorable laws of psychology it will ever be thus.

This burning truth is found in every avenue of life where heart is pitted against brain.

The hot blood in the heart of a girl who develops a love for an unworthy boy will cause her to continue with him despite all the cool judgement of her parents to prevent it. Once more it is hot blood against a cold decree.

A vain woman who loves rich furs and sparkling jewels will have them. If she thinks they will enhance her beauty and add to her charm she will bankrupt her husband to acquire them. Again it is the operation of the psychological law that the blood o'er-leaps a cold decree.

There is another side that makes plain that this law is not wholly destructive. It has its good results as well. Many times men and women are driven by their hot blood to do the noblest acts of their lives. A man on a sinking ship wholly conscious of his fate quietly steps aside that a woman may get into the lifeboat is one example. It was cool judgement, hot blood would have decreed otherwise.

The Nathan Hales, the Lincolns, the Clara Bartons, the Florence Nightingales are some who have subdued hot blood by cold decrees.

You'll always find a welcome and friends wish you nigh, if you strive in conversation not to overthrow the "I."

So many elderly folk whom I meet not only have their lamp of courage alight but are a whole powerhouse of faith.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for November 26, 1950

WHAT DO I OWE TO GOD?

Scripture: Genesis 8:22; I Cor. 16:2; II Cor. 8:1-5

For The Leader

WE HAVE FOR TONIGHT what most people would call a "ticklish subject." And for no other reason than that people just do not like to hear about the "money and church" subject. Which in itself is a very poor excuse. It should be remembered that when we speak in our services, we are the lesser voices of the Holy Spirit. And when speaking His will and words, we are giving the eternal truth. Thus when we speak of wealth and its relation to the church, the Holy Spirit uses our words to bring conviction and a sense of guilt to our hearers. Thus they are pricked in their conscience, knowing that they have not been fair to God. The reason people don't like to hear about money is that they are selfish, and hate to be reminded by the Spirit that they are short before God. But, nevertheless, tonight our subject is about money. It will be a wonderful subject if we are fair with God. It will be a terrible one, if we have been cutting God short.

DISCUSSION

1. "ALL THEY WANT IS MONEY." Do you know what your pastor faces far too often when he meets with his official board, or goes about visiting the delinquents on the church roll? Always in the official board there is the cry that this needs to be done, or that, but there is no money for it. When he visits among people who are not coming to church he sooner or later gets the cry that all the church wants is money. These two aspects need to be considered together. Definitely there is a need for money in the church. Many times it is for the things the church could do well without, but there is a positive need for money in the church. It must come from those who are associated with that church. So, the mournful cry arises that "all they want is money." There need not be the necessity for such a cry. We make a statement here and dare anyone to refute it, that "A church with Christians in it never needs to make a plea for money." Any complaint that comes that the church is always asking for money, comes from people who are not Christian at heart.

2. A CHEERFUL GIVER. Yes, people sure give themselves away as to the true condition of their hearts. When they complain about how much the church wants from them or how much they have to give to keep the church going, it tells the pastor that they are not converted clear through. We have noted that the knocking and complaining always comes from the people who give the least to the church in proportion to what they have. The ones who are really giving to the support of their church do not complain about the cost. Thus a person who is truly a Christian, gives his tithe, and adds to it from his abun-

dance. He has learned the secret of cheerful giving. When a church has enough of this type of people in it, it never has to make a plea for money. It is no credit to our churches that our local churches and denominational boards must make constant "appeals" to the members for money. It is no credit, that missionary work has had to be curtailed because people yelp at having to give.

3. "LOOKS PRETTY BIG." Take a quarter and a dollar bill. What will they buy? The dollar will not buy enough gas to take a decent ride any more. A double rich sundae can scarcely be purchased with the quarter. Yet, would you put a quarter in Sunday School, and the dollar on the church offering plate? You would not, because you know you can "get by" on less. So, you take a dime, get it changed into two nickels, and divide them between church and Sunday School. Now is that the way the Lord blessed you? We are held responsible for every cent that passes through our hands. This responsibility is called "stewardship." What we have is a divine trust from God, and we will have to make an accounting for it to Christ Himself.

4. THE PROPER ATTITUDE. Consider the work of our church as the work of the Lord. We are a part of it. It is supported by our prayers, our efforts and our gifts. If we love it, appreciate it, and enjoy its work, fellowship and worship, no sacrifice nor gift on our part will be too great. The secret of stewardship is not keeping records of what we give, to be sure we give the tenth. The secret of stewardship is loving His church so much that no sacrifice on our part is too great to make to give to the Church. When we get the perspective of seeing our church as a product of our gifts and prayers and labors, then our giving will no longer be measured according to percentages. But few people love their church that much. When they give a dime, they give as putting it in a machine calculated to ring all the golden bells of heaven and, with golden ink, write the record of the marvelous deed in sky high letters in the book of Life. To them, their giving is the payment of an obligation which, when paid, presumes to free them from embarrassment for another week or year. So many people talk about paying their church dues. What a curse of the devil that phrase is. Real Christians will never think of giving to their church in terms of dues, or pledges.

5. COSTING ALL, GIVING ALL. This church of Jesus Christ cost Christ His life. He gave all that we might live. He did not calculate how little of His blood He could shed on the cross to barely cover our sin. No, His blood flowed freely and entirely. Not a drop remained. He gave all. Yet when He asks us to give to His work we figure and figure how little we can get by with, and still make the bells of heaven ring. We talk sometimes about giving until it hurts. That's funny, for most people give that way now. It hurts them to give a nickel, to stumble and stammer around when the finance committee suggests bigger gifts to cover the deficit. What we need to do Brethren, is to give until it doesn't hurt any more. For when we give as we should, there is no pain of stinginess, or regret or wishing it back. So, let us reevaluate our giving principles, study the scriptures on the subject, and then pour out our free-will gifts to the Lord of glory for the support of His work.

Prayer Meeting Studies

By C. Y. Gilmer



HOMELAND

Life changes all our thoughts of Heaven,

At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of light,
And things all strange to mortal sight.

But in the after years
It is a more familiar place,

A home unhurt by sighs or tears,
Where waiteth many a well-known face.

With passing months it comes more near,
It grows more real, day by day.

Not strange or cold, but very dear—
The glad homeland not far away,

Where none are sick or poor or lone,
The place where we shall find our own.

And as we think of all we knew
Who there have met to part no more,

Our longing hearts desire home too,
With all the strife and longing o'er.—Browning.

HOMELAND

Scripture: Revelation 21

Hymns about Heaven

Leader's Prayer

Seed Thoughts for Discussion:

THERE IS A LAND of no sickness, pain, death, tears, heartaches, poverty, weariness, burdens, separations, disappointments, crime, lawlessness, drunkenness, debauchery, selfishness, accidents, cemeteries, morgues, decay, storms, pestilences, poor climate, cruel winds, clouds, prisons, reformatories, immorality, stealing, lustful books, unclean pictures, cripples, incurables, beggars, feeble-mindedness, et cetera. This is only the negative description, but many prefer indulgence in sin and care nothing about the beauties of the Saviour's native land. The quota of those who go to that land will some day be filled (Matt. 24:31). The land is reserved for those who have made their reservations by already taking out their citizenship papers here (1 Peter 1:4, 5; Eph. 2:19).

The beautiful City is 1,500 miles in width, length, and height (Rev. 21:16). Its dimensions are such that there could be room for all people of all ages. No defilement is allowed in this city (Rev. 21:27, 28). Some day the present earth and heavens shall be dissolved by fire, and a new Heaven and a new earth shall take its place (2 Peter 3:7, 12, 13; Isa. 65:17; 66:22; Rev. 21:1). There will be "no more sea," which is the cesspool of a corrupted earth, purifying with chlorine. There will be no sin nor the effects of sin in this Land "wherein dwelleth righteousness." Its future location is predicted in Rev. 21:2, 3.

Here the redeemed will want to see their Saviour first and most of all (Rev. 22:4). The triumphant Saviour's description is given in Rev. 1:13-17.

"Heaven is a prepared place for a prepared people" (Rev. 14:13). The righteous dead are not asleep, but conscious in the presence of God (Phil. 1:23; John 14:3; 13:36; 17:24; Luke 23:43; 2 Cor. 5:8). They are awaiting us and we are not to forget them (Heb. 11:40; 12:1).

United praying.



Comments on the Lesson by the Editor

Lesson for December 3, 1950

THE STEWARDSHIP OF LIFE

Lesson: Romans 12:1-2, 6-8; II Corinthians 8:3-5; Philip-
pians 2:25-30

LAST SUNDAY our lesson was concerning the "Stewardship of Money." Anything can be counted as money which is used to purchase those things which man desires. In fact a simple definition of "money" according to the dictionary, is "Anything that serves as a common medium of exchange in trade." We should have learned in that lesson that what we have is not ours to do with as we please, unless that which pleases us, also pleases God.

But today we approach the problem of stewardship from another angle—that angle being the value which we place on our lives. Money or worldly possessions are transient; but life is something which is eternal. Probably one of the most astounding statements of the Bible can be found in the words which Paul wrote to the Corinthians (I Cor. 6:19-20)—" . . . and ye are not your own, for ye were bought with a price." In other words, we are not able to do as we please with our lives any more than we are able to do as we please with our money or our possessions—and perhaps not as much liberty is allowed with life as with our money.

When Paul addressed the Romans in that wonderful 12th chapter of his Roman epistle, he is conscious that men are free moral agents and that they are able to do pretty much as they please with their lives (their bodies). Therefore he does not issue a command, but says, "I BESEECH you, therefore brethren . . . that ye present your bodies, a living sacrifice . . ." What we do with our bodies in which our living souls are tabernacled, pretty much determines what we will find being done with our lives (our ever-living souls) in the future at the hand of a just and all-wise God.

If we will remember that God is never unreasonable in His demands, the giving of one's life and talents to Him is made far easier. God only asks for what Paul calls very aptly, "reasonable service." But that service must be a "holy Service" (just another way of saying "wholly") and

a service which is "acceptable unto God." That kind of service is never ikrsome, for it is merely "reasonable" service.

A life given over wholly to God's service is one that is not conformed (fashioned or molded after) this world. If a life is fitted into the mold of the earth (world) it is sure to come out distorted or hardened after the manner of the world. Once so hardened, great difficulty is encountered in changing the manner of living. There is, therefore, only one "transforming" agency, and that is through the "renewing" process of a mind which is given over completely to God's power—His "good and acceptable and perfect will."

When Paul wrote to the Corinthian Churches, he said as he wrote concerning the churches of Macedonia, "For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift . . . and this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."

Therefore, we must conclude that the secret of real stewardship of life is found in the submission of the individual will to the will of Almighty God. In other words, permitting God to have His way in our lives, to the exclusion of anything that would keep us from doing that which He, in His infinite wisdom, would ask us to do. This He has every right to expect.

Seminary Fellowship

On Friday evening at 8 o'clock about forty students, faculty, and friends of the Seminary student body met for their first fellowship of the new school year. The program was opened by singing several familiar hymns, after which Joseph Shultz led in the devotions. Dr. Jorge Wenzel, our new language professor from South America, was the guest speaker, and his remarks concerned the Christian work in Argentina. He told of some of the conditions facing Christian people in their churches, schools, and homes. His remarks were an inspiration and challenge to all those present. A question and answer session concluded his part of the program.

After the devotional period, Mr. and Mrs. David Rambel led the group in several games, such as musical games, a spelling bee, and others.

To bring the fellowship to a close, refreshments of ice cream, cookies and candy were served by Charlene Tracy, Dorothy Kincaid, and Robert Holsinger.

These Seminary fellowships are held once every month for the purpose of fun, fellowship and inspiration. They are not held exclusively for the Seminary student body, but for anyone who enjoys an evening of Christian fellowship. God has richly blessed us in these monthly meetings, and we trust that He will continue to bless us in His service.

—Courtesy Ashland "Sem News."

If time were a pencil it could not keep our accounts more accurately.

You can't keep trouble from coming to see you, but you don't need to give it a chair to sit on.



What's Doing in the Churches



UDELL, IOWA

Some of you have wondered why no news from Udell. Well, we have lots of news—we are still on the map and going good. We observed Children's Day with a mighty good program and good attendance. We had a Vacation Bible School with fifty-four enrolled, and an average attendance of nearly fifty. One hundred and six people came to the closing program which was given on Sunday evening.

Our Woman's Missionary Society is on the map too, and have the best enrollment and attendance for years. They had charge of a Public Service once and helped the laymen on other occasions when we were away or on the sick list. The W. M. S. had the largest gifts for General Conference in their history.

Just recently a group of laymen came down from Waterloo and had charge of the morning service, and in the afternoon helped to organize a Laymen's Group with appropriate officers. They did a good work for us. A cooperative dinner was had at the nearby school dining hall. Our local laymen will get their machinery going soon.

Some repair and rejuvenating has been done at the Manse. The minister is happy that the Lord provided means to purchase the materials, and the work was done by the minister and his wife. We now have the nicest and cosiest "den" we ever had.

Our church folks have been wonderful to us all along. We are spending some of the happiest years of our ministry here. We are now starting on our eighth year on this field. Praise His Name!

We hope the Lord will raise up someone to take over this work next year. It is a hopeful field, and the right person can have a profitable labor for the Lord.

Our next goal for which we have longed and hope to see realized this year is an Annex to our church property. We need more room for our auxiliary activities. The trustees have inspected a number of empty school buildings in the township, and we hope we can move one onto our lots.

We had planned a revival in November, but circumstances may cause us to postpone it until January. Pray that we might have a real Victory Revival.

Our general health is better than a year ago and Mrs. and I have had a heavy schedule all summer.

The average attendance for the Church school, worship services and other occasions are higher than for many moons. Praise the Lord! We have better organizational set-up by reason of more people to do the work. You folks out there ought to rejoice with us. Amen!

W. R. Deeter, pastor



MASONTOWN, PENNA.

We quote the following from the "Masontown Brethren News," the parish paper which Brother William Keeling sends us each month. We take it for granted that this news is for publication. Anyway here is what we found of interest and we are passing it on to you.

Morning Worship

On June 18, 1950 the church as a whole started reading the Bible through. We started this together, and it is noted that a goodly number have kept up this reading. October 22nd we began the book of Deuteronomy and we will finish this book before the end of November. It has been said by many of our people that the sermons are more interesting and understandable because of the reading the people have been doing along in the same book from which the sermons have been taken.

Evening Worship

We are studying Brethren Doctrine together, or why the Brethren do what they do.

Christian Endeavor

The young people of our church are responding nicely. They have organized a C. E. group and are having from 15 to 20 young people out each Sunday evening. They have many worthwhile objectives and are working to bring these into reality. One of the foremost aims of this group is to train leaders for the church. Each Sunday evening the young people have charge of the Meditation.

The C. E. Project

One of the projects which the C. E. is attempting is expressed in their words, "We want a young people's Chapel, and we, out of our own pockets and with our own time, have bought paint and painted some of the parsonage basement. We believe the Chapel will be worth all the effort we have put upon it." Other projects are in the offing.

Meetings

On Thursday, October 5th, we entertained the Pennsylvania District Woman's Missionary Rally and also the Pennsylvania District Laymen's meeting. Both of these were well attended and were profitable to the ones attending. At the same time the District Ministerial body met here. Church problems were under discussion.

Prayer Meetings

Brother Keeling reports that the prayer meeting attendance has grown by over 50% since the 18th of June. Great Bible Doctrines are being studied.

A good Girl's quartet has been organized and doing fine work.

The Sisterhood recently purchased a number of chorus books for the church.

Already plans are under way for the celebration of the Christmas time.



BURLINGTON INDIANA MEETING

It was our privilege, October 9th to 15th, to assist Rev. Wayne E. Swihart, in a week of special services in his Burlington, Indiana, Church, and to remain for the following evening and share in the observance of The Communion Services.

While it was a busy season for farm folk, who constitute the majority of the Church's constituency, they were faithful in their attendance upon the eight services in the series, pushing the average attendance up to 125. Tangible results were three girls, of the Church's families, making their public acceptance of Jesus Christ as their personal Savior. They were baptized on Monday evening, and attended the Communion Services, along with the total of 78, which Rev. Swihart stated was a "record" for the Burlington Church. It was a fitting climax to a week of Christian fellowship.

Features which materially increased the attendance, and contributed to the interest and enjoyment, were the praise service which was in charge of Rev. J. Milton Bowman, Pastor of the Peru, Indiana, Brethren Church, and the thirty minute pre-service with an average of 36 children, in the Sunday School rooms, conducted by Mrs. Bowman. This well-known 'team' demonstrated that each was thoroughly furnished unto the good work each was doing. This Preacher considered it a real privilege and inspiration to fellowship with Rev. Swihart, The Bowmans, and the Burlington Brethren.

Brother Swihart was occupied during the day supervising and teaching in the public school, but four of his zealous laymen, piloted the visiting Pastor from home to home during both the forenoons and afternoons of the six days available for calling, until 78 families were contacted. Calling in the homes of practically all the families of the Church, and enjoying the hospitality of those who entertained, was a real pleasure.

Burlington Brethren are evidently "well spoken of by those without," as the Pastors and members of the two other Churches of Burlington—Methodist and Christian—participated in the services. Also, one evening, a delegation of 25 members of the Howard Church of the Brethren, attended. This was especially appreciated since it was The Howard Church, 12 miles west of Kokomo, which I attended during ten years of my boyhood, 1900 to 1910. In this church, at the age of 13 years, I accepted Christ as my personal Savior, and came to feel very definitely the call of the Master to full time Christian Service.

Besides the inspiring fellowship which accompanies a special series of services, were the added thrills of becoming better acquainted with the younger members of

the Elder John Flora family which "took me to raise" in 1900; meeting schoolmates of 40 years ago; seeing the fine Loree Brethren Church and attending the Woman's Missionary Society "Rally" there; visiting the splendid plant of The Brethren Home, at Flora; and being shown through the Peru Church edifice by the Bowmans.

I was lodged with The Russell Rodkeys whose gracious hospitality was thoroughly enjoyed, in the setting of their beautiful modern country home. The Church was more than generous in the remuneration they gave. It was eight days spent in the greatest work committed to man, in a section especially dear to my heart, at a season of the year when the countryside is most beautiful—all in fellowship with the finest type of folk to be found anywhere!

William S. Crick



MOUNT PLEASANT, PENNA.

The Mount Pleasant Brethren Church began an evangelistic campaign on Sunday evening, September 25th, with Miss Emma Aboud as the evangelist in charge. These meetings continued for three weeks, closing on Sunday evening, October 15th. The song leaders of the meetings were Brother and Sister George C. Gearhart who, in addition to leading the singing, brought us a special in song at each meeting.

The interest was good during the meetings. The attendance totaled around 1,500 during the course of the services—the low attendance being thirty-four, and the high reaching one hundred and eight. Many persons were anointed for the healing of their bodies.

There were five additions to the church by letter; eight by trine immersion, with one awaiting baptism.

We are praising God and thanking Him for the number of blessings that He has bestowed on us during these meetings and what He is continuing to do.

On Sunday evening, October 15th, at 5:00 o'clock, we surrounded the Lord's table to observe the Feet-washing, the Supper, and the Communion of the Bread and the Cup. There were thirty-six present for that service.

At 7:30 on Thursday evening, a service was held for

the Installation of the undersigned as the pastor of the Mount Pleasant Church. The service was in charge of Rev. N. V. Leatherman of the Johnstown Second Church and with Rev. D. Richard Wolfe of the Johnstown Third Church, bringing the message.

George J. King, pastor

A LAYMAN PAYS TRIBUTE TO DR. C. A. BAME

As a layman, I feel that I owe a debt of gratitude to Dr. Bame for his stand on Temperance and the Prohibition Party, to which he gave a share of his time and talent. If all ministers would help pull the sled as he did, we might not have our children faced with beer and whiskey on every hand. We ask the Good Lord to "lead us not into temptation"; but just where in our fair land can young folks go without having to meet temptations along this line?

—Scott A. Shannon, Hiawatha, Kansas.



JAMISON. Clinton Hubert Jamison died at his home near Downsville, Maryland, October 19, 1950, at the age of 71 years, a life long resident of Washington County. He united with the St. James Church on January, 1938, during an evangelistic meeting held by the writer.

Surviving are his wife Rosie Clipp Jamison; daughters—Mrs. Florence Knight and Mrs. Hattie Carroll; sons—David and Harvey; one sister—Mrs. Blanche Marshall brothers—James Worthington and Harvey; also 23 grandchildren and 7 great grandchildren.

Services conducted at the church October 22nd, with burial at Mt. View Cemetery, Sharpsburg. Services in charge of his pastor, the undersigned.

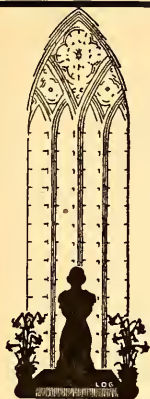
Freeman Ankrum.

PRAY for:

PLAN for:

GIVE for:

Our Home Missionary Program at Thanksgiving Time



THE

Brethren

Evangelist



Pleasant Hill, Ohio, Church

Holds Dedication Services on Sunday, November 5th



Front View of the Church, showing east entrance to the new addition at the south side of the old building. The Neon Cross on the Church tower was recently installed by the Homemakers Class.

(See Page 8)

THE BRETHREN EVANGELIST

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the last week in December.

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Items of General Interest

St. James, Maryland. Brother Ankrum writes us that the work at St. James is going along very well, and that Mrs. Ankrum is completing her work for her degree at Shepherd College, Shepherdstown, just twelve miles from St. James.

We learn from the St. James bulletin of November 5th, that the Sunday School offering of October 29 of \$100.00 was to be given to the Ashland College Chapel Fund.

Work continues to be done on the parsonage basement entrance. Just a little more to do and then the project will be completed.

Thirty-one were in attendance at the Monday night Christian Endeavor program. This type of meeting is held every two weeks.

Washington, D. C. Baptismal services were conducted on Sunday afternoon, November 5th. The baptisms were administered in the baptistry of the Church of the Brethren.

Brother C. S. Fairbanks, Washington pastor, reports a fine evangelistic service in the Maurertown, Virginia, Brethren Church, in which he was the evangelist. The campaign was conducted from October 16 to 29, with six being received by confession and baptism and one by letter. Brother Ed. Miller is pastor of the Maurertown Church.

Masontown, Penna. We note from Brother William Keeling's bulletin of November 12th, that Brother and Sister Paul Shank of Wooster, Ohio, who are members of our

Smithville, Ohio, Church, were guests at the Masontown Church on Sunday, November 5th. Brother and Sister Shank favored the Masontown people with special music.

Brother Keeling announces a Youth Rally as scheduled for Friday, November 24th.

Pittsburgh, Penna. Brother Alvin Grumbling, Pittsburgh pastor, reports that there were eighty-six members who gathered at the Communion tables on Sunday evening, October 29th. He reports a fine communion.

A Hallowe'en Party was held by the young people of the church and Sunday School at the church on Monday evening, October 30th.

The Friday night "Hobby and Craft" meetings at the church are still progressing. All of the church membership and friends are invited to participate in this night of enjoyment. It is a good place to become better acquainted.

Jones Mills, Penna., Valley Brethren. Brother Elmer Keck reports that eleven of the Valley Brethren journeyed to Berlin on Wednesday evening, November 1st, to attend the Berlin Revival.

He also reports that the new electric clock and piano lamp which were recent gifts to the church, have been installed, concealed outlets for their service having been put in.

Sister Keck was a recent guest speaker at the Jones Mills Methodist Church for their Women's organization, the W. S. C. S.

Meysersdale, Penna. Brother W. S. Benshoff says that he is glad to report a good two weeks meeting which he held for the Cumberland, Maryland, Brethren.

We think that Brother Benshoff is a "brave man." We read in his bulletin of November 5th that he had his morning message of November 5th "recorded" on his wire recorder for the benefit of "any who may want to re-hear it for further thought and study."

Ashland, Ohio. The Sunday morning service of November 12th was in charge of the three groups of the Woman's Missionary Society, at which time they held their Public Service. The speaker of the morning was Dr. Jorge Wenzel, who spoke on the subject, "Go Ye Into All the World." It was a very definite missionary message. A fine offering was received for the Seminary and the Benevolent Board.

Akron, Ohio, Firestone Park. We recently announced that someone of the churches was announcing their "Christmas Program," and now, Lo and behold, here comes the Akron church announcing their "Watch Night" Service for December 31st. And on closer inspection we see that it says "Second Announcement." Well, it goes to show that it won't be long any more and then we will be writing 1951.

Gil Dodds, son of Brother and Sister J. G. Dodds, will be at the Akron Firestone Park Church on Friday evening, December 1st. He will speak on the theme, "The Challenge of Korea," and show colored pictures taken during his recent tour of Korea and Japan last summer.

On Wednesday evening, November 22nd Brother Dodds is holding a Thanksgiving service, with invitations issued to the community.

(Continued on page 14)



When Are Christmas Greetings Really "Christmas Greetings?"

THE ABOVE QUESTION came to me when I received a reprint of an article from the "New York Herald Tribune," which was written by Harvey R. Runner, and titled, "Churchmen Spur Religious Motif in Yule Cards." Curiously enough this had appeared in the column of that paper which is given over to "State of Business," and the Greeting Card business is "real business" without a shadow of a doubt.

Calling attention to the fact that within the next several weeks more than one and one-half billion greeting cards would be mailed and delivered in this country and others, and stating that this peak of exchanging of greetings has remained almost constant for the past three years, Mr. Runner stated that "better than one in every five will carry a religious motto."

As we read that, according to the Greeting Card Publishers, there will be purchased for distribution this year of 1950, over 330,000,000 religious cards, which tops the 1948 issue of 200,000,000 cards by over one-third, we are made to wonder whether the people who purchase these same cards ever stop to think what it is all about!

Our own personal observation is that one reason people purchase Religious Christmas greeting cards is because usually they are much more attractive than the ones which have a Santa Claus, or a Christmas tree, or a snow scene on them. In other words, they are more appealing to the eye. We may be wrong in our observations, but we do not think we are too far out on a limb with our ideas.

Now our question upon which we are basing our "thinking" has to do with whether Christmas greetings are really "Christmas" greetings. With a great majority of people a list of those who sent a greeting last year has been filed away for future reference. When the time comes to mail out this year's quota, these lists are hunted up and if John Smith, or Bill Brown, or Aunt Sarah, or cousin Josephine failed to appear as having sent a card last year—well, they just don't receive any this year. Mrs. Baker, the list maker, says, "Well if they expect us to send a card this year when they did not send us one last year, they are simply mistaken," and the name is promptly cast aside.

In other words, it has largely become an exchange of cards, with name signing (usually at the very last minute) and record keeping, which is a far cry from what a real Christmas greeting should be.

Then, what is a real Christmas greeting? Well, just what does Christmas mean? What is behind it all?

Christmas comes from two words—Christ and Mass; mass meaning a religious service. Therefore, Christmas is really a religious season or service set up to honor the one whose birthday is being celebrated. When we read such words as "Merry Christmas," and "Joyful Yuletide,"

it can only mean a time of joyful religious observance of the birthday of our Lord and Saviour Jesus Christ. How can it better be celebrated than by reminding each other of the Christian significance of the day?

It has not been so many years since the individual had to do a mighty search to find a single Biblical quotation on a greeting card. Then some far-sighted Publisher, sensing the opportunity to break into a hitherto unexplored field, came out with a series of religious greeting cards. Usually these were handled through the various agencies or auxiliaries of the church. The result was so amazing that now there is no difficulty whatever in obtaining such cards anywhere, even in the five and ten.

But we are driven back to our original question—Are these given as a real Christmas greeting? Or are they just beautiful cards—cards that have taken the eye of the purchaser just because they are different? Is the sentiment contained therein or thereon the real feeling which is to be found in the heart of the sender? That question, of course, must find its answer in the heart of each individual.

Have you ever noticed how Paul greeted the people of the churches he had established? To refresh my own memory I have just turned to the opening verses of some of his letters and I find again that his most gracious greeting is found in the words "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." Not that we need to use these words in our Christmas greetings, but we need to grasp the significance of them and relate them to our own greetings which we send, in order that our Christmas greetings this year may be more than a mere exchange of cards, costing variously from two cents to twenty-five cents, and even more; but that they carry into the hearts and minds of the recipient the real meaning of the day we pause to celebrate.

Think it over!

Daily Bible Reading Schedule *Thanksgiving to Christmas*

DECEMBER

Friday, December 1	.....Psalms 43
2	.....Psalms 119:105-112
Sunday, December 3	.....Proverbs 4:1-19
4	.....John 8:1-19
5	.....John 12:23-36
6	.....II Peter 1
7	.....Isaiah 55
8	.....Psalms 91
9	.....Psalms 23
Universal Bible Sunday, December 10	.....Psalms 119:97-104

"A Changeless God in a Changing World"

Moderator's Address, 1950 Central District Conference

George T. Ronk, Moderator

(Published by action of the Central District Conference)

WE, OF TODAY, are marching across the stage of History, in the era of the greatest change in the world's history; with the coming of the steam engine, the internal combustion engine, electric power, the automobile, the telephone, radio, aviation, television and nuclear fission, our generation has seen more change from the monotonous plodding of the race than all the previous generations added together. Verily, the day foreseen by Daniel seems to have arrived with an explosive impact: "many shall run too and fro, and knowledge shall be increased." —Dan. 12:4.

Change has come too swiftly for rationalization! The human mind falters and faith fails. This fact explains the hysteria, the vacuity, the stupidity seen all about us, in economics, politics and the church. The Brethren bodies have not escaped these effects in any category. The church in any age is greatly affected by the current philosophy or the current mental vacuity. The church is not excusable, for it has a dynamic recourse, a secret corridor, a substantial and ever present escape from stupidity, if it will but turn to its library of reference, and consult the manifold case histories "which happened for an example and are written for our admonition, upon whom the ends of the world are come."—I Cor. 10:11 abrev.

It appears to the speaker that the great sin of this educated, intellectual age within the church is its sublime stupidity, ignorance and gullibility to the works of church leaders and church bodies. Is this what the Master meant when He said, "When the son of man cometh, shall He find faith on the earth?"—Luke 18:8.

In such a time, in this Age of Man, when intellectual pride in fragmentary knowledge masquerades as Scholarship, when leaders spend so much time in admiration of their Ego, a posture as stupid as that of the Hindu contemplating his navel—and thus become blind leaders of the blind—in such a time, we can only fight our way upward through this filthy smog to fill our lungs with fresh air, and fix our eyes on the Eternal, the changeless. "Jesus Christ the same yesterday, and today and forever." This is our conference theme; this is our escape corridor. Do you believe it? Or do you have a breathless undercurrent of doubt that somehow fragmentary geology, or fragmentary philosophizing, or emasculated theology, or breast-thumping Scholarship, or the Diesel engine, or Nuclear fission or some other half-baked work of Man has dethroned the Creator or emulsified His Divine fiat? If so, it is the work of this conference to adjust that spinal curvature and to lead you to stand on your two feet in the posture of the Redeemed of God.

With this apostrophe on the state of the church in general—and addressed to no one in particular, we now proceed to the more specific aspects to be covered by the moderator's address. Since custom allows a large latitude here, we will leave the question of detailed recommendations to the Boards and Committees of Specialists who will address this conference from time to time. Those

who have been following a particular urge of the Holy Spirit to elucidate and clarify the detailed problems facing every branch of the church in its teaching function, will bring hope and aid under the Spirit's guidance. It seems fitting that the Moderator shall devote the time available to some general matters of policy and procedure, which may seem remote at the moment, but which can become very suddenly matters of great immediacy.

It is possible for us to be so mired down in worries and procedures that we lose our sense of vision and cannot see the woods for the trees. This is where the mind falters, as we mentioned before, and where the mind falters, faith may easily fail, and we may compound our stupidities, in the realms of decisions, procedures and spiritual leading. We may mean well, even when our conduct is most stupid, but our actions are never stupid when we are led in the paths of wisdom by the Holy Spirit. In the day of the greatest mass learning and schooling in the history of man, we need to pray for that wisdom which comes only from God. "If any of you lack wisdom, let him ask of God, that gives to all men liberally, and upbraideth not; and it shall be given him." Jas. 1:5.

It appears to your Moderator that the time has come to try clarifying our thinking on the subject of the relation of the various Brethren bodies, legally recognized as denominations, as separate actual or de-facto corporations, as corporate entities, with distinctive names and the corporate rights for each to own its own property, hold its own deliberative assemblies, build up its own traditions and otherwise conduct itself as any other individual or person. Much misty and visionary talk of the unity of Christendom, of the unity of the church, or the unity of these legally constituted entities, and glossing over their existence by pious and unctuous platitudes.

"That they may all be one" (John 17:21) was the burden of the Eucharistic prayer of our Lord at the last supper. Every true child of God longs for the unity of the church. The essence of this longing is for a real spiritual unity among the people of God. Such a spiritual unity is based on a common recognition of certain basic common beliefs and common interests, which add up to spiritual unity. The breadth and depth and power of this unity, as well as its perpetuity, will depend, however, on certain basic reservations which buttress the freedom of conscience and freedom of worship of the individual member of the church.

This realistic approach on the subject of reservations is not a mere sop to sin, or a pawn to the flesh, or an indulgence to personal vagaries, as zealots for organic unity are fond of insinuating in all ages, and at all approaches. Reservations against movements for organic unity are based on the very clear fact of the mystic individual approach to God. When we talk of freedom of conscience, and freedom of worship, we are not pampering individual antagonisms; we are talking of that individual, mystic approach to God, which is every man's

private business with God! Once the keen edge of this private dealing is dulled, the individual has no spirituality to contribute to a common fund of unity. Spirituality is a delicate flower, Brethren.

The spiritual history of the church does not bear out the assumption by many that the existence of many denominations is a tragic circumstance, brought about by the tragic stupidity and blundering of the church. Nor does this spiritual history indicate that organic union of separate denominations will increase the total oneness of the church in Christ. There is much evidence to the contrary. There is evidence that too many of the denominational unions of recent times spring from the loss of that mystic sense of the personal dealing with God which animated the founding fathers; and that the unions are an escape from futility to a unified social or intellectual program in which mysticism is considered old fashioned and out-moded.

We are not denying that some church divisions are due to tragic blundering and stupidity of leaders, where there is not proper substance of difference for organic division, and where the individual's mystic approach to God is not involved.

Your Moderator is ready to take a stand on this principle, that divisions in church bodies are justified, and that unions of church bodies are appropriate, the decision in each case resting on this basic and fundamental principle, that the individual's mystic approach to God, his private business with God, must be rendered inviolate by division, when necessary; and must be protected in union, when organic union seems good to the church and the Holy Spirit.

Paradoxical as it may seem, organic division may promote spiritual unity, when there is a keen sense of a maimed approach to God by one or both of the parties taking a fully matured issue, which can be settled only by division. Your Moderator, from his fourteenth to his twentieth year, enjoyed the rare privilege of sitting much at the feet of Henry Holsinger. He remembers Henry Holsinger dwelling on this phenomenon, that after the division, with the new found liberty—of conscience attained by both sides, the personal affection of himself and many of the leaders of the opposition seemed to deepen, and a much greater spiritual unity was evident, than when they worked side by side in a common synod. The old Elder propounded this conundrum to me, a boy preacher, and asked me what I made of it. I was speechless; THIS is my deliberate answer—down the corridor of the years. (See footnote on page 10).

From these long and intimate talks with Henry Holsinger, his intimate fellow printed and amanuensis, J. W. Beer, and Stephen Bashore, the greatest soul winner in the history of Dunkerdom, your Moderator came to the conclusion early in life that the division three ways of the German Baptist Brethren, into the Old Order Brethren, the Church of the Brethren and the Brethren Church was inevitable, and that it has been a means of spiritual progress in all three; further, that it has promoted the spiritual unity of the church, rather than otherwise. Since there is considerable intermarriage within these separate denominations or synods this is greatly to be desired, an ethnic as well as universal grounds.

While these three synods all adhere to the basic Doctrinal and Ordinance teaching of Alexander Mack and his co-founders of the church in Europe, more than two hun-

dred years ago, and while there is a considerable sense of personal affection, respect and spiritual unity among all three, there are basic differences on this matter of freedom of conscience, and the individual, mystic approach to God, which is every man's private business with God,—differences which are quite fundamental to anyone, who, like your Moderator, has a long and wide acquaintance throughout the church. In view of these things which go down to the grassroots in scores of congregations, even where there is close intermarriage, it is your Moderator's reasoned view that organic union is not foreseeable in the immediate future, and that such a union will not promote the spiritual unity of the church, or advance the Kingdom of Christ. Many hours could be spent in elucidating this matter—to no profit. We all want a deeper spiritual unity in the things where we meet on common ground; let us promote these.

Your Moderator hopes to be able to write a Spiritual History of the Brethren Church, at no distant date, and there to set out the fundamental differences and their causes, which made the great division of the church inevitable in the '80's not only among the Brethren, but also among the Amish, the Mennonites, the United Brethren, the Campbellites, the Baptists, the Methodists, and many others. As a student of Church History, your Moderator is not of the opinion that these divisions were exclusively of the Devil, or were founded on ill-temper and unChristian conduct. They were only possible, regardless of the foibles of leaders, because the rank and file of the churches concerned saw clearly that the spiritual work of the church was hindered, and because the common man in the church felt his freedom of worship was violated and his approach to God was maimed by intolerable restrictions. In so far, then, as the mystic oneness with Christ was promoted, the divisions were not to be deplored. By the same token, when the lot of the common man is promoted, and his spirituality is increased, his conscience acquiescing, then organic unions are greatly to be desired. Unions must begin at the grassroots.

Thus far, we have dealt with the three Brethren bodies whose division runs back more than seventy years, and whose denominational or corporate entities are in no question; in fact they never were in question. When the Old Order Brethren and the Brethren Church withdrew from the original German Baptist Brethren, they took along no property; the middle group that remained, retained all the property. The distinction was clear from the beginning. Those withdrawing, violated no legal trust; they at once set up their own trust and began to accumulate their own property, dedicated to the terms of a new trust: a clearly restated body of doctrine.

We now come to the fourth group, the Grace Brethren, formed by withdrawing from the Brethren Church more than ten years ago. The separate corporate character, the distinctive corporate entity of this synod has been established by a full functioning group of church organizations, which have accumulated property, held deliberative assemblies, maintained their own press and otherwise maintained their entity for more than a decade, at this time. This separate corporate entity has further been established by the Courts, including Appeal Court in Indiana, and by the Court, from which no appeal was taken, in the state of Pennsylvania.

Regarding the spirit shown in these legal actions to avoid confusion and establish property rights, and other-

wise establish the new corporate entities which had been created, your Moderator offers only this testimony: at the close of the legal action at Somerset, Pennsylvania, Judge Boose made the following statement to me, in the privacy of his chambers: "Ronk, the legal profession dreads these church litigations, because they are generally among the most sordid, most debasing spectacles which come before the Court. In this trial not once did I see on either side the faintest indication that you felt you were anything but Brethren; you differed greatly and earnestly; but you lived up to your name of Brethren."

I have already stated that I consider the division forming the first three bodies of Brethren was inevitable; that it was necessitated by the strangulation of the individual's approach to God. Regarding this last division, we must take a different view. There was no proper substance of difference to justify organic division, because the individual's mystic approach to God was not involved; on this point there was no difference of view; no one's liberty was strangled. Further, the withdrawing group held a uniform view with the Brethren Church on the Ordinances, the work of the Holy Spirit, the personal Second Coming of Christ, the integrity of the Scriptures, the Liberal Movement with its unitarian tinge coming from German Theology, the evangelistic and missionary duty of the church.

The basic ground of unity might well be stated as the substance of the conservative Fundamentalism generally accepted in the first quarter of the century, and fairly generalized in the Message of the Brethren Ministry. The basic ground of division was the diversion of emphasis of the Grace group to the new and radical Fundamentalism of the second quarter of the century, which was distinguished by the growth of a long discarded ultra-Calvinism, which set up an ancient antinomy, or opposition, between Grace and Works; and which, in the teaching of many of the young zealots, had all the earmarks of the ancient Antinomian heresy.

Antinomianism is that heresy which seems to have be-deviled the church periodically since the days of the later Apostles; it holds that Christians are freed from the moral law by the dispensation of grace set forth in the gospel. The book of James was apparently dictated by the Holy Spirit to answer it and to re-balance those who had gone astray, misinterpreting the teachings of Paul. The appearance of this heresy in the mildest forms is always accompanied by a certain amount of mental aberration among the Elect, by evidences of mass hysteria or mass hypnotism, frenzied orgies of prayer,—or, sin, and a generally abnormal course of ethical conduct. A classic modern example is the Salem Witchcraft and the other aberrations of Ann Hutchinson and her followers. Luther, Calvin and the Wesleys were at one time touched with it but came to their senses in time to save their movements. Traces are found in most "Holiness Movements" of every generation. The Holiness Movement of the Methodist Church in the '90's had all the earmarks, and did much to produce the great reaction in the Methodist church of today. Also, it is certain that the excesses among the Puritans gave a great impetus to the Unitarian movement among their descendants.

Some Bible students think this movement, in its final total, Satanic form will be the end-time delusion to sweep off their feet the Saints of God, and that all these

periodic recurrences are so much practice drill by the powers of evil. Certain it is, that when it recurs in history, it is always the most spiritual element of the living church which is carried away. One peculiar feature of this movement is that it is short-lived; in its intensity it runs about seven years, and ultimately, the strong and stable element of those affected come out of it, sometimes, in one day, as under Governor Bradford. They are greatly repentant for their stupidity in falling into the snare of the Devil; chastened and cured, they go on in the Lord's good way. We have here given this summary to warn all God's people to beware of the great end-time delusion, whether it appears in the form recounted above or otherwise. Let us beware; lest we too, fall into some deception and snare of the Devil,

We have here set forth the basis for continued unity, and the basis for the accomplished division of the Grace Brethren synod, as it appears to your Moderator, from close observation of the whole course of the movement. We are trying to be factual, and not controversial. There is nothing new in these statements; they have all been set forth in Courts of Equity, when we met the Grace Brethren face to face. It is necessary to bring them up today to develop our line of thought.

In short, there are now four established bodies of Brethren, all faced with the common problem of spiritual unity before the face of our common Lord. Some will say this is a thorn in the side of Christ, that we are not organically and corporately one. Your Moderator does not hold this view. The Lord is as familiar with the peculiar background of each of us, as we are ourselves; we cannot believe otherwise than that His primary interest is that each of us shall maintain his personal channels to Him inviolate, that every man's private business with God may be unimpaired.

But what, you will ask, about the problems of organic union with the Grace Brethren, now that organic union with the other two bodies will not happen in the foreseeable future, according to your view?

To be specific, it is your Moderator's view that any organic union with any of these bodies at any time, due to the history and precedents of the Brethren Church, can come about, not by any act or single movement through the General Conferences of the Brethren Church, but only by the definite process of a congregation at a time coming up through the District Conference, being accredited thereto after thorough and deliberate consideration; thence through the District up to the General Conference of the Brethren Church. Those officials and Boards who deal with the matter on the District level will be wise to take into full council the leadership of the other Districts, not directly involved, lest the District taking the initiative, itself, be held in question, when it comes up to the General Conference. In other words, these churches and Districts form a democracy; all must travel together to avoid further dis-union.

Regarding the Grace Brethren, the initiative must come from those who have departed from us without good and sufficient cause, as previously analyzed. Those who have departed hastily, and who sense their real place is with the Brethren Church, who can give proper assurance of having renounced their erroneous views, will doubtless be received with Christian love. Those who adhere to their extreme Calvinism, and to the New Fundamentalism would

“ The Missionary Board Section ”

Furnished by E. M. Riddle, Secretary

SECRETARY IN CHEYENNE

History: Cheyenne, Wyoming—elevation 6,058 feet, population near 50,000. This city sprang into prominence when it became the terminus of the Union Pacific Railroad in 1867-8. This is now a handsome, thriving city with large Railroad shops. The city is surrounded by cattle and sheep ranches, with oil wells interspersed during the past few years. Three miles north of the city is Fort F. E. Warren, an important army post, with buildings and equipment valued at nine million dollars. Being the state capital, many important buildings are there. Traveling by train from Omaha, Nebraska, one gradually rises in altitude more than a mile upon reaching Cheyenne.

Weather: In spite of the fact that I could see snow on the mountains 125 miles distant on the first section of the Rockies, the weather was delightful for the two weeks, except one day. That day assumed the aspects of a blizzard.

Revival: The people of the church declared it a genuine Revival. However, in all my years of service, I have never worked in a harder field. Good advertising was done, the people prayed and labored, even the new converts were very active and zealous to win others. There was every evidence that others will soon be on the Lord's side. My biggest disappointment came when so many people promised to attend the services but did not. The Reverend and Mrs. Frank Garber have great concern for their church and also for the souls who do not know the Lord Jesus. Our pastor is well known in his community, in the business as well as the political life of the city, due to his work for years in a leading furniture store. He and his church are also known for their convictions and faith. Mrs. Garber, who less than a year ago entered the church as the Parson's helpmeet does her part nobly. She ministered at the piano for most of the music. This part of the services was also aided by several young people who used their instruments. Every service was full of power. Children's stories and choruses were used each night. The one thing that created a lot of interest was the Bible reading contest. There were many who were reading regularly and really had a thrill in doing so, because others were reading from the same section of the Book. Here again, the minister's wife was in the lead.

Brother Garber plans to follow the meetings with a complete survey of the community, where the church is located. They had already added nine people to their church since the opening of the year.

Obstacles: We had them. The hunting season was on for big game, like elk and deer; then the last weekend, including Sunday, was open for birds. The city was much deserted.

The church, though small as yet, is a very spiritual body. They maintain a high standard. They love the Lord. They have no time for worldliness in the church. Hence, it is readily observed that people who desire membership in

this church must make the full surrender; the very experience which many are not willing to accept in these days.

My home for the two weeks was with the Garbers. I had every care and consideration which could be given a preacher. In this home and others, I was treated to some of the delicacies of their section of the country, such as elk steak and young venison and strawberries in season. Imagine an Elder in his garden picking half a gallon of strawberries in a snow storm on November second. It was the last chance, as the temperature dropped to 14 degrees before the next morning.

Brethren, pray for this church which is 600 miles from any other Brethren Church.

Thank you, Cheyenne for your co-operation, wonderful spirit and love for souls. You must win.

E. M. R.

CHEYENNE, WYOMING

We are very happy to report a very successful campaign for the Lord here in Cheyenne. Brother E. M. Riddle, our Missionary Secretary, arrived here in our city on October 24th, on schedule at 2:30 in the afternoon and our meetings began that evening at 7:30. From that hour to the last service the Holy Spirit was very much in evidence.

The weather was almost perfect, in fact almost too good, for it was conducive to deer and pheasant hunting, which reduced our attendance somewhat. However we were not too much disappointed in the attendance, having had a fair audience each evening. Brother Riddle spoke clearly and convincingly so that even a child could understand his forceful messages.

The music was inspirational, and the many specials in song were uplifting, and the fellowship of Christian folk was outstanding throughout the entire campaign. A very promising young man and his wife, the father and mother of two fine girls, accepted the Lord and followed Him in baptism, thus adding another family to our number.

Besides this, many were made to realize their lost condition, and we are expecting that even yet several will turn to the Lord as a result of the challenging messages which were brought by our good brother.

On Sunday, October 29th, a basket dinner was enjoyed by all, and on the following Sunday the ladies of the Missionary Society served a delightful noonday dinner. Brother Riddle and the writer called in many homes during the two weeks and without exception all were cordial and thanked us for calling; but few of those found their way to the church door, revealing definitely the way this pleasure seeking generation is headed.

(Continued on page 11)

Pleasant Hill, Ohio, Dedicates New Educational Annex

Dedicatory Services Held on Sunday, November 5th



Rear View of the New Building Annex at Pleasant Hill. Dedication held on November 5th.

SUNDAY, NOVEMBER 5th was a long looked for day in the history of the First Brethren Church at Pleasant Hill, Ohio. It was the day of the dedication of our new addition to the church—a thirty thousand dollar Educational Annex, telling of the completion of a project which has been the urge of the congregation for a number of months.

The pastor of the church was a very happy man. No pastor could ask for a more wonderful dedication service than was enjoyed on this day. The weather smiled on us, and the Lord blessed us with a full church at all three parts of the dedication ceremonies.

The day started with 225 in attendance at the Sunday School and a \$500.00 offering. A new Sunday School class was started and it occupies the one unoccupied new class room.

The decorating committee had banked the entire building with flowers. Dennis Snell of the Pacific Garden Mission, of Chicago, Illinois, was with us for the day. As a special number our Octet sang, "Be Silent," and our two choirs of thirty voices occupied our rebuilt twin choir lofts, and sang a most beautiful anthem entitled, "God's House." The pastor brought the morning message, using for his subject, "Willing Hearts and Full Hands."

Approximately one hundred and eighty people enjoyed the fellowship dinner at the noon hour in the new basement. The building committee was made to wonder as to whether they had builded large enough. (The Sunday before, the same tables had been filled with the largest number of communicants in the time of the present pastorate. It was a glorious communion and a most fitting preparation for the day of dedication.)

At two-thirty in the afternoon the auditorium was filled again for the dedication service. The choir sang the hymn, "The Church's One Foundation." Rev. Clayton Berkshire, pastor of the New Lebanon, Ohio, Brethren Church, brought the prayer of Thanksgiving. The Newton High School Girls' Glee Club sang, "I Will Extol Thee," by

Wohlfel, and "Bless This House," by Brahe. Dennis Snell delivered a most appropriate and inspiring dedicatory message, after which the Pastor conducted the dedication service. This service was unusual in that no offering was received. The newly redecored and rebuilt auditorium was included in the dedication and furnished a very beautiful setting for the service.

We scraped the bottom of the barrel in every treasury to be able to dedicate free of debt. This in itself was miraculous. It means that a \$30,000.00 structure was built and paid for by this congregation in an unbelievably short period of time. The building was not paid for by a bequest, but by a willing-hearted people who came to the Lord with full hands again and again. We have some loyal titheers here.

At the seven-thirty hour the house was filled for the third time. Our male quartet sang "God is Love." Dennis Snell led the congregational singing and sang a solo. Then the religious film, "Out of the Night," was shown to a most appreciative audience. An eighty-dollar offering was received for the Pacific Garden Mission. It was entirely a free-will offering, as have been all offerings received for the new building. It was a great and glorious day of the Lord and will be remembered with gladness for generations to come.

A Word About the Building

The new unit consists of a basement and one story above. It is constructed of a beautiful variegated red brick. It stretches for seventy-five feet along the west side of the old building and continues for thirty feet around the south side. This new addition gives to the church five spacious class rooms, including a nursery, on the upper floor. There is also a wall baptistry with a glass front and a beautiful oil painting covering the back wall. A modern kitchen, restrooms, and a primary auditorium, twenty by sixty feet are in the basement. Along with the new project, a new furnace room and furnace were added.

In the old building, the entire front of the auditorium



Close-up of the East Entrance of the New Pleasant Hill Annex. This is at the south side of the old building.

had a face-lifting. A seventeen-foot archway was cut in back of the pulpit, four doors installed, and the entire wall replastered. Hardwood floors were laid on the rostrum and a new weldtex front with checkerboard effect built for the twin choir lofts. A new ceiling with sound proofing effect was placed and the side walls covered with plastic texture paint.

Immediately preceding the launching of our building program, a new six-piece set of pulpit furniture was purchased. It is solid oak, with red plush cushions for the chairs. Sixty feet of new walk was laid. Two orders for wood folding chairs were sent in by the Sunday School. Just before dedication 100 new Sampson chairs were delivered, and fourteen new Monroe tables purchased, all of which have been paid for. The old church received a new roof, and is patiently waiting for the day when we can cover it with brick. The Homemakers Class installed a beautiful neon cross on the church tower, and a lighted sign on the church lawn, bearing the name of the church. This gives us sufficient equipment to use and enjoy our new building.

The marvelous thing about the whole project is that the entire program was run on a pay-as-you-go free will offering basis, and that in about two years' time. No membership canvass was made and no personal solicitations for money were made. It was all paid by free-will offerings on Sunday mornings.

A large amount of volunteer labor went into the building of which no record was kept. The work crews ran from three to twenty-two. One day six tractors were at work on the job, all of them manned and donated by people of the church. The hardwood floors were laid by volunteer labor, quite a portion of it being done by women of the church who drilled the nail holes and nailed the flooring down. They did a splendid job, too.

The Building Committee consisted of: Clarence Warner, Chairman, Harold Oburn, Omar Schultz, Henry Carey, Ben Carey, Earl Robbins, Sylvia Class, Rouland Deeter, Charley Long, Russell Wolfe, Basil Rice and Floyd Sibert.

This committee has worked together for two years without dissension and they still love one another. They not only worked on the committee; they were there whenever

volunteer crews were on the job. No pastor could wish for a better committee.

The church observed open house all the day of dedication and invitations went out to the entire community to come in and inspect the work done. Visitors were present from a number of surrounding churches.

Our appreciation goes out to any and all who had any part in the project which is now completed.

Floyd Sibert, pastor.

A Missing Letter Surely is Noticed

(We came across the following in Brother John Byler's "Pastor's Helper," his parish paper, and thought it so good that we decided to pass it on to our readers (even though we did not ask his permission) with the hope that it might make us all think.—Editor.)

THE LETTER

Dxar Frixnd:

My typxwritxr nxxds fixing. It rxally is an xxxcxlxt machinx; but it has onx troublx: onx of thx lxttxrs is missing, and this sxriously handicaps mx in my work.

I am ablx to usx this machinx, but thx absxncx of that onx lxttxr prvxs to bx vxry xxaspxrating at timxs, bxcausx you nxxd it whxn it thxxr.

Wx thought wx would writx this lxttxr to txll you that whxn you arx absxnt from Sunday School or Church, wx rxally miss you. Lixx this typxwritxr, thx Sunday School and Church machinxs arx sxriously handicappxd whxn any of its mxmbxrs arx missing. Your class missxs you, too, and thxy all hopx you will bx prxsxnt again ntxt Sunday.

Sincxrxly,

John T. Bylxx, Ministxr

P. S. Wx rxally havx a numbr of intxrxsting and hxlpful programs plannxd for thx ntxt numbr of wxxks. But nonx of thxss can bx of much bxnxfit to you unlxxs you makx it your rxsponsibility to bx prxsnt. Will you talk mattxrs ovxr with thx othxr mxmbxrs of your family and rxsolvx to start a rxgular program of Sunday School and Church attxndanx?

Life is like a Madonna holding all mankind to her breast.

Patience is keeping silent, perseverance is going on, We need both.

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trials of extraordinary graces.



East Entrance at the North end of the Pleasant Hill, Ohio, Church. The Illuminated sign was recently installed by the Homemakers Class.

Cen. Dist. Moderator's Address

(Continued from page 6)

have no business with us, and their return would only make for a further disunity. Just how they reach the final solution, rests with them and their God.

The Grace Brethren are faced with a serious legal and spiritual dilemma, which they must resolve themselves. We have only sympathy for them as Brethren on the same family tree; we would help them if we could, but we cannot; it is their moral crisis and not ours.

Their legal dilemma is that they have taken with them property belonging to another—another sacred trust, the corporate Brethren Church. Those who sit in Solomon's Seat in Courts of Equity throughout the nation have no recourse but to frown on them as wrong doers who have possessed themselves of property belonging to another. The legal profession who flock to the Courts of Equity in these cases, and who are a part of the Court as Members of the Bar, have no other possible attitude but one of amazement that a religious body, possessing high ideals and teaching the young and the wayward, are so much the victims of a moral aberration, that they cannot see the moral necessity of either returning that wrongfully taken, or making full restitution in kind. They wonder at the Brethren Church in its forbearance; in not at once taking by law that which all the precedents of the land say is their property, and their moral responsibility to protect, as a sacred trust from the dead. The Brethren Church has been openly accused for not taking further steps to regain that which is its moral responsibility to protect.

It is hard to answer these men who are inured to the austerity of Justice, which they themselves are sworn to uphold. Our answer is this: that these men are Brethren, under a historic and understandable shadow which has before obscured the very Elect, and we expect them to come out of it and voluntarily return that which they have seized; that we have known these men for many years, joined with them in labors and prayers, and now pray for their redemption; that in the long run we will have no choice but to assert that responsibility which we acknowledge is ours and take back this property as Trustees before the Law.

The spiritual dilemma these Brethren face is still more tragic. How can they expect the blessing of God when they stand in the place of Ahab before Naboth, (1 Kings 21:2, 3) and possess the property of a sacred trust wrongfully? How can they expect anything from God except the continual retribution which fell on David in the matter of Uriah's wife? How can they read the words and acts of Christ in the matter of cleansing the temple, (Matt. 21:13), without the laceration of conscience; in view of all these things how can they expect old time power and mighty words of grace? God's way is plain; that they should return or make restitution for that which is wrongfully taken. Toward them we have sorrow, rather than indignation. We pray they may take the only course possible to escape from the tragic dilemmas which face them,—that they may truly claim to be a church of God; and that the unity in Christ should prevail; that their business with God may be unimpaired.

Now, Brethren, we have made of record those things which we could no longer, in self-respect, desist from say-

ing. These are matters of imminent importance in such an age, when the Day of God comes swiftly on. Lift up your heads and behold! For the first time in two thousand years the Jews are back in the Holy Land in power and strength. To all men this is a great modern miracle; the Redeemed of God will understand. Lift up your heads, your redemption draweth nigh! Whether in Nuclear Fission I know not; whether every eye shall see him in universal television, I know not. Let us remember the Conference Motto: "Forasmuch then as Christ hath suffered in the flesh, arm yourselves likewise with the same mind." Does faith falter? "Jesus Christ the same, yesterday, and today, and forever."



Footnote: At this point the Moderator departed from the written text substantially as follows: "Since this matter of my relation to Henry Holsinger has recently assumed importance in Chancery, it seems necessary to digress briefly on the historical points involved. Our relation was very close. It began in my childhood. Mrs. Holsinger was a very close friend of my reticent mother, being the only friend I ever knew my mother to carry on a correspondence with, outside the relationship. At the annual ten-day Camp meetings of the California church, attended by all the congregations both as an outing and as a revival, the two women pitched their tents side by side; and often used a common kitchen, formed by tacking canvass around near oak trees, a cook stove and kitchen equipment being added.

"Thus we were thrown together. Also, since I was called to the ministry at thirteen by the church, after lengthy prayer on their knees, was set aside by prayer, (not ordained) at fifteen, by Elder Martin Shively, and began to preach soon after, I became an immediate object of interest and affection to both these dear people. They asked me to come and make my home with them and cried when I would not do so. As Elder Holsinger said, 'I will be your Paul and you will be my Timothy; I will teach you to preach; you be my amanuensis and help me to prepare the manuscript on the History.' (Holsinger's History of the Brethren Church.) I declined as kindly as I could though it hurt their feelings very much. I was in a private school, already taking advanced Latin, Greek and Hebrew under a Headmaster of the Old School, and pleaded that I could not feel led to stop this rigid discipline.

"Nevertheless, I visited them as often as possible and Elder Holsinger continued to guide me in sermon outlines, doctrine and church polity. He encouraged me in my attentions to Rua Wolfe, granddaughter of George Wolfe III, whom I married at an early age, and thus fell heir to the history, traditions, and spiritual agenda of the 'Wolfe Brethren' who had pioneered Dunkerdom from Uniontown, Pa., in 1800 to California in 1856, as George Wolfe I, George Wolfe II, George Wolfe III. It was no departure from tradition, that Rua, born in the home of her grandfather was named George Wolfe IV before her birth, but, being a girl, was named after the grandmother; and that she should be the practical founder of the Sisterhood of Mary and Martha, after its launching by Mary Maud Billman."

Missionary

(Continued from page 6)

Brother Riddle brought the closing message at 2:30 in the afternoon of November 5th, leaving for home on the "City of Portland" at 6:30. A group of the younger folk gathered at the station at 5:15 to sing "God Be With You Till We Meet Again," but owing to his later time of departure, were not able to remain to sing at that time.

At the 7:30 hour we had a nice audience gathered for the evening services, after which baptism and confirmation services were observed.

Thus ended the two weeks of special activities for the Master, and we are sure that only God knows the real worth of these special meetings. We covet the prayers of our brethren for this new work in this needy field.

Frank W. Garber, pastor

THANKSGIVING SMILES

(From a Congo News Letter)

THE occasion was the annual thanksgiving meeting at Sona Bata and smiles were a dime a dozen. In fact, one rather had to hunt for any other kind of face. There had been a goodly number baptized, others who had been living carelessly and in sin were restored to the fold, plans had been laid to cover the whole of the Sona Bata field with evangelistic meetings this year, and the plan was being carried out with enthusiasm. The offerings were far above those of last year. The thanksgiving meeting was one in deed as well as in name. A young Congolese pastor whose voice was strong enough to hold the big crowd preached the Sunday morning sermon and vividly illustrated the fact that we are all of one family. He told a Congolese fable of the rooster that continually crowed and as he crowed he said: "The crocodile is my brother."

The crocodile was not satisfied with this, since crocodiles sleep in the river and roosters sleep in the village. He therefore brought the affair to the attention of the chief who heard his story and called together the elders. They were unable to give a decision. When the wisemen had failed, the sparrow humbly said that if the elders permitted, he would judge the case for them. He did so by starting in to name the birds: his own group, the guinea fowl, pheasants, ducks, chickens. In each case he called attention to the fact that they are born from an egg. Then he switched to snakes: the boa, the viper, the python, the mamba, each one is born from an egg. Then he started in on alligators, lizards, and crocodiles, and the same thing was true: each one is born from an egg. "Therefore the rooster that always crows and says that the crocodile is his brother is right, they both are born from an egg. So all of us who by faith are born again by the Spirit, concluded the pastor, and who walk in newness of life are brothers.

Following the sermon the pastor read the list of special gifts. These came from villages, from individuals,

from special groups. Amid much singing almost every one then went forward to make his or her thanksgiving offering. Last year three churches participated in a union thanksgiving meeting; this year each of the churches had their own, yet Sona Bata church alone gave an offering which was greater than the total of last year.

In the afternoon we went out to the leper camp which is a few miles from the station. There the camp pastor had arranged things nicely. The lepers were in the center, visitors in front and on one side, and clean children of leprous parents on the other side. The children had prepared a special song. One solo part was a high falsetto of *la-la-la-la's* but fitted right in. The old visiting pastor who conducted the meeting thanked the children for singing, and remarked that it is good to hear children singing praise to God, and not the old ribald dance songs. Then I was surprised when the pastor said that they would have the thanksgiving offering from the lepers, and all the visitors were invited to participate.

The lepers grow food for sale, make small pieces of hand work if they are able, and possibly get some help from relatives. But I believe that every leper there marched up and made an offering. It was during this procession that one smiling face stood out from the crowd. As the lepers walked up to the table where the offerings were placed, a man came along with two pieces of money in his hands, one of which he dropped into the pan and the other he gave to his child who was sitting right in front of me, among the clean children. One half of his face was all smile. the other half can no longer register either happiness or grief, being so distorted and eaten by leprosy. But underneath the disfigured face one knew that the smile was there. The father gave the money to the child who promptly took his place in the line and in due time the coin was dropped into the pan.

At the time a passage of Scripture came to mind and has stayed with me, "What doth the Lord require of thee?"

I shall think no fearful thought, speak no fearful word, give way to no fearful act. They do not belong to FAITH.



WOODIN-QUECKBOERNER. On Tuesday evening, October 24, 1950, Miss Nora Irene Woodin, daughter of Mr. and Mrs. Reynolds Woodin, became the bride of Richard Queckboerner, son of Mr. and Mrs. Ed Queckboerner, the ceremony being solemnized at the Bride's home by the undersigned, her pastor, in the presence of twenty-two wedding guests.

—D. C. White, pastor Milledgeville Brethren Church



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for December 3, 1950

A LOOK AT THE BOOK

Scripture: Psalm 46:1-11; Mark 4:3-9

For The Leader

THE FIRST THREE SUNDAY EVENINGS in December we will study topics about the Bible. Tonight we want to take a look at "The Book." This Bible, which we have is the product of God's handiwork through men. We find the books of the Bible were written by "holy men of old" as they were inspired by the Holy Spirit. All scripture is given to us by inspiration from God. It is the divine, unerring word and message from the Eternal God. It teaches men how to repent, how to live, and how to die. It tells men their duty in this life, and paints a picture of life to come. It points out to man his true standing before God. And it does all this in the language of the man. Today it still outsells all other books. Sadly, though, it is too much neglected by those who own it. Dangers we face today, and what we can do about it, will consume our time this evening.

DISCUSSION

1. THE ROMAN CATHOLIC LIE. Currently in our magazines is the advertisement that the Bible is a Catholic book. The poison of the advertisement is that we dare to question man's right to add books, or subtract books, as is implied that the Protestants have done in forming the canon of the scriptures. They then assert that the Bible has been handed down through generations of Roman Catholics, and is today, as they have it, the one true Bible. Such a lie is damaging to the implicit faith which Protestants have always placed in their Bible. Which is exactly what the Roman Catholic Church wants to happen. In the next topic tonight we shall deal with what happened when the Catholic church controlled the Bible. But now, let us be not deceived by such false, deceitful propaganda. It is a lie because it contradicts the Bible which has been giving the gospel message and saving souls for hundreds of years. And when something works eternally for good, it must be the real thing.

2. THE DARK AGES. Please accept enough History tonight so that we can show you what happened when the Roman Catholic Church controlled the Bible. Faintly we call to mind the thoughts of musty churches and illiterate people sitting like dupes in cold fear while the priests stood in gloomy pulpits and "read" the scriptures to them in Latin. The schools, as such, were controlled by the church, and thus nothing was taught that was not according to the will of the priests. Europe settled down into what is known as the Dark Ages. The glorious gospel of salvation by grace, was lost in the greedy minds of the priests of the Catholic church. Better to have the people paying money for their sins, better to have them in ignorance of what God really said. For in such, it is possible to keep them paying and paying and paying. The Roman Catholic church has not changed this policy to this very

day. Today, they have removed portions of the Bible which do not agree with their viewpoints; theirs is still a religion of fear, ignorance and superstition.

3. THE REFORMATION. One day, in the dark ages, a gentleman named Martin Luther, touched off the spark which set fire to a large amount of unrest among the people of the Catholic Church. While he was doing penance for his sins, he suddenly called to mind the words of James, "the just shall live by faith." He bade the whole Catholic church goodbye, and started the Reformation. His gallant, fearless exposing of the sins of the Catholic priests, and of the stranglehold they had on the innocent people of that day, was soon to gain much ground. Others inspired by his courage, soon followed. Here, at last, the gospel was to be free again. Salvation by grace. More than that, the Bible was soon to be written in the languages of the people, so that they themselves could read what God said. It is to be noted here, that these early German and English translators did not take the Roman Catholic Bible of that day and translate it into other languages. No, they went back to the earlier writings before the Catholics took it into their own hands. The result, a reading people, a free people. Education abounded. Man was being set free, spiritually, and in every other way, from the straitening bonds of the Roman Catholic Church.

4. HOW CAN WE BE SURE? Yes, it appears that it is their word against ours, so how can we be sure? Two reasons will suffice. First, the results produced. As we read our Bible as we have it today, we learn of our sinful state. We learn how we can be forgiven by a loving Heavenly Father who gave His Son to die on Calvary. We learn how to live in life through the teachings of our Bible, and in this it produces wonderful Christian lives. And we also learn of the glorious hope of the Christian, to which he shall attain when he dies. The Roman Catholics insist on payment for sins, confession to a man who is sinful like other human beings, and promises a purgatory out of which, to our knowledge, no one has ever quite succeeded in getting. Here is a religion in which the Church is the power between God and man. Note further, that in our Protestant faith, we have glorious results because Christ is the One between God and man. The second reason showing how we can be sure that we do have the true word of God in our own Bible is likewise important. Research and excavation in the holy land is producing original copies of the scriptures. These, when tested against our present day Bible, confirm beyond any doubt that God has preserved in the Protestant Bible, His own infallible, unchanging Word.

5. LET'S LOOK AT IT. Here is our Bible, preserved through the years, written in our own language. We can read it for ourselves, we can learn its message. We can hear it preached from our pulpits by men who love it as we do. A noted minister of another denomination that pointed out recently that in countries of Europe dominated by Roman Catholics, Communism has gained a foothold. In countries not so strongly controlled by the Roman Catholics, Communism is having a tougher time. There is a lesson for us in America. When the gospel is available, free and unhindered, the people know, and are thus warned against false doctrines of Communism. Thus the spirit of the Protestant Church, and the message of the Bible, is the strongest bulwark against aggression, Communism, ignorance, superstition and fear.

Prayer Meeting Studies

By C. Y. Gilmer



HIS WORD IS FOREVER THE SAME

Men alter my Bible again and again
To purify, censure, or blame;
But God still survives all the antics of men,
His Word is forever the same.

Men work on the Hebrew where text is obscure,
But Jesus is still God's own Son;
His words and His deeds will forever endure,
His work of redemption is done!

Men alter the syntax, they work on the Greek,
But Christ, the Redeemer, still stands.
A merciful Saviour, so humble and meek,
With the print of the nails in His hands.

Men re-write and edit and study each line
Of the Bible I take for my Guide;
But I am my Father's and Jesus is mine,
And His church is forever His Bride.

—James A. Sanaker.

GOD'S WORD IS INSPIRED

THE BIBLE is God's Word because it is inspired (2 Tim. 3:16). As the inspired Word it is fundamental to the Christian faith (Rom. 10:17). Second Timothy 3:15, 16 teaches that the words of the Bible are God-breathed. God through the Holy Spirit spoke through men (2 Peter 1:21).

God gave verbal inspiration through Moses (Ex. 4:10-12; 34:27; Num. 12:6, 8). God's words are not to be altered by men (Deut. 4:2; 18:20). David spake in the Holy Spirit (Mark 12:36; 2 Sam. 23:2). God put His words in the mouth of Jeremiah (Jer. 1:6-9), Ezekiel declared his writings to be the "words of God" (3:10-11). Isaiah so declared twenty times and Jeremiah almost a hundred times. And so declared all the prophets (Dan. 10:9; Hos. 1:1; Joel 1:1; Amos 3:1; Obad. 1:1; Jonah 1:1; Nah. 1:12; Hab. 2:2; Zech. 1:1; Mal. 1:1). Even Jesus was divinely helped like unto Moses by God putting the very words into His mouth (John 12:49, 50; 17:8; 5:19). Paul spoke not the words of men (1 Cor. 2:13; 1 Thess. 2:13). The Scriptures assert more than two thousand times that the Bible is the Word of God. Everywhere in the Word of God is the suggestion of assertion of divine authorship (Psalms 12:6; 119:89; Jer. 23:29; Isa. 40:8).

The same Power that formed man (Gen. 2:7; Job 33:4) is, in a mysterious sense, in the life giving Word (Heb. 4:12; James 1:21; 1 Peter 1:23; John 6:63). By this Word the believing soul is made a partaker of the divine nature (2 Peter 1:4; 2 Cor. 5:17). No book written by man can give the new birth. The Word has power to cleanse (Psalm 119:9; John 15:3; Eph. 5:26). By that Word believers are kept from evil and its power (Psalm 17:4;

110:11; John 17:14, 17). It is futile for man to work against the truth (Isa. 40:6-7; 2 Cor. 13:8; Matt. 5:18). Jesus always appealed to the Old Testament as authoritative and final (John 5:46; Matt. 12:39-41). Like Jesus, the Living Word, the spoken Word gives life and light (Psalm 119:105; John 1:14; Rev. 19:11, 13).

Prayer Hymn: "Break, Thou, the Bread of Life."



Comments on the Lesson by the Editor

Lesson for December 10, 1950

THE STEWARDSHIP OF THE GOSPEL

Lesson: Acts 8:4-8; II Corinthians 5:17-20; Philippians 1:12-18

FOR THE PAST TWO SUNDAYS we have dwelt on the idea of "setwardship." Today we continue the subject, again approaching the thought from a different side. We now turn to our relation to the Gospel itself, and we ask ourselves some questions, "What is my individual part in the spreading of the Gospel of Jesus Christ? How am I responsible for the continuing of this Gospel? What will be the result if I fail in my part of this great task? Where do I get the impulse to go forward in my own individual channel? Is my task all my own?" We might continue with these questions a much longer time, but sufficient can be found in the above for our thought for this lesson.

Let us see if we can find an answer to these five questions, and if we can, are we willing to assume the responsibility that comes to us?

1. "What is my individual part in the spreading of the Gospel of Jesus Christ?" That question of course is a personal one. We can get our answer best by looking again at the scene at Pentecost. There we read that the gathering found the Holy Spirit being settled on "each one" as a sign that each had an individual task to perform, and it followed the words of Jesus, which, by the way become increasingly individual as we read them, "Ye shall be my witnesses . . ." We, therefore, become individuals who are charged with the responsibility of spreading the Gospel of Christ.

2. "How am I responsible for the continuing of this Gospel?" Far too often we are content to think and even to say, that this personal message of Jesus was given to the disciples of old and does not continue into this age in which we live. At least that is the way we act far too often. The age-old desire to escape from the responsibility that is upon us from the missionary point of view, has become so easy to follow. Remember that Jesus said, "He that heareth these sayings of mine AND DOETH THEM . . ." is the challenge to the one who is to take up the responsibility for the continuing of this Gospel.

3. "What will be the result if I fail in my part of this

great task?" A good comment can be made by referring to the failure of the people who claim to be Christians, to take seriously the responsibility of the stewardship of the Gospel prior to World War II. Need we comment further on this? It seems to me that further comment might be made by each individual in his own heart.

4. "Where do I get the impulse to go forward in my own individual channel?" The text of our lesson, as found in Acts, in the very first words of the printed verse (Acts 8:4) gives us the key—"Therefore they that were scattered abroad went everywhere preaching the word." It takes a realization of the necessity of spreading the Gospel to furnish the "impulse" which drives men and women on to the task that is theirs, whether it be definitely assigned, or whether the call comes to them in the mysterious manner which is to be found in the activity of the Holy Spirit in the life. The early Christians who came under persecution for their belief, realizing the urgent need to keep the Gospel truth before mankind, "went every where" giving out that which they themselves had experienced. Their impulse came from knowledge of the truth—ours must come likewise. We can get the impulse if we want it.

5. The final question we asked was, "Is my task all my own?" Most certainly it is. We are all stewards of God after His manifold mercies. Our Golden Text gives it to us mighty straight. Paul writes, "Let a man so account to us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required (demanded) in stewards, that a man be found faithful." Paul was saying, in other words, that each and every one is the guardian of his own stewardship of the Gospel. It is rather trite to say that we are each one an example in living, either for good or for evil. We are constantly watched by those outside the church that the may see whether we are living like we claim to live. Truly we as individuals must admit that this task is all our own.

We find it impossible to drive the implications of this lesson too far. We must tie it up with the two previous lessons and make the three really one—for the stewardship of Possessions, Christian living, and the Propagation of the Gospel cannot be separated.

Items of General Interest

(Continued from Page 2)

Brother Dodds tells us that the recent evangelistic campaign, which closed on Sunday, November 5th, resulted in a husband and wife making the good confession and being baptized and received into the church, and that there remains one other to receive baptism at a later date. The theme of the two weeks' services was found in Philipians 1:27, "Let your manner of living be as becometh the gospel of Christ." The campaign closed with the observance of Holy Communion, with a fine attendance of the membership and also with thirteen present who came to observe the manner in which the Brethren follow the command of the Lord.

Louisville, Ohio. On Sunday evening, November 12th, dedication services were held for the new choir robes, the robe for the pastor, and the new communion table and its brass appointments. We trust a full report of the service will be forthcoming.

North Liberty, Indiana. Brother E. J. Beekley, Warsaw pastor, was the evangelist for a two weeks' meeting at the North Liberty Church from November 6th to 19th. On the morning of November 12th, the W. M. S. held their Public Service, with Mrs. E. J. Beekley, wife of the evangelist, being the Guest speaker.

Brother Edgar Berkshire, North Liberty pastor, reports that \$275.00 has been sent to Ashland to be applied to the Chapel Offering.

The North Liberty Church will observe the Holy Communion on Sunday evening, November 26th.

Oakville, Indiana. Oakville observed the Holy Communion on Sunday evening, November 12th. Also on the morning of the same day a special offering was lifted, same to be sent to Ashland to apply on the Chapel Fund.

Nappanee, Indiana. Brother V. E. Meyer says that the parsonage "looks so much better since it has been painted." The job was done while Brother Meyer was in Pennsylvania holding a meeting for Brother Percy Miller at Berlin.

Brother Meyer began his second year of service at Nappanee on Sunday, November 12th.

Udell, Iowa. Udell observed its annual Homecoming Day on Sunday, November 12th, with Dr. L. O. McCartneysmith of Waterloo, Iowa, as guest speaker at both the morning worship service and the afternoon special service. It was the time of bringing in of the "Acre for the Lord" offering which is applied to the Building Fund. The Udell church is hoping to build an annex to the church to give further room for their Sunday School. No noon meal was served at the church, but the visitors were entertained in the various homes at the noon hour.

Milledgeville, Illinois. Another of those family "Fellowships" was held on Monday, November 20th. A "scramble supper" was announced. A play was also given on the evening program.

Brother White says that the Union Thanksgiving Service is scheduled for our church on Thanksgiving morning at 10:00 o'clock, with Rev. C. A. Hull as the speaker.

Waterloo, Iowa. Brother Spencer Gentle reports that a pageant entitled, "The Lord's Prayer," was given at the Sunday evening service on November 19th, by the Intermediates of the church.

Morrill, Kansas. The Morrill Laymen's Organization was host to the Laymen from Falls City on Tuesday evening, November 14th. Refreshments were served at the close of the meeting.

Information for the Various Pennsylvania W. M. S. members. A letter, evidently delayed in transit, from Mrs. Grace Provance, tells us that at the Pennsylvania W. M. S. Rally, steps were taken to send Christmas boxes to Brother Charles Provance, who is overseas, to be distributed by him to needy children and families. She lists the following articles which may be put in the packages so sent: Candy, soap, pencils, books, games (10 to 25 years), toys, thread, needles, water paints, twine, manual art supplies, athletic equipment, old clothes (not worn out). The boxes are to be sent to the following address: Lt. Charles G. Provance (new) Wetzler Post, G.Y.A. Officer, A.P.O. 169, C/O Postmaster, New York City. We are sorry the above was delayed in arriving at our desk, for we note that the date was October 18th. We trust that the above information and address will still be of value to some.

Next Sunday

How Will It Be Spent?

Mr. Speeds will clean his auto,
Mr. Spurr will groom his horse,
Mr. Gadds will go to Coney
With the little Gadds, of course.
Mr. Flite will put carbolie
On his homing pigeon's perch,
Mr. Weeds will mow his blue grass,
Mr. Jones will go to church.

Mr. Hete will test his furnace,
Mr. Feete will mend a chair,
Mrs. Feete will soak her bunion,
Mrs. Hete will wash her hair.
Miss De Spill, with iron and cleaner,
Will remove a coffee smirch.
Miss McBird will practice trilling,
Mrs. Brown will go to church.

Mr. Cleek will drive a golf ball,
Mr. Tiller will steer his boat,
Mr. Popper on his cycle,
Round and round the state will mote
Mr. Swatt will watch a ball game,
Mr. Stake and son will search
Through the boggy wood for mushrooms,
Mr. Wilks will go to church.

Do you ask me what's the matter?
Do you wonder what is wrong?
When the nation turns from worship,
Sermon, prayer and sacred song?
Why do people rush for pleasure,
Leave religion in the lurch?
*Why prefer a padded auto
To the cushioned pew in church!*

Reader, well I know the answer,
But if I should speak aloud,
What I think is the real reason,
It would queer me with the crowd.
You'll be popular, dear reader,
When you wield the critic's birch,
*You'll be safely in the fashion
If you blame things on the church.*

Huntington, Indiana, Bulletin

The only thing the devil can't get into is the love of Christ, for if he did get into it he wouldn't be the devil.

The College Chapel Diary

As Observed by The Editor

Nothing to report this week but progress on the basement walls.



What's Doing in the Churches



MASONTOWN, PENNA

There are many things going on in Masontown and I thought it might be well to give a brief picture of some of the things that do not appear in our bulletins in all particulars.

Our Communion services were held last Sunday, (October 29th) and over one hundred people participated. I believe it was one of the best Communion services I ever had the privilege of attending.

Monday evening, October 30th, there was a grand Hallowe'en party. The C. E. and the Builders got together and things were really lively. Prizes were given for the most beautiful, the ugliest costumes, and to the winners of the games. Apple ducking, apple swinging, and such, were the games. The games were under the direction of Ed Richter. We all enjoyed the refreshments—pumpkin pie, ginger bread, donuts and cider.

There were eleven confessions of faith last Sunday (October 29th), and twelve were baptized and received into the church. Six more Schofield Bibles have been ordered to be given away during the Saturday night Evangelistic services.

On November 5th the entire morning service was in charge of the Christian Endeavors. They were given the loose offering for the completion of the Youth Chapel in the parsonage basement, and for equipment, such as ping-pong tables, dart games, etc. This group is really going places.

At the evening hour of the same day a union meeting was held at the Presbyterian Church with a United Missionary Program. Our church cooperated in this service.

Informal discussions on the great Doctrines of the Bible are being held on Wednesday evenings. Each one brings his or her Bible and look up the references which are given. They are then called on to read the sections. Tough problems arise and are met. After the discussion period, the women, men and youth are separated and go to their own prayer rooms. Attendance has been high—even better than the Sunday night attendance.

We have many sick and ask for an interest in your prayers for them and the work here.

William D. Keeling, pastor



WATERLOO (IOWA) REVISITED

The Waterloo, Iowa, Church is my home Church. I joined the Brethren Church at Hudson, where I was converted,

but transferred my membership to the Enon Church and when we built the new Church in Waterloo, some five miles away from the Enon Church in the country, I transferred my membership to the Waterloo Church. I was one of the charter members. In the almost fifty years since I left the pastorate of the Waterloo Church to attend graduate school in New York, my membership has been and still is in the Waterloo Church. I do not expect it will ever be anywhere else. I make these statements because at my recent visit to the Waterloo Church a member told me that he had heard that I was no longer a member.

That Church decided to have a Homecoming, an all-day meeting, on October 22nd, and invited me, through their pastor Rev. Spencer Gentle, to be the speaker at the two services of the day. It was a great day, but it was also a sad one. It was great to see the audiences of upturned faces to greet, with open ears, the words of the speaker—apparently as eager for the message as the audiences of other days, when I came to them fresh out of college. But where were the long-ago familiar faces? Just a few remained. And some of these were so changed that I scarcely knew them at first glance. I wondered what I looked like to them.

And how the memories flooded back from those other years. Some of them memories of the kindnesses to the young preacher and his wife. Members who dropped in at the parsonage with a hen and chickens, or a sack of potatoes or a sack of grain for the horse (no autos in those days), or a load of hay, or a glass of jelly or jam. And the memory of that day during my last year in college when I had left home to begin that last year with a ticket and \$3.50 in cash, and a Saturday night came when I had no money for the week's board and none for my clean laundry. I went to the postoffice for the walk, not expecting any mail. But behold, there was a letter out of which dropped a post office money order for \$100.00 and a letter from Eli and Sam, saying that they thought I might be in some need for money. Pay it back when I could. It saved my career.

Memories of how we got along on the salary of \$600.00 plus parsonage rent free. The memory of how Uncle Jake upbraided me for saying to the congregation when I heard that some had taken exception to the rather plain talk I had given them the Sunday before, that you could tell who they were just as the farmer can tell which hog in the herd is hit if he throws a stone among them by the one that squeals. After the sermon the good deacon approached, laid his hand on my shoulder, and said, "Bruder Louis, ven our Savior was making comparisons between his disciples and animals, He called them sheep, not hogs."

The joyful memories were there too, of weddings, love feasts, prayer meetings and occasions when we welcomed the young people into the church. Sad ones, like that when three of our fine boys were drowned in the Cedar River after a baptizing there, and when we laid a young mother to rest in the cemetery, or the old, faithful veteran of the congregation, or when some member went astray.

It was also a great day for me as I stood there beside the young pastor and saw the promise in him and in those young people who are now the backbone of the church. He, like that youngster of fifty years ago, is learning to be a pastor. He looks to this oldest, and so does his wife, as if they had the stuff in them that means leadership.

But they have to learn much that is not taught in school. I hope that fifty years from now, when he returns for some occasion in the Waterloo Church, he may have as pleasant an experience as I had.

I fully realize that I shall not have many more opportunities like that I had on October 22nd. I am now in my eightieth year, but out of my experience I feel like Cardinal Newman, when he wrote:

"So long Thy power has blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone!
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile."

J. L. Gillin.

Madison, Wisconsin, Nov. 9, 1950.

WITH THE LAYMEN

THE SOUTHEASTERN LAYMEN'S RALLY

The Maurertown Virginia Brethren Church was host to the Southeastern District Laymen on Friday, October 13. A delicious banquet was served to 100 laymen by the W. M. S. of the Host Church.

Following the banquet, we retired to the church auditorium. The devotions were conducted by Laymen from the Washington, D. C. Brethren Church. Several beautiful numbers were sung by the Linwood, Maryland, laymen. Mr. John L. Carnochan, Jr. of the Hagerstown group, gave a report of National Conference. He emphasized the need of more laymen organizations. He explained the goals for the ensuing year.

A most challenging message was given by the Rev. Lester Teter, of the Evangelical Church, of Hagerstown. He spoke on the 3 G. I's of the church.

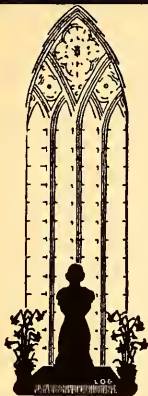
A short business session was conducted by the District President, Isaac Litton. Mr. Gardner Moats of the St. James, Maryland, Brethren Church was appointed to the position of District Secretary because of a vacancy. Plans were made for the Spring Rally to be held in the Hagerstown Brethren Church in April.

Gardner Moats, District Secretary

Laid to Rest

GLENN. Harvey E. Glenn, son of David and Barbara Trip Glenn, was born December 6, 1891 and died at Milledgeville, Illinois, on October 5, 1950. On June 10, 1914 he was married to Minnie Hitt, and to this union were born four sons, Ralph, Lewis, Lyle and Lawrence, who survive him. Also surviving are the following brothers and sisters: Mrs. Paul Burns, Mrs. Fred Lamoreaux, Earl, Fay, Walter, and Mrs. Mary Magill. The community has lost a very highly respected citizen and friend.

D. C. White.



THE

Brethren

Evangelist



Kick It Out, or Step Over It

WHEN ONE CONCLUDES the zenith has been reached in Art, Science, Invention, Moral Culture, Religion; that all man can know is known; that the intellect is not subject to expansion; that the doors to achievement swing open only to those destined to be stars in the sphere of human society—that person should stop in his tracks and gaze forward and measure, if possible, the distance he has stumbled backward through a very peculiar type of ignorance, and then exert every effort to catch up with the progress of the present. Then replace lethargy with a smile.

—H. A. Gossard

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Items of General Interest

Washington, D. C. We learn from Brother Fairbanks' Bulletin that five were received into membership by baptism and one by letter on Sunday morning, November 12th.

The Washington Committee on Evangelism sponsored a series of Thanksgiving services, November 24 to 26, with a Gospel Team from Ashland College being in charge.

The contest for new members between the Friendship and the Meredith L. Porte Sunday School Classes is reported as making good progress. New members are being added.

St. James, Maryland. Brother Freeman Ankrum reports that the St. James Moderator, Brother Myron Bloom, was returned to the Maryland Legislature for his third term, receiving the highest vote in his party.

The Hon. Theodore R. McKeldin, former Mayor of Baltimore, who has been a long time Home Coming speaker in our Linwood Church, and who wrote the Introduction to Brother Ankrum's book, "Maryland and Pennsylvania Historical Sketches," was elected Governor of the State of Maryland at the recent election.

On Sunday, November 26th, at the evening hour, the St. James Boys' Brotherhood presented their public program. Brother Ralph Mills, pastor of the Uniontown, Pennsylvania, Second Church, was the guest speaker.

Jones Mills, Penna., Valley Brethren. Brother Elmer Keck reports a new Sunday School class of Juniors organized on November 12th.

The Woman's Missionary Society recently purchased new bases for the American and Christian flags which are doing service in the church.

Our church at Jones Mills joined the other churches in the pre-Thanksgiving pulpit exchange of Indian Creek Valley on Wednesday evening, November 22nd.

Pittsburgh, Penna. Brother G. M. Garland, secretary of the Pittsburgh Church, calls our attention to an omission in the address of Brother Grumbling in the current Annual on page 56. The words "Dearborn Street," should be added following the figures "5002." Brother Grumbling's complete address is correct, however, on page 61 in the Ministerial list. Thanks, Brother Garland, for calling our attention to this.

Other Errors. If there are such, we will be glad to call attention to any correction to be made. In this connection we note that the name and address of the Treasurer of the National Laymen's Organization, listed on page 45, was inadvertently omitted. It should be:

Treasurer—J. E. Stookey, 242 W. Liberty St., Ashland, Ohio.

Raystown, Penna. A note from Brother Earl Hostetler, of the Johnstown, Penna., Second Church, who is acting as supply pastor at Raystown, says, "There were 22 for Sunday School and Church on November 12th. Rev. George H. Jones of Johnstown brought a wonderful and inspiring message at the 7:30 hour, after which Holy Communion was observed by the twenty-one who were present. This service was very spiritual and uplifting to all. The membership at Raystown, as far as I can find out, stands at 21, instead of the 18 reported in the Annual."

Louisville, Ohio. The Annual Thanksgiving Service was held in the Louisville Church at 8:00 o'clock on Thanksgiving morning.

Pleasant Hill, Ohio. Brother Floyd Sibert says that five lots west of the Church were deeded to the Church for their new building and for use as a parking lot. The lawn part of the ground has been seeded and the parking lot is to be covered with white limestone soon.

Ashland, Ohio. The Ashland Church joined with the other churches in the city in observance of the Thanksgiving season, with a special service being held at the Presbyterian Church on Wednesday evening, November 22nd.

The Ashland Laymen's Organization was host to the Northeastern Ohio Laymen on Saturday evening, November 18th. The evening meal was served by the three Missionary Societies. The business of the evening was conducted by Brother Elton Whitted, N. E. O. District President. Representative groups were present from Akron, Canton, Louisville, Smithville, Bryan, and Ashland. The Ashland Melody Males, a city male chorus which is directed by Brother Leo Jones, who is also choir director of the Ashland Park Street choir, presented a fine musical program which was thoroughly enjoyed by all present. The guest speaker of the evening was the Rev. A. R. Bolduan, pastor of the Peace Lutheran Church of Ashland, who gave a very fine message.

North Georgetown, Ohio. Brother Robert Hoffman, pastor, says that the average attendance for October was

(Continued on Page 10)



Working Together With The Lord

ILDLY TURNING OVER some papers in my file drawer the other day, I came upon a clipping which I had cut from an issue of "The Herald of Light and Zion's Watchman," an exchange magazine, and which I had laid back for future examination. The caption, "The Tools Quarrel," had struck me as interesting, and at that time I had not had time to do more than hastily scan it. This morning, having a little time at my disposal, I read it over more carefully, and said to myself, "Why not think about this a little bit?"

The story itself is based on a thought found in I Corinthians 3:9, where Paul admonishes the Corinthians that they "are laborers together with God."

This story, which we print below, brings out the point in a manner in which even a child can understand and grasp its significance. Here it is as quoted from the above magazine:

The carpenter's tools had a conference. Brother Hammer was in the chair. The meeting had informed him, that he must leave, because he was too noisy. But he said, "If I am to leave this carpenter shop, Brother Gimlet must go too, he is so insignificant, that he makes a very little impression."

Little Brother Gimlet rose up and said, "All right, but Brother Screw must go also, you have to turn him around and around again and again to get him anywhere."

Brother Screw then said, "If you wish I will go; but Brother Plane must leave also, all of his work is on the surface; there is no depth to it."

To this, Brother Plane replied, "Well Brother Rule will also have to withdraw if I do for he is always measuring folks as though he were the only one who is right."

Brother Rule then complained against Brother Sandpaper, and said, "I just don't care, he is rougher than he ought to be and he is always rubbing people the wrong way."

In the midst of those discussions the carpenter of Nazareth walked in. He had come to perform his day's work. He put on his apron and, went to the bench to make a pulpit, from which to preach the gospel to the poor. He employed the, screw, the gimlet, the sandpaper, the saw, the hammer, the plane, and all the other tools.

After the day's work was over, and the pulpit was finished, Brother Saw arose and said, "Brethren, I perceive that all of us are laborers together with God."

Oh! How many of us Christians are just like those tools, fussing at each other, because they don't do things just the way we think they should?

There was not an accusation against one of those tools but what was absolutely true; yet the Carpenter who was skillful and wise did not find a place where he used any one where any of the others would have done at all. How careful we should be in finding fault with one of GOD'S TOOLS. Thus reads the "parable."

This little play on the various attitudes of the "kit of tools" and their value, both singly and unitedly, to the Master Carpenter, gives us much to think about when we relate the thinking to the individual members of the Church and their relation to the Great Carpenter of Nazareth. Even as the carpenter cannot do his work in the most efficient manner without access to all the tools in his tool chest, just so, the Great Master Workman cannot build His Church in the most efficient manner except He have access to each and every one of the lives and the best that is in His followers.

Probably one of the most common attitudes in the membership of the church is the thoughtlessness of "fault finding." Even as the various tools in the "parable" quoted above, could not see any worthwhileness in the other tools—the hammer making too much noise; the gimlet making so little impression; the plane touching no depth, and only being a surface worker; the sandpaper always seeming to rub the wrong way, and the rule only measuring by his own standard—we find that the counterparts of each are to be found in all mankind. Yet each has its place in the final analysis of things.

The "hammer" type never meant to really make so much noise, he just wanted to emphasize his position; the "plane" type is just doing his job, for he was really meant to go no deeper than necessary to smooth out the difficulties that came before him; the "sand paper" type certainly does rub the wrong way sometimes, but really he was meant to put on the finishing touches that make for the smoothness of a glistening finish; the "rule" type just finds his field in the setting up of standards, not just his own, but measurements that can be backed up with a biblical "thus saith the Lord." And, put together, although criticized many times in various ways, they go to make up the necessary essential tools in the hands of the Great Master Workman.

Like the "saw" in the "parable" we must all see that "all of us are laborers together with God." Sometimes we are "dulled" by our contact with the things of this world and need to be taken to the "grind stone" of readjustment; then there are times when we may get "out of true" and need to be taken to the rule book to be "straightened out." Sometimes we make our criticisms too sharp and we need to have the unevenness cut out from our words and deeds; and there are times when we forget that we are but human ourselves, and seek to set up a standard of measurement that is far beyond the reach of human endeavor, and then criticize unmercifully if that standard is not reached by those around us, forgetting to look first at ourselves to see if we have attained.

All the Master Carpenter desires is that we each one place ourselves at His disposal and within His reach, to be used by Him as He desires and according to His needs.

How much there is in this to "think over!"



The Voice of Song

Leo Jones

Director of the Ashland Park Street Choir



"My lips shall greatly rejoice when I sing unto thee;
and my soul, which thou hast redeemed."

MUSIC is a most expressive means of praise to God from man and as such it finds its definite place in our religion. It is the mediator between the physical world and the spiritual realm.

The "Voice" in the title does not necessarily mean vocal music but, as the Psalmist says, "praise Him with the sound of the trumpet; praise Him with the psaltery and harp . . . praise Him with stringed instruments and organs . . ."

Let us talk about hymns first and we shall take up instrumental music later.

Have you ever noticed the average selection of hymns in a church service? The same few appear over and over. I wonder why? Millions of beautiful, soul-stirring hymns are available but seldom used. I wonder too, if the average congregation is as tired of the constant use of the same hymns as I am? Don't misunderstand me! I'm not "tearing down" the hymns—it's the constant use of the same ones. Too many people are concerned with the music and pay little or no attention to the words. I would emphatically suggest when selecting hymns that regardless of the order in which they are sung, they should be selected for the words rather than the music.

The subject of tempo is one of great importance in any type of music. I would say the mood of a hymn would concern the tempo. A matter of good judgment by the organist and leader can present a mood for prayer by selecting the correct tempo when singing the prayer hymn. The most common occurrence is the slowness in singing all hymns.

Total participation on the part of the congregation in singing hymns is essential. Sing not only the familiar, but also the new and unfamiliar hymns. Sing whole-heartedly and willingly. Watch the leader and follow his tempo.

All churches everywhere are greatly indebted to the untiring efforts of church organists. Think of the hours taken to rehearse a prelude, offertory, postlude and then hymns, choir anthem and possible accompaniment to someone's solo for each Sunday service! At the actual time of performance perhaps all this may taken only 20 minutes and maybe it seems non-essential or only incidental to some church-goers, but do you realize that all the music must be as nearly perfect as possible in order to correctly "set the scene" for the message of the minister?

The church choir should be an asset inasmuch as it has the opportunity to "lead" the congregation in singing. I might say here that a choir must add to the spiritual inspiration of the worship service and not be considered a "feature attraction!"

Here again many hours are spent by faithful members in rehearsing anthems, hymns and special music programs.

Over a period of time, Sunday School orchestras become something of a necessity. Their addition to a Sunday School service is something to be proud of. I find that these orchestras are usually comprised of the youth of the church. It is a difficult task to find suitable music for even two numbers on a program since the director must try to adapt the music to the instrumentation that is available!

There are, however, some faults in many orchestras. First, the talent or instrumentation available is usually very limited, and to build an orchestra, the director will take all who play instruments. This is a mistake inasmuch as it does not offer a chance for a well-balanced instrumentation. A small, well-balanced ensemble can perform much more effectively than a large unbalanced group.

A noted musician has stated, "What we need in our orchestra nowadays is less noise and more quality."

No, it isn't entirely the fault of a director which causes a statement like that one. It begins when a youngster first notices musical instruments and has the desire to play one of them. If a person whom he greatly admires plays a trombone, that is what he wants, too.

Without consulting the local music supervisor or orchestra director of the specific needs concerning instrumentation, the parents buy or rent the little fellow a trombone and he starts happily on his way to become the world's greatest musician! (There could easily be an entire book written on the problems of parents in knowing how to select the correct instrument for their child.)

We cannot delve into this subject at this time, but if you have never thought of things like proper instrumentation before, you can now see an important problem confronting most Sunday School orchestra directors!

If your Sunday School does not yet have an orchestra, I would advise much thought and action concerning it. It will improve your Sunday School and give other musicians in your church an opportunity to use their talent for the Lord.

We must remember that choir and orchestra members volunteer their services because of the God-given talent and to glorify Him with that talent. The reward is not material, but spiritual.

When you pray, don't forget the musicians in your church. Can you imagine the average Sunday morning services without them?

It is common knowledge that many souls have been won to Christ by means of good inspirational music. The consecration of the entire choir, orchestra, the organist, and music director is essential because of the important part music plays in the cause of Christ.

Music in some form enters the daily lives of people re-

regardless of what their task may be. How many days in a week do you find going by without some form of music reaching your ears? Yes, you might even supply it yourself without intending to do so. When the mind relaxes it has the will to wander and then possibly there comes a melody that has been running "through your mind." It looks for a means of escape—you might find yourself helping it to escape by humming, or whistling, or even singing it with all the gusto you can manage. Yes, music has been and still is a source of relaxation and inspiration. Fond or sad memories are recalled by music. Also, happy and joyous occasions or incidents in our lives are recalled by it.

The preceding paragraph has been included to help us know the importance of music, generally speaking, of course. If music in general can have such a grand effect

on our thinking and our relaxing moments, what a grand and glorious effect inspirational music can and must have on our Christian lives.

Therefore, hymn-singing is one way that congregations have of uniting in prayer or joyous praise, or of processing their faith and telling others of the Christ—all in song!

Isn't it a true privilege that we live in a free country and are able to sing hymns of a wonderful Christian faith.

In summarizing, let me urge all congregations everywhere to lift your voices in song and be thankful that you too may have a part in a united form of worship. Encourage your organist, orchestra director, music director and especially your choir. Above all, continue to pray for the musicians in your church, that God may use them as He sees fit!

—Ashland, Ohio.

Brethren Church History

By Rev. Freeman Ankrum

George Wolfe

ONE HUNDRED AND FIFTY YEARS AGO this past Spring, in the year 1800, a father and two sons were busily at work on the bank of the Monongahela river near Brownsville, Pennsylvania. The task in which they were so industrially engaged was that of building a boat. These men lived near the river. The name of the father was George, the oldest of the two sons was named Jacob, and the other was named George, Jr. The family name was Wolfe. All had been born in Lancaster County, Pennsylvania, or at least the children had been born there. These men with the other members of their family had moved from Lancaster County, Pennsylvania, to the Western fringe of civilization in the year 1787. Likely they followed the Braddock road much of the way. Washington retreated over the road before Braddock's name was given to it, when he surrendered to the French, at Fort Necessity some twelve miles East of Uniontown. However when Washington surrendered, there was not any Uniontown, as it was not laid until 1776 and not incorporated until the year 1796.

The Southwestern part of Pennsylvania had been very attractive to settlers. Many German-speaking people had come to this part of the state. Some ten years after the Wolfe family moved to this section, Jacob Mack and wife came from the vicinity of Waynesboro, Pennsylvania, in what was then known as Cumberland County. They settled some twelve miles from where the Wolfe family lived, on Brown's Run, a popular Mill stream a mile or more from Masontown. While there is no evidence at hand to indicate that the two families were acquainted or visited one another, it is not out of place to assume, that inasmuch as they were of the same faith, spoke the same language, and had so much in common that they traversed the few miles between them for talks of other days.

Young George was over six feet in height, and was well built, with muscles hardened by the work that he was called upon to do with his older brother and, his father. While they farmed in season to supply themselves with the simple necessities of life, their leisure time was spent in boat building. The way to the West was a round about way, down the Monongahela to Fort Duquesne, or Pittsburgh, and then on down the Ohio to the Mississippi. Boats were in demand, and especially boats designed to carry the products of the farms or mills.

The afore-mentioned Spring, these men were at work upon a flat boat. It was some forty or fifty feet long, and perhaps twelve feet wide, the average size of a flat boat of the time. It was intended to carry the Wolfe family and all their possessions to the new land where they were minded to go. Young George was at that time twenty years of age, and no doubt was, with the rest of the family, desirous of knowing what lay beyond the river of which travelers spoke on their return from the Western part of Ohio. Part of the boat was covered over to supply a protected place for the family from the elements. The sides were built up for protection against the arrows and bullets of the hostile Indians.

The father George, was a Bishop in the German Baptist Church, as it was called in that day. He was of German descent and was born in Lancaster about the year 1750. While he could speak the English language, he depended upon his mother tongue, the German. He knew about Christopher Sauer, perhaps knew him personally. He read his almanac and likely the only book of his library of note was a Sauer Bible. He could have known Alexander Mack, Jr. as well as many other leaders of the church of his day. He possibly saw Benjamin Franklin, and in his travels met the outstanding man of his time, George Washington, and perhaps voted for him for President.

When he crossed the mountains to locate in Fayette County, Pennsylvania, there is a record of a daughter belonging to the family. Why they settled upon the banks of the Monongahela, near by Old Fort Redstone, is unknown. Perhaps there was a desire to continue on West when the time permitted.

As they worked from day to day upon their means of

travel, to the lands beyond the Ohio, others were setting forth continually. It must have been a gala day when with all their property aboard the boat, and the animals ensconced on their section of the deck, they loosed the ropes holding the vessel, (if it may be called that) and pushed out upon the broad surface of the shining river. In those days it was not the running sewer that it is today, a repository of drainage from the mines and the cities, spreading death to fish who try to live within its waters. The distance to the junction of the Allegheny in the formation of the Ohio was over forty miles.

It was in April when the voyagers said goodbye to the community which had been their home for thirteen years. They never saw it again. There is a tradition, not acceptable, that George Wolfe had been a commissioned Officer on Washington's staff. Being an ordained Elder in a Peace Church, he would hardly be the type of man to enlist in such a Military undertaking, even if it was in the Revolutionary War.

When the Wolfe family set forth upon the bosom of the waters, Washington had been dead only a short time, having died the year before. Alexander Mack, Jr., the Bishop of the Germantown Church, was active at the age of 88, and his grandson Jacob was a successful Mill operator in Fayette County, Pennsylvania.

He who had preached to them, solemnized their marriages, and buried their dead, was now leaving them for a more distant Frontier. There is no record that any of the members of the family ever returned to Pennsylvania.

The leisurely trip was one of intense interest, with a changing panorama as they floated with the currents of the rivers. Space does not permit dwelling upon their experiences. They first settled in Muhlenberg County, Kentucky. Members from the South had located here and so there was established a group of like faith, in the wilderness. Here, in the year 1803 and on the third day of March, George now twenty-three, was married to Anna Hunsaker or Hunsaker. The Bride had the same background as her husband. She proved to be a great help to him and was permitted to live with him to nearly the close of his long life.

George and his brother Jacob decided to go on farther West for reasons known only to themselves. In 1808 they migrated to Union County, in Southern Illinois. There were few white people in the country at that time. The next year their father came to visit them on a preaching tour made in Eastern Missouri, and Southern Illinois. On this trip he died and was buried at Kaskaskia, a town some fifty miles North of where George and Jacob lived.

In the year 1811 the Mississippi River Valley was shaken by one of the most intense earthquakes known in the history of the country. The earth rose and fell, islands disappeared, and lakes appeared where before had been river bottom. In many places the landscape was completely changed. The shuddering and shaking, such as the people had never before experienced or, of which perhaps they had seldom heard, caused them to think of a power greater than they, who could shake the earth as a man shakes a small object.

The fear of God was in their hearts and a great revival swept over the country. The Methodists held a revival in

Union County, Illinois, and in this meeting George was converted. Because of his natural ability he was elected class leader. This new responsibility rested heavily upon him and gave him a serious turn of mind. George, with the teachings of his father at heart, and feeling somehow that there was something lacking, asked for one to come from the East to give further instructions. A messenger was sent to Kentucky. This man on his way met John Hendricks on his way to Union County, Illinois. Perhaps he, like Simon Peter of old, had had a message from the Spirit. This German Baptist preacher held meetings and as a result the entire class was baptized, with George being the first to be received into the membership in the state of Illinois. The same year, 1812, George was called to the Ministry and in the year 1813 he was ordained to the Ministry by the laying on of hands by Elders John Hochstetler and Hahn.

He took the call most seriously and threw his whole life and ability into the preaching of the Gospel in the wilds of that part of the state. While he had not been blessed with a formal education, he was a profound man and familiar with the book of Books, the Bible. In debate, he was invincible. He debated with all comers, and at one time debated with a Catholic Priest. The intense interest caused the Governor of the state to attend the debate. The feeling was such that the Governor thought it well to send an attachment of soldiers as his escort from the place to prevent harm coming to him.

For years he traveled the pathless prairies and the wilderness trails. The word of God was precious in those days, and preaching services were far apart. Hearts were hungry for the word of their fathers' God. Oft times it was an annual affair, and what cared they if the sermon was two hours long, they were still desirous of more.

One who heard him preach said, "His manner of preaching, like his presence, was commanding, yet as gentle as a child. His language was simple, easily understood by a child, and yet a philosopher would listen to it spell bound. I have often heard him preach two hours, but never knew anyone to leave the congregation because he was not interested."

In the year 1818 Elder George Wolfe had risen to a place of prominence among his fellowmen. In his community he was the outstanding preacher. Besides this he was a man of affairs with prestige and influence in the locality where he was known. Incidentally because of his travels, his community was far larger than the average. In the year 1833 a history of Alexander, Union and Pulaski Counties, Illinois was published. Elder Wolfe is given considerable mention in this work. He is mentioned as "George Wolfe, the Dunkard preacher," the "Dunkard Preacher, Wolfe." Another time he is mentioned as "the good old Dunkard." Along with Wolfe is mentioned Abraham Hunsaker, who possibly was related to the Elder and who was his companion on many preaching missions.

When Illinois became a state and Kaskaskia became the capital, Union County was organized and a commission was appointed to fix a permanent seat of Justice. Elder George Wolfe, then a Dunkard preacher of five

years standing in the community, was the first one named on the commission.

The commission made a choice of ten acres of ground within three quarters of a mile from the place of Elder Wolfe. The name of Jonesboro was given to the town. It was named after a Baptist preacher by the name of Jones, an intimate friend of Elder Wolfe. Later on when a seal was being considered and planned for Union County, it was decided to use the figure of these two prominent men in the act of shaking hands, for the seal. Thus it was done and each time the impression was made for the County, these men long gathered to their fathers were honored.

The history of the work in Kentucky in the days of Elder Wolfe, is unpleasant reading. There were differences of opinion relative to certain parts of the Communion Service. Elder Wolfe himself, for some time, was of the opinion that the supper should be eaten previous to the feet washing. Hendricks, a companion Elder agreed with Wolfe in the matter of the observing of the ordinance. Later when Wolfe had reached his home in Jonesboro following his trip to Kentucky, he received a carefully written letter from the Eastern Brethren as they were called, fully discussing the supper question. It was shown Wolfe that while the supper was ready and on the table that it was not actually eaten until the Master had washed the Disciples' feet. Instead of sending the letter on to Missouri, to Elder Hendricks, who had been of like opinion, he mounted his horse, crossed the Mississippi and rode the forty miles to visit Hendricks. After a careful study of the letter and scriptures to which reference had been made, they were both convinced that they had been wrong. The Far Western Brethren finally drifted until the early churches were to a certain extent permitted to pass away.

The late Elder J. H. Moore, Historian of the Brethren, met Elder Wolfe in the year 1861 in Wolfe's Illinois home. This was just four years before the death of the venerable man of God. The object of the meeting was for him to baptize the sister of young Moore, who at that time was seventeen years old. Young John Henry was then fifteen years old, but the appearance of the bearded Patriarch made a great impression upon his mind. Though the old Elder was feeble, he would not deny the request, and the rite of baptism was administered as desired. Elder Moore in writing of the events many years later stated, "He lived with his son David, his wife having died some years before, and occupied a large rear room in which was a fireplace, bed and some other necessary furniture. Here by the blazing winter fire in the large fireplace he would sit in his large rocking chair, meditating or conversing with relatives and friends as they called.....In my boyhood days I spent many an evening hour in the room of this grand old man. On one occasion, when near eighty-two years old, and myself about sixteen, he expressed a desire to attend the Hancock County love feast possibly thirty miles to the North. There being no spring wagon available he was helped into a two-horse wagon, and there, seated on a chair, accompanied

by a few others, he made the trip and seemed to enjoy every mile of it, myself being the driver. We returned the third day. For a man of his age, and somewhat feeble, he stood the trip splendidly."

Another person, Elder D. B. Gibson, who was personally acquainted with Elder Wolfe, and heard him preach many times gives us a description of him. "Bro. Wolfe was almost gigantic in proportions; six feet or more in height, and very broad shoulders, slightly round, deep-chested, heavy limbed and weighed, I should judge, about two hundred and seventy-five pounds. His head was large, very broad and protruding brow, indicating strong intellectuality; forehead receding, high and full. Hair rather auburn, until whitened by age. Nose aquiline but not large, mouth broad and jaws wide. Lips flexible. Eyes blue and deeply set under over-arched brows.

"His manner of preaching was like his personality, commanding, and yet as gentle as a child. His language was simple,In some respects he was the grandest preacher I ever heard. His theme was the love of God. He would plead the great cause of Christ, His doctrines, His precepts while great honest tears would course their way down his cheeks. I never saw the man who sat under the spell of his artless eloquence but what rose with the feeling, 'I will be a better man.' " He was asked one day why he always wore the garb of the Brethren. His answer was, "when in 1812 I came to the church the church did not come to me. I weighed well her doctrines, her rules, her order. I joined her communion because I loved her. I became one of her number. I turned away from the world. In fact, I withdrew from it. I reasoned that I did not love the world, but I loved the church. I will not be like the world I hate but will be like the church I love."

Near the close of his life he spoke as follows regarding his work: "I have preached the Gospel over fifty years. I labored much when Illinois was a wilderness. My work is now nearly done. I have, like Paul, finished my course, and if, when eternity shall dawn, and I gaze with enraptured vision on the mighty hosts of the redeemed, there shall be one in that mighty throng, one soul numbered with the blest because I worked, prayed and preached I shall be fully repaid for my labors here." Having thus spoken he sat down while his audience wept.

Though mentally untrained, he developed the mind of a scholar. In the words of one who knew him well, he was, "logical in argument, analytic in thought, well poised spiritually, he swept everything before him as he spoke of things heavenly."

On the sixteenth day of November, in the year 1865, the spirit of this man of God departed to dwell with the maker of the Universe in the city of the Great King. Having been born on April 25, 1770, he was well past the eighty-fifth year of life when his eyes closed upon the things of earth. His tomb is near Libertyville, Illinois, and is marked with a simple inscription.

—St. James, Md.

He that ceases to serve has ceased to love.

" The Missionary Board Section "

Furnished by E. M. Riddle, Secretary

ARGENTINE ANNUAL CONFERENCE

The first meeting of the Cordoba congregation after returning of delegates from the conference in Rosario was given to reports and impressions of the conference. I believe that these impressions will well reflect those of all who attended the meetings from other places. They were unanimously of praise for the little group in Colon for the splendid preparation they had made, and of encouragement for the work of the church as a whole.

The mission in Colon is about "three hours by train" northwest of Buenos Aires, two south from Rosario and seven southeast from Cordoba—that is, not counting stop overs or delays. Nearly all came by bus. The mission is in the very center of the large, modern and flourishing town. It occupies a rented house with hall just large enough to hold the crowd that attended. Careful preparation had been made for every emergency, even for rain on Sunday and brother Espinosa and his wife (who is a daughter of Brother Anton) deserve great credit for the work they have done. In two years they have gathered a congregation of thirteen and have it well organized and trained to work.

The statistical reports showed a gain in all ways, but especially in the matter of giving which is a pretty good index of spirituality, as well. The largest membership is in Rosario but Cordoba is a close second, and is the first to be on a self-supporting basis. The conference next year is to be in Cordoba. Our hall is smaller than that in Colon, but the Lord will provide.

The principal business this year was the organization to conform to government regulations. In order to do this we have returned to the former method of power of attorney, as we can thus have our conferences and business meetings where it may be most convenient, instead of in Buenos Aires. In other details we have followed the model of the North American churches.

Brother Byler and family will probably locate in or near Buenos Aires in order to help in the preparation of seminary students in that city. Our summer camp in Cordoba is to be held January 10 to 20.

C. F. Yoder.



CUMBERLAND REPORT

(The Cumberland report was late due to my request reaching the Pastor when they were in the midst of a Revival meeting.—E. M. R.)

I feel that the work in Cumberland is growing and progressing as much as can be expected. I can see a marked growth spiritually in the group and for growth in numbers we have received ten new members by baptism ranging in years from 10 to 65. We have quite a large group of children and young people to work with. Some of them

we sincerely hope will be future leaders of the church. One boy has already said to me that he wants to be a "preacher," and that he wants to go to Ashland College.

We have been trying to purchase a house suitable for a parsonage, but haven't yet succeeded.

Our church has invited the District Conference to be held here next summer. We are looking forward to a great meeting together.

We are now in our third pastoral year with the Cumberland church and as we look ahead we can see a fruitful and prosperous year by God's help.

As we are now approaching another special season of giving thanks, our hearts each one ought to be filled to overflowing with gratitude for everything the Lord has given us through another year.

We give our sincere thanks to the Mission Boards, both District and National, for the support and help given which has made the Cumberland, Maryland Brethren Church what it is.

Bruce C. Shanholtz, Pastor.

Nothing To Do --

Not Even Tomorrow

William H. Richie

LAST SPRING I visited some of the missionaries on the great Navajo Indian Reservation of Arizona and New Mexico. Navajoland roughly covers the area between Flagstaff and the Grand Canyon of Arizona on the west, to Albuquerque, New Mexico, on the east, about 250 miles across and perhaps 100 miles from north to south. Scattered in lonely homes over these 25,000 square miles live approximately 65,000 Navajo Indians. This is the largest tribe of Indians in the United States and it presents several very real problems to our state and federal governments, and also the Christian church as to the Gospel.

The New Mexico Association on Indian Affairs sent out from their Santa Fe headquarters a few years ago, a report that gave the following facts: About eighty per cent of the Navajos are illiterate and most of them can speak no English. There are over 20,000 of school age, but so far, provision in schools can accommodate not more than 10,000. Tuberculosis is very prevalent among them. It is estimated that there are probably 5,000 cases among them, with only a tuberculosis sanatorium in Fort Defiance, Arizona, and a new one in Albuquerque, New Mexico. The Presbyterians also have a good hospital at Ganado. While, according to a quotation of a few years ago, our Federal Government spends \$300.00 per capita on benefits to white citizens, it averages about \$125.00 per capita on all Indians, but Navajos have received only \$64.00 per capita in federal benefits and nothing from the states.

To make their condition more lamentable, the Navajos have been pushed back into the waste lands and semidesert areas of these states, where practically nothing can be grown on the soil. About thirty-two square miles are reported irrigated, but ten times this area could be made productive if our "Uncle Sam" would be as much concerned for them as he is for Europeans.

Back in 1930, the Navajos owned about one million sheep and these were their chief source of income. In 1934 "the sheep were reduced to 350,000 as part of the inhumane and nonsensical to deprive these sheep herders of the chance to earn perhaps half a decent living on these arid lands. Rainfall is so scarce that no crops are grown. Somehow the sheep seem to eke out an existence on these rolling plains with sage brush, cedar trees here and there, some dry grass, and stones everywhere. Of course, the few sheep permitted by the Government take very little care throughout most of the year, and a lad can see that the family's quota is safely in the corral at sunset each day. This perhaps, explains why we saw so many men, seven in one hogan sitting about on the dirt floor or on sheepskin rugs, doing nothing, simply because there was nothing to do. Some of the Navajos have learned to make beautiful silver jewelry, which is on sale at numerous trading posts, but this sort of skilled labor is carried on by the few. Others make rugs if they have wool to spare.

The past half-century has witnessed some heroic efforts to bring the Gospel of the grace of God to these neglected people of our great Southwest. In 1896, a Rev. Andrew Van der Wagon started a work among the Zuni Indians in the pueblo village, about forty miles south of Gallup, New Mexico. Quite providentially, I was privileged to meet "Daddy Van" and saw something of his work. The Christian Reformed Church still operates the mission he started, and also conducts a school in this village, and the heathen dances and practices of a generation ago are no longer carried on. In the trading post, now run by a son, "Daddy Van" met a man, just the morning we were there, who greeted him most cordially and begged him to spend more time among the Zunis. He reminded him of the time about fifty years ago when he threatened and really tried to kill the missionary. Now he assured him that his presence and his prayers were needed in Zuni. Though not yet a Christian, "common grace" was operating in this Indian's heart. Starting an old folks' home for Indians is now very much on this missionary's heart.

About twenty-five years ago, the Rev. Howard Clark started a work among the Navajos at Window Rock, just on the eastern edge of Arizona, near Fort Defiance. A Bible training school is now carried on, and weekly Gospel meetings are held in other extension points.

About twenty years ago, the Rev. Berlyn Stokely and his wife also started to work among the Navajos, and after some years of ground work, traveling extensively over many miles of these waste lands as well as conducting a mission in Oraibi, after much prayer of faith, they succeeded in getting from both Indian Council and federal Government, a grant of a five-acre of land some fifteen miles north of Oraibi "for mission purposes." This was the Lord's doing, and furthermore He provided water when the well was drilled. Step by step His leading and providing have been demonstrated, and now a boarding school, with about thirty children, is conducted.

Navajo is said to be one of the most difficult languages

to learn, and few missionaries really learn it. It is wise, therefore, to begin with children and teach them English. There are a few government schools, but, wherever possible, it is well to supplement the teaching with Gospel preaching and Sunday school work. Some of the elder Christian Navajos, who have learned English and who are also somewhat versed in the Bible, help with the teaching and interpreting from one language to another. One morning, it was my pleasure to speak to the group of grade school children, of course through an interpreter. Another morning at chapel I spoke to the whole group. Two things impressed me particularly: it took many more words or syllables to express a thought in Navajo, and my short sentences seemed very long in the Indian language. And the interpreter in each case spoke in a very quiet voice, never raising the voice or giving much emphasis to any phrases. It would seem that the people must all have very good hearing to get the message given so quietly. Larger Primer type Gospels are a help to those learning to read, and we were glad to offer the school a grant of such material, as well as Bibles.

Making formal calls in the hogans one afternoon was a most interesting experience. No call is worthy of the name unless it is at least an hour long. The Navajos think slowly and speak slowly and very quietly. Missionary Stokely has the art of exercising patience. A question would be asked and slowly Albert, our interpreter, would translate it into Navajo. Perhaps a minute of silence would follow. Then a few words would bring a reply or a partial answer. Again Albert would translate it into English. Once or twice the missionary asked about coming to the chapel services or about the reading of God's Word and the worthy ambition to become strong Christians. Like everything else in Navajo land, growth in grace is slow and takes time and much patience on the part of the missionaries.

A practical way in which many are helping in the liberation of the Indians is through the Indian Rights' Association, 130 South Juniper Street, Philadelphia. It is not committed to Gospel work, but for many years this group has befriended these oppressed people and has influenced legislation at Washington for the federal aid and an unselfish supervision that the Indians deserve. The bulletins of this association as well as reports from the missionaries will keep us informed, if we really care about these original Americans.—Sunday School Times.

THREE KINDS OF GIVERS

Some witty person once said: "There are three kinds of givers—the flint, the sponge, and the honey-comb."

To get anything out of a flint you must hammer it, and then you can get only chips and sparks.

To get water out of a sponge, you must squeeze it, and the more you squeeze, the more you will get.

But the honey-comb just overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it.

Others are good-natured; they yield to pressure, and the more they are pressed, the more they will give.

A few delight in giving, without being asked at all; and of these the Bible says, "The Lord loveth a cheerful giver."—The Christian (London).

Items of General Interest

(Continued from Page 2)

sixty-six, which is six above the September average. They have set a goal of seventy-five for November. We trust that they made it.

Brother Hoffman reports that the sum of \$42.20 came in for the Ashland College Educational Day Offering.

Four of the North Georgetown members have registered to take the Home Study course which has been set up by Ashland College.

Oakville, Indiana. Brother Bright Hanna, Oakville pastor, reports that a Thanksgiving Supper was served at the church on Wednesday evening, November 22nd.

Holy Communion was observed at Oakville on Sunday evening, November 12th.

Elkhart, Indiana. Three have been received into membership in the Elkhart church since last report was given in these columns—one by confession and baptism, one by letter and re-baptism, and one by letter.

Brother L. V. King reports that a large group of Elkhart Christian Endeavorers recently enjoyed a Saturday night "hay-ride" to Shipshewana to the Plank cottage there.

We quote from the Elkhart Bulletin of November 5th: "Elkhart Youth were honored at the Northern Indiana Brethren Youth banquet at Ardmore recently, when the young people brought home the Banner. Also Paul Wehrly was elected president for the group and Jim Plank was elected secretary-treasurer."

Brother King recently conducted an evangelistic meeting at the Ardmore, Indiana, Church of which Brother R. F. Porte is the pastor.

Peru, Indiana. The Peru Church had a great day at the time of their Homecoming and Mortgage Burning on Sunday, November 12th. A full report is in the hands of the editor and will appear in next week's issue of the *Evangelist*. The editor regrets that he was not able to be present to help in the rejoicing of this great occasion. He pastored this flock for eight years.

Brethren Youth sponsored the appearance of the "Dixie Four" at our church on Wednesday evening, November 22nd.

Udell, Iowa. Brother W. R. Deeter writes us as follows concerning their Homecoming which was held on November 12th—"Good news! Rejoice with us! The offerings for the Building Fund total \$300.00 as of this date (November 14th)." That's a fine start toward their proposed "Annex."

Carleton, Nebraska. A letter, under the date of November 13, received from Brother R. A. Lichty of the Carleton Church, says, in part, "I am glad for the diary notes you give us in the church paper each week with respect to the development of the Chapel building. I think it is wise to continue such notes that the church at large may keep informed on the progress of this project. Our congregation raised an offering yesterday for the fund. It is likely that the treasurer will not send it for several weeks, in order that other folks who did not have the

opportunity of helping on it yesterday may do so". Brother Lichty makes some flattering remarks about the paper also, for which we wish to thank him.

Morrill, Kansas. Brother Robert Bischof reports as follows: "A fine Laymen's meeting was held at the Morrill Church on Tuesday evening, November 14th. A number of the men from the Falls City Laymen's group were with us. They told us about their own organization and gave us information concerning the National Organization."

A Thanksgiving Service was held at our church on Wednesday evening, November 22nd, in connection with the regular mid-week prayer service.

Daily Bible Reading Schedule Thanksgiving to Christmas

11	..... Luke 15
12	..... Isaiah 40:1-8, 28-31
13	..... I Corinthians 13
14	..... I John 3
15	..... Romans 12
16	..... Matthew 25
Sunday, December 17	..... John 3:1-21
18	..... John 14
19	..... Matthew 11
20	..... Hebrews 12:1-13
21	..... Revelation 21:1-7, 22-27
22	..... John 17
23	..... Isaiah 53
Sunday, December 24	..... Matthew 1:18-25
Christmas, December 25	..... Matthew 2:1-12

RADIO TALKS ON THE BIBLE

The Mutual Broadcasting Company has invited Dr. Francis Carr Stifler, Secretary for Public Relations of the American Bible Society, for the fifth successive season to speak on the Bible over the facilities of its coast to coast network. In Mutual's popular program entitled "Faith In Our Time" heard every morning, Monday through Friday, at 10:15 to 10:30 E. S. T., Dr. Stifler will be heard on Tuesdays beginning December 5 through January 30. His theme will be:

- December 5, "Bibles for Korea"
- December 12, "Have You Thought of Giving a Bible?"
- December 19, "The Bible for Our Fighting Men"
- December 26, "After Christmas What?"
- January 2, "The Bible Through the Centuries"
- January 9, "Reading the Bible"
- January 16, "Living the Bible"
- January 23, "Sharing the Bible"
- January 30, "The Bible in Communist China"

Each day should be distinguished by at least one particular act of love.

Some are wise, and some are otherwise.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for December 10, 1950

THE BIBLE IS INTERESTING

Scripture: Psalms 119:105; Luke 15:1-24

For The Leader

WHAT do you expect to get out of the Bible when you read it? Do you expect to get credit for meeting a Bible reading goal in Sisterhood or Brotherhood? A wonderful reason for reading it. One that will probably ring the golden bells of heaven. It will not! Any such goal in reading the Bible results in no gain for you. We will do well to ask ourselves why we read the Bible, (or why we are supposed to read it.) We know that the Bible is the divinely inspired Word of God. It is His voice speaking to us. We accept it, and thus find our faith in Him. Then we continue to listen to Him as through its pages, He speaks to us the messages for daily living. The Bible is the most interesting Book we shall ever read. Yet how many of us really read it as we should. There are reasons why we do not read it, and there are reasons why we should. Let us look into the matter carefully.

DISCUSSION

1. **WHY WE DON'T LIKE TO READ THE BIBLE.** The Bible, even though it is the best selling book year after year, is perhaps the least read by those who own it. There is a reason for it. The Bible plainly points out our sin, and the penalty to be exacted from us for doing that sin. Because we love to sin, we ignore the Book that reminds us of that sin. We forget to see also in the Bible the remedy that God has offered to clear us from sin. You will note that whenever the Bible speaks of sin, promises punishment for sin, or describes the sin life of a person or people, it always points to the way of escape from that sin. What could be sweeter, or more interesting than the story of the way God has made it possible for sin to be forgiven?

2. **FOOD FOR DAILY LIVING.** When we go to the Doctor to find out what's ailing us, we don't get mad when he tells us we have been eating the wrong food, or doing things we shouldn't do. At least very few people do; there are always those people who are mad all the time that they even get mad at themselves. If we do not get mad at the Doctor when he tells us of our physical law-breaking, why should we get mad at God when He tells us of our spiritual law-giving in the Bible. There is the story of the woman who went to the doctor and he told her she was in the early stages of cancer. She went home and said she'd never go back to him again. But that did not cure her cancer. And her delay resulted in the loss of her life. There is the story of the young person who would not read his Bible because it took exception to a certain sin he liked to do. He said he would never read his Bible again. He didn't, and his life became exceedingly wicked. Our Bible is food for daily living, and we must take the bitter with the sweet.

3. **WITH THE RIGHT MORAL LESSON.** The greater mass of books today are thrilling stories of life. But they do not point out good morals. When you read the Bible you will discover stories even more thrilling than present day stories, with the big difference that the moral is always right. You can have confidence as you read of Samson and Delilah; of Jezebel, of Jonah, and the multitude of others that even though they fell in sin, that the proper moral is right with the story. The more you read these thrilling stories, the more you, and other people, will find your life taking on the high moral character so badly needed for today's living. You don't need to "understand" everything you read in the Bible. As you read and re-read, you will find that understanding coming.

4. **READ WITH UNDERSTANDING.** Bible reading alone will not help. Murders and criminals have been shown to be avid Bible readers during their lives of crime. Bible reading alone will not save your soul, nor any one else's. It's a peculiar comment on life, but your pastor will no doubt bear us out that often the most active Bible readers in the church are often the biggest trouble makers in the parish. No, Bible reading is not enough. We must read with understanding. And how does that come? When reading, let us pray that God's Holy Spirit will direct our reading, our thinking, and our meditation. Then the glorious truths of God's Word will be revealed to us. Each time we read, we should be controlled with the thought, "What lesson can this passage of scripture teach to me at this time?"

5. **LOVE LETTERS.** What one of us, regardless of age does not like to get letters from those we love and who love us? We all like to get such letters, and when they come in the mail, we open them and read them ahead of all other letters. There's a reason for our feeling in this matter. We want to know what our loved one is doing. We want to know what he or she thinks of us, so we scan the letter hurriedly, and then we read and re-read it many times. Often we keep those letters in a very special place, getting them out from time to time to go over them again. Why do we do this? Because we believe we can bridge the gap of distance and separation between those we love and ourselves. Exactly the same idea should carry over into our reading of the Bible. The Bible is truly the love letters of our Christ to us. In its pages we read of where He is, what He is doing, and what He thinks of us. We learn what He wants us to do, and because we love Him, and He loves us, we try to do His will. That is, the will He expresses in His "love letters."

6. **KNOWING THE AUTHOR.** Your pastor has probably already told this story from the pulpit but, it will bear repeating. A certain young woman bought a book one day, took it home and could not become interested in it. So she put it on the book-shelf and promptly forgot all about it. In due course of time she met a young man who was very much attracted to her. She fell in love with him. She discovered that he was an author, and that he was the author of the book she found so uninteresting. At her very first chance she dusted off the book and sat down and read it from cover to cover. This she did many times. Why? Because she had learned to know the author, and was in love with him. Precisely the same thought should govern our Bible reading. When we know Christ, and when we are in love with Him, we will read

His book many times, for in it He speaks words of love and comfort to our souls. Today, be sure you are finding your Bible interesting, by being in love with Christ, the Author.

* * *

Topic for December 17, 1950

HELP WANTED: APPLY TO THE BIBLE

Scripture: Isaiah 1:18; Luke 9:37-32; John 14:1-6

For The Leader

CAN THE BIBLE really be used to solve our problems today? Since it was written so many, many years ago, it seems that it would be woefully out of date. Wouldn't it be better to get some modern books on philosophy, psychology, science, economics, and world relations, to solve our problems? The test is in what the books can do. You will discover that those who seek the help of such books, are forever seeking help. They never quite find the right solution, so more books must be written, new theories tried. Thus mankind battle around and never quite gets out of the woods. But what about those who take God's Word to solve their problems? They really get the right answers. This Book which speaks of the "peace that passeth understanding," has endured through time, and shall endure long after time has ceased to be. It is the eternal Word of the living God. So, when we need help, let us turn to God's word for our answer.

DISCUSSION

1. EMERGENCY, OR STEADY DIET? There are two ways to look at this matter. When in trouble, look to the Word of God. This thought conveys the idea that we need look to the Bible only when we are in need of desperate help. If we do this, we are not being fair to God, nor to ourselves. We are too selfish if that is the only reason we read the Bible. As long as we are able to avoid trouble, and nothing harmful happens to us, God can take a vacation. He'd better leave His phone number, because we might just need Him in a hurry. Such a reasoning is wrong. How much better to be reading the Bible as a steady diet. Then there won't be so many emergencies. God never takes a vacation; we are the ones that take a vacation from Him. It should not be so. The person who keeps a steady flow of Bible reading in his daily life, will find a perfect fellowship with God that will help him in good times as well as bad.

2. PRACTICAL HELPS. Well, you say, the Bible was written 2000 and more years ago. What would its writers know about our problems of today? They knew everything about our problems. First, human nature never changes. We have the same problems of hate, sin, revenge, adultery, stinginess, lying, etc., that we did then. Oh yes, the methods and degree of these problems may vary, but basically, they are the same selfish, sinful problems. Second, God was the Inspirer of the writings of the Bible. He put it into the hearts of holy men of old to write so that the Bible would meet the changeless problems of changing society. That is why your preacher is able to draw examples and truths from the Bible and apply them to solving your problems of today. We call it "preaching." Third, millions of Christians will testify that

when they have looked into this Book for help, they have found it. This in any case is the great test of a Book. Take a lesson from happy Christians today. They have found their source of help in the Bible.

3. "EVEN TO FORGIVENESS OF SIN." The invitation of Isaiah 1:18 is for all men. Here in the Bible we find the only way for the forgiveness of sin. The New Testament is the New Covenant between God and man. In the Old Testament, it was the blood of the Lamb that the priest offered on the altar of the holy of holies. That was the old contract between God and man. In it was implied the invitation of God and the free will coming of man to that sacrifice. The New Testament is along the same general lines. There is the shedding of blood, the invitation of God, and man's free will to accept or reject. Only in this case, it is the blood of Christ instead of the blood of the woolly lamb. Jesus, with His own blood, entered once, and for all, into the holy of holies. There He covered our sin with His blood. Now, no more do we have to go through a man priest to get our sins forgiven. The Roman Catholic system of confessing to the priest is one of the most violent lies ever saddled on any group of religious believers. There just isn't any truth to it at all. We confess our sins unto God through our heavenly High Priest, even Christ. Read Acts 4:12.

4. "FOR OTHER PROBLEMS, TOO." When we get sick, what do we do? First thing, we take pills. If that doesn't help, we call the doctor. He gives us a couple shots, the biggest one being his fee. Then we get better. Why did we call the doctor? Because we had faith in his power to help. Yet you read your Bible and you will find in James a passage which tells what Christians are supposed to do when they get sick. Do that, some time, and have yourselves a doctor's fee. We are not discrediting the medical profession at all. We should call the doctors when we need physical help. But we Christians could avoid a lot of unnecessary trouble and expense if we were to follow God's way in the matter. We have heard people tell of how they have traveled to many, many hospitals and have spent many thousands of dollars to get help physically. We have heard and talked to Christians who have asked for the anointing service, and have received marvelous answers of healing. We trust in the doctor, why don't we likewise trust in God for help?

5. MAKING THE BIBLE USEFUL. In previous lessons in the series of topics on the Bible we dealt with the problems of using the Bible. We must certainly read it with love and understanding. We must not be ashamed to be caught reading it. We should always carry it to church, using it in Sunday School, and to look up the Pastor's scripture reading and text. It should hold a prominent place in our homes. We should have a copy of the Bible beside our bed, to read morning or evening. A copy should be in the kitchen and another copy in your living room. Wherever you sit, wherever you or your family gather, there should be a copy of the scriptures. The family attitude should be that it is just as natural to be seen reading the Bible as anything else. Fathers and mothers should take pride in seeing their children reading the Bible. From the first stuttering word, the child should be taught to read the Bible. Take it and use it daily for spiritual food, help for problems, guidance and hope. It's all yours, for free. Aren't you thankful for that?

Prayer Meeting Studies

By C. Y. Gilmer



HIS NAME SHALL BE CALLED WONDERFUL

"His name shall be called wonderful." This Babe for Whom Even in village inn, there was no room?

The lowing of cattle was His lullaby,
Though caroling angels were thronging the sky.

"His name shall be called wonderful." This little lad,
Living so simply, and so plainly clad?

"His name shall be called wonderful." This Carpenter,
Known from His childhood by each villager?

"His name shall be called wonderful" Spat upon, shamed,
Tortured and crucified, how is He named?

Wonderful Counsellor, Almighty God,
Who one dark day Golgotha's road trod?

His name SHALL be wonderful.—Jesus, God's Son!
His Word has promised and it shall be done.

Not meek and lowly, despised among men;
This same Lord Jesus is coming again,
With clouds and great glory to reign here below,
And all men shall praise Him and all knees shall bow.

From ocean to ocean His name shall be heard,
Wonderful name of our wonderful Lord!

—Martha Snell Nicholson.

WONDERFUL SAVIOUR

Isaiah 9:6, 7

JESUS IS A WONDERFUL SAVIOUR because He alone could cancel the mortgage that Satan had on the human race because of sin (Rev. 5:2-5). He became our Kinsman-Redeemer (Heb. 2:14, 15). The Son of God became the Son of man that we might have a perfect High Priest (Heb. 4:15). Christ was wonderful in His pre-existence (John 1:1-3). God became a child (John 1:14)! "Great is the mystery of godliness (1 Tim. 3:16). To say that the manner of Christ's birth is not essential is to show amazing ignorance or unbelief (1 John 4:1-3). If the birth of Christ was not "on this wise" (Matt. 1:18) as the gospels of Matthew and Luke relate, then we have no basis in the Christian system of truth for redemption. There is the wonderful deity of Christ as well as His humanity.

Christ is wonderful in pre-eminence and power (Col. 1:17). God has planned that everything shall be in His hands (John 5:20-23). God has committed all judgment to Jesus. Everything rests "upon His shoulder" (Col. 1:15). He is the Head of the Church (Col. 1:18). The time is coming when even every Christ rejecter will bow the knee to Him (Phil. 2:9-11).

"His name shall be called wonderful," which means miraculous. If you do not think that He is God, do not call Him "good" (Matt. 19:16, 17). "God hath . . . given Him a name which is above every name." Jesus, Son of the Highest, Son of God, Emmanuel, Saviour, Christ, Lord are seven New Testament names brought from Heaven by angel's messages before the wise men saw the star of Bethlehem. Dr. Clinton N. Howard in his "Pearls of Paradise," lists over 200 Bible names for the Saviour. "Know YOUR Lord by His full name," he says, "and you will see His glory . . ."

"His name shall be called . . . Counsellor" (1 Cor. 1:24). Jesus is "the Mighty God" (John 14:7-9). He is "the everlasting Father" (John 10:30). He is "the Prince of Peace." There will be no world peace until Jesus sits on David's throne—

"That plan of God unfolding, as centuries roll on
And nearing consummation in the Advent of His Son
On another Christmas morning, when He shall re-appear
In peace to rule the nations, and the Golden Age is here."



Comments on the Lesson by the Editor

Lesson for December 17, 1950

VICTORIOUS IN DAILY LIVING

Lesson: II Corinthians 11:18-30; 12:8-10

WHEN WE TURN to the thought of "Victorious Daily Living" we are just going one step further in the line of thought that has taken our attention in the past three lessons. Faithfulness in the stewardship of money, life and the gospel must of necessity lead us in the right path in daily living. Consequently, when we are faithful to each trust imposed on us by the Master, and we live day by day according to His desires, we cannot have otherwise than a victory each and every day of our lives.

Paul puts it in better language than any other has ever been able to do. Note his words as he writes to the Galatians (2:20)—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

In other words, Paul is saying that even though he has died as far as this world is concerned, after the manner of worldly living, yet he has entered into a more abundant life, or it may be more properly said, the abundant life has entered into him, so that the way he now lives is becoming, not a worldly life and activity, but rather has been changed to that type of living which Christ has a right to expect from those who would follow after Him.

If that is the way Paul felt, that it was right and proper that he express his life in service such as this,

what right have we to change the emphasis which he placed on godly daily living?

If one is to live a victorious life daily, it is very necessary that spiritual victories be won daily. Since we live IN the world, in a HUMAN BODY, we are bound to meet human temptations which are not at all in keeping with the living of godly lives. Paul, in writing to Timothy (II Tim. 3:12) goes so far as to say, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." And in writing to Titus (Titus 2:12-14) he says, "... denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The key word in that last quotation (from Titus) seems to me, as it is related to our study in this lesson, to be the word "purify." In cities that have water systems, serving great numbers of people, daily purification of the water supply is an absolute must, less impurities creep into the water mains and produce a great epidemic. Just so, to live a victorious life at all times, the followers of the Master must be watchful that their source of intake is kept open to the purifying agency and that they are connected to the right source of supply. If impure thoughts and little unrighteous acts are permitted to creep in, even a little each day, they stand a chance of "building up" a resistance against the righteous activities of life and the opportunity for victorious daily living. That is why Paul admonishes Timothy that he should never "be partaker of the other men's sins," and to "Keep thyself pure."

Living a victorious daily life takes courage, but the ever-loving Saviour, who was "tempted in all points as we are . . . knows our infirmities and is ever ready to put out a steady hand to help us over the rough places. The task is not easy, but it must be a part of our daily walk upon the uneven journey of life, and the following of the right road leads at last to life eternal.

News From Our Churches

MEXICO, INDIANA

Our Communion, which was held on Sunday evening, November 12th, was well attended. A short consecration service was held in the auditorium, after which, as the pianist played softly, the congregation retired to the basement where simple, but inspirational services were conducted by the pastor, Rev. Ernest Minegar, who led in the observance of the feet washing, the love feast and the partaking of the Bread and the Cup.

Our Woman's Missionary Society is scheduled to hold their Public Service program on Sunday, November 26th. The program includes: Devotions by Mrs. Emma Black; a Tithing Play, "Thanksgiving Ann," and a piano duet by Carolyn Shafer and Delores Donaldson. This opening is being followed by the morning address by the pastor, Rev. Minegar.

Mrs. C. W. Balsbaugh.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
228 Main St., Meyersdale, Pa.

WALTER C. WERTZ IS RENAMED PRESIDENT OF THE CAMBRIA COUNTY BRETHREN CHRISTIAN ENDEAVOR UNION

AT THE MEETING of the Brethren Christian Endeavor Societies forming the Cambria County, Pennsylvania, Brethren C. E. Union, held on November 6th, at the Second Brethren Church of Johnstown, Brother Walter C. Wertz was re-elected president of the organization for the sixteenth consecutive term. Others elected were:

First Vice President Orval Boyer, Johnstown II
Second Vice President George A. Leidy, Vinco
Secretary Wilma Leidy, Vinco
Asst. Secretary Dorothy Grumbling, Johnstown III
Treasurer Mrs. James Barkhymer, Johnstown III
Chorister Lois Jean Wertz, Conemaugh
Pastoral Adviser.. Rev. N. V. Leatherman, Johnstown III
Committees were also completed.

The officers and committee chairmen were installed by Brother William S. Crick, pastor of the Gratis, Ohio, Brethren Church, and a former pastor of the Johnstown Second Church, who was holding a Bible Conference at the host church at the time of the gathering.

One of the Guest Speakers of the evening was Miss Evelyn L. Butler of Washington, D. C., a representative of the Oriental Missionary Society, who recently returned from India where she had spent the past three years. She used slides to illustrate her message.

The other Guest Speaker was Brother Charles Munson, Brethren National Youth Director of Ashland, Ohio, who spoke on the Brethren Youth work and the project of purchasing a portable chapel for the use of the General Missionary Board in the establishing of new mission points.

The attendance banner and the book, "Out of the Mist," were presented to the host church.

The next meeting of the Organization will be held at the Johnstown Third Brethren Church on February 6, 1951.

With The Laymen

OF INTEREST TO PENNSYLVANIA LAYMEN

This is to remind the Pennsylvania Laymen of the action taken at the recent Rally at Masontown, where the District assumed a pledge of \$500.00 to be applied to the Ashland College Chapel equipment fund. Your local secretaries have been informed of the proportionate amount assigned to each organization. This is simply a reminder to each man that he is expected to share in the project.

John Golby, District President.

Ashland College News Letter

By Arthur Petit

It has been a long time since the writer has found time to continue this column. Things happen fast here on the campus at this time of the year. Homecoming has come and gone and it was a fine occasion. The number of people who attended the various activities was greater than for a number of years before. The parade in the morning, the football game in the afternoon and the homecoming play, "Pride and Prejudice" in the evening and the church services on Sunday morning were all worthy of any sacrifice which people made to attend them.

Many of the Brethren have taken advantage of the homecoming week-end and other week-ends to stop at the campus to inspect the construction on the Chapel. The fine weather this fall, plus the energy with which the contractor has proceeded with his work, have combined to get the walls up to the level of the basement windows where it will probably be halted for the winter months. However, if the weather holds up, Mr. Forbes will proceed as far as possible. However, at any time the weather becomes too bad, the work can be stopped. Everyone interested should make it his business to see this construction. It is hoped that pictures will be available soon.

The football team has been particularly successful this year. It is hailed as perhaps the best team since the wonder teams of 1929. Cedarville, Defiance, Hiram, Huntington and Bluffton have fallen before the Eagles while Gannon from Erie, Pennsylvania and Albion Michigan have taken the measure of the locals. A tie with Findlay also mars the record. As this is written, a game with Ohio is still to be played. (Late flash: the Eagles fell before Ohio Northern in a hard-fought game—35 to 12.)

Don Rowser of Johnstown, Penna., has been elected president of the Freshman class. Robert Ronk of Goshen, Indiana, was selected as Chaplain of the group.

Thanksgiving vacation was the first break in the school year and almost all of the students either went home or to the home of other students.

The campus witnessed the first Campus Christian Youth Rally on November 11. When Professor Harry Weidenhamer of the science department demonstrated some of the scientific phenomenon a not usually in the curricula of college students. More than 150 students, faculty and friends were present in the chapel or the demonstration and worship service. The Ambassador Quartet had a prominent place on the program.

Brethren are urged to encourage their young people to consider Ashland next year. It is desirable that more Brethren Youth enroll in Ashland College each year. Already a number of applications from Brethren have been accepted and more are arriving regularly. Wherever possible, the college will send a representative to talk with Brethren young people who are seriously considering college. Any help in this matter will be greatly appreciated by the field staff of the college.

The College Chapel Diary

As Observed by The Editor

November 14—Some work was done in the setting of doors entering both the kitchen and the rest rooms. These look rather queer standing above the foundation walls. They are steel doors and are put in place so the walls may be built around them.

November 15-17—Weather did not permit much to be done during these days. Some work was done in putting in the blocks on the walls which carry the bolts to which the steel structure will be bolted.

November 20-22—Just no work done; rain and then snow came to keep the work from progressing. However it is hoped that as much can be done as possible as the days go on, and weather permits. We will keep running the "diary" as anything shows up.

Young Men and Boys' Brotherhood

DECEMBER

By C. Y. Gilmer

"IF I HAD BEEN A SHEPHERD BOY"

If I had been a shepherd boy

Out on the hills that Christmas night

And heard the angels' song of joy

And seen the heavens flaming white,

I think I never could forget;

I know I'd be remembering yet!

I could not be a shepherd boy,

For that was long and long ago;

But still the angels' chant of joy

Comes echoing across the snow,

And I can listen if I will

And hear their holy anthem still.

If I had been a sleeping guest

Lodged at the inn that Christmas night,

When the new Lord was laid to rest

In the cold stall in humble plight,

I know I would have waked instead

And given Him my warm, soft bed.

But I was not a lodger there,

It was so long ago indeed,

Yet all around me everywhere

Are little children still in need,

And when I love and cherish them

I serve the Babe of Bethlehem.

If I had been the wise man's son

And seen the star that Christmas night,

And watched the travelers starting on

Their journey toward the wondrous light,
I would have begged to go with them
To worship Christ at Bethlehem.
I could not follow with the star—

That was two thousand years gone by—
But still its shining is not far;

Its holy beams are very high,
But whoso looks with praying eyes
Still sees its glory in the skies.

—Unknown

Read Luke 2:1-20; Matt. 2:1-12

LITTLE did the Roman Emperor, Augustus Caesar, realize that his census taking was not so much of his own decree but a fulfillment of Micah's prophecy uttered 700 years before. Because of the emperor's decree Joseph and Mary, residing in Nazareth of Galilee, had to go to their little home town of Bethlehem to register. So many were the pilgrims on the same errand that they were crowded out of the inn, and sought shelter in a stable.

Discussion Questions

Why did our Lord choose a stable for His birthplace?
Did He ever have a place He could call home?
How may Christ be born into our hearts?
Does the world have any room for Jesus today?
Do wise men come to Christ today?
Does Santa Claus crowd out the true Christmas spirit?
How shall we keep Christ in Christmas?

Gospel Team Activities

Courtesy "Sem-News"

Men's Gospel Team

by Don Rowser

New services for Christ were opened with the meeting of the Men's Gospel Team on September 26, 1950. Lyle Lichtenberger was the devotional leader for the meeting, and Robert Holsinger took charge of the business session that followed. We decided that Gospel Team sweaters and white shirts should be worn every Monday. Phil Lersch resigned as secretary, and Edwin Puterbaugh was elected to fill the office, Harold Barnett his assistant.

Professor Flora presented a Gospel Team letter award to Grant Carothers, the retiring president, for his faithful service. Grant has denied himself the privilege of going on Gospel Team trips, in order that more members might have the pleasure and experience afforded by them.

Our second meeting was held on October 10, 1950. J. D. Hamel was the devotional leader and stressed the importance of having the right relationship with God. The devotional talk was followed by a prayer session.

President Bob Holsinger opened the business session for the meeting. We decided the Men's Gospel Team should cooperate with the Girls' Gospel Team in making a float for Home Coming Day. This year the team will purchase an intramural trophy to be awarded to one of the intramural champions. Professor Flora, our adviser, closed

the meeting with a short talk on the purpose of the Men's Gospel Team.

The first Gospel Team trips for the new year were made on October 8, 1950. Sunday morning a mixed team went to Red Haw, Ohio to take part in the Rally Day service at the Evangelical United Brethren Church. Charles Munson preached the sermon, and a quartette, Marilyn and Charlene Tracy, Ronald Ritchey, and Don Rowser, sang several numbers, accompanied by Dolores Thomas. In the afternoon the mixed team held a service in First United Brethren Church at Nova, Ohio. Kenneth Solomon was the speaker, and Herbert Lamb led the devotions. The same quartette sang, and Dolores Thomas gave a special piano selection. Both churches received the gospel teams very well and invited them back again. Let's keep up the good work.

Girls' Gospel Team

by Helen Fox

The Gospel Team met in the Y. W. C. A. room on October 10, at 8:00. The presentation of new business by President Dee Thomas began the events of the evening.

A number of hymns were sung by the group. Charlene Tracy had charge of devotions. Psalm 19:1-6, Luke 12: 22-31, and various poems on the Scriptural theme were read.

Edna Linsley sang a solo "Lead On, O King Eternal." Nadene Burley, program leader of the evening, introduced Mrs. Ida Lindower as speaker. Her topic was "Mental Development." A number of worth while points were brought to the attention of the group, namely, developing the ability to think for ourselves and personal commitment. Approximately twenty members were present to enjoy her very interesting talk.

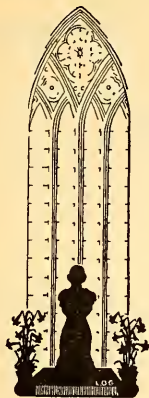
We wish to invite more girls on and off campus to come and enjoy the spiritual blessing which can be enjoyed by all who care to come.

A Sermon in a Prayer

By a Layman

Almighty God, as I sit here by the fire on this lovely Sunday morning, surrounded by the Sunday paper, and half listening to an unknown preacher over the radio, it has just struck me that I have lied to Thee and to myself.

I said I did not feel up to standard this morning, and certainly was not well enough to go to church. This was not true. I would have gone to work had it been Monday; I would have played golf or gone fishing had it been Wednesday; I would have attended my service club had it met this noon; and I would have gone to the picture show on Friday had it been a good picture. But it is Sunday morning, and Sunday illness (morbus sabbaticus) covers a multitude of sins. O God, have mercy upon me! I have lied to Thee and to myself! I am not ill—I am just lazy and indifferent to Thy call and claim to Thy day and Thy House. Forgive me. Amen.—Selected.



THE

Brethren

Evangelist



Peace On Earth



Good Will Toward Men



THE BRETHREN EVANGELIST

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MR. H. W. DARR DIES SUDDENLY

Harry W. Darr of Johnstown, Pennsylvania, died suddenly on the night of November 24th, at the age of sixty-nine years. He was prominent in religious affairs in his city and served the First Brethren Church as moderator for twenty years. He was also a retired Supervisor of Safety at the Johnstown Bethlehem Steel Company. He has been a member of the General Mission Board of the Brethren Church for the past several years.

A fuller account will follow in a later issue of the Evangelist.

Eighty-eight were present for the observance of the Holy Communion on Sunday evening, November 5th.

A delegation of eleven from the Second church attended the revival services being held at Berlin on Monday night, October 30th.

Valley Brethren, Jones Mills, Penna. Brother Keck says that there was a successful Leadership Training School conducted and completed, in which school he has been one of the instructors.

He recently journeyed to our Brush Valley Church to show his colored slides of the Kentucky Mission Field.

Meyersdale, Penna. Brother W. S. Benshoff was the speaker at the Thanksgiving service on Thursday morning, November 23rd, the service being conducted in the Amity Evangelical Reformed Church.

Incidentally Brother Benshoff and family are marooned in Ashland at this writing (November 29th) by our never-to-be-forgotten snow storm that appears destined to continue for some time to come. All roads leading home for him seem to be closed at the present.

Berlin, Penna. Brother Percy Miller tells us that the Berlin Sisterhood girls were hostesses to the Meyersdale and Summit Mills sisterhoods on Friday evening, November 10th. They had their mission study together.

He also reports the reception of eight members into the church on Sunday morning, November 19th, all adults and heads of families. These came as a result of the recent evangelistic meetings which were conducted by Brother V. E. Meyer of Nappanee, Indiana.

The Berlin Church has set Sunday, December 10th as Loyalty Sunday.

Canton, Ohio. We note from the Canton Trinity Brethren Bulletin of November 19th, that the Woman's Missionary Societies—Junior and Senior—conducted their Special Public Service at the morning hour, with Rev. Edna Springer of the Friends Church bringing the message upon the subject, "The Mission of the Church." A very good attendance is reported.

Gratis, Ohio. Brother W. S. Crick reports the reception of three into the church on Sunday, November 5th, all by baptism and confirmation.

The Union Thanksgiving service at Gratis was in charge of the Gratis Council of Churches, of which Brother Crick is the Secretary. It was held on Thursday morning at 8:00 o'clock, in the Methodist Church.

(Continued on page 11)

Items of General Interest

Pittsburgh, Penna. We learn from Brother Alvin Grumbling's bulletin that the Saturday Evening Male Chorus from Swissvale, Penna., an outstanding Negro Chorus, gave a very enjoyable concert at the church on Sunday evening, November 19th.

Uniontown, Penna., Second. Brother Ralph Mills, pastor, reports that a Junior Church is now being conducted in the church basement at the same time the adult service is being held in the auditorium at the morning hour. The Uniontown Woman's Missionary Society were scheduled to hold their Public Service on Sunday evening, December 3rd.

Cottage Prayer Meetings are being held by the Uniontown folks, with the schedule of meeting places made out until January 10th.

Cameron, West Virginia. Brother A. R. Baer reports the baptism of nine recently. Four of these, together with two others, were received into the church—making five by baptism and one by relation. The other five who were baptized were Brother Baer's brother and his wife and three children, who reside at Mount Vernon, Ohio.

The Union Thanksgiving Service was held at the Cameron Church on Wednesday evening, November 22nd, with the pastor of the Christian Church bringing the message.

Johnstown, Penna., Second. Brother N. V. Leatherman reports a fine week of Bible Lectures by Brother W. S. Crick of Gratis, Ohio, there being an average attendance during the week nights of sixty-three.



This and That

"No Need To Strike For Higher Wages"

DID YOU KNOW that the devil has the highest "wage scale" on record? Also that he promises more and more each time we approach him? Well, it is true!

Read on, now!

The Bible makes this very definite statement, "The wages of sin is death . . ." Romans 6:23. In this particular, the devil is a very prompt paymaster, and the "wage scale" is the highest one anyone can possibly ask—for what man does not value his life above any of his possessions? Does not Jesus rightly evaluate man's soul when He asks the question (Matthew 12:26)—"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Today we have innumerable strikes—strikes for higher wages; strikes for better working conditions; strikes because someone is "fired" from the job; strikes in sympathy for another group also striking; slow-ups, sit-downs; and in every other known form. But where do we find a man "striking" that he might have a higher wage for sin committed? It is not being done, simply because there is no need to strike. Satan is perfectly willing to increase the "wage scale" without the least bit of hesitation. The greater incentive he can give, the more he knows man will follow his way. He does not want man to ask for any "cost of living" reduction to take place in his economy. He wants the highest scale possible to prevail at all times.

Someone has said, "O, what fools we mortals be." How easily we are led by promises, and "false ones" at that. Remember that Satan promised Jesus a lot of things that, in the end, he knew he could not deliver, even though he might have been master of them then. Likewise he also promises mankind innumerable things he knows he will not be able to bring to pass.

He is one of the smoothest talkers and constantly shows his ability to make men believe that which is not true. But that is exactly what he wants to do, and far too many are all too ready to take him at his word.

Last Sunday, while "snowed in" by our recent never-to-be-forgotten snow storm, I listened to a sermon that came over the radio. In this message the preacher rang the changes on the words spoken by the prophet of old, "But ye say . . ." He emphasized the fact that men are all so willing to take the Word of God and change it into the wording that they want, regardless of whether it brings out the truth or not, just so long as it is made to say that which fits into their scheme of life. Frequently we hear Jesus say, as He speaks to the gathered Pharisees and Sadducees, "It has been said by those of old . . ." thus fitting the interpretation they desired to make,

into their speech, and then following it with the more searching words, "But I say unto thee . . ."

How foolish it is for man to undertake to place words in the mouth of either God's prophets or of Jesus Himself. He who filled the mouth of holy men of old with the things He wanted them to say, and who later spoke through the lips of His Blessed Son, surely knew what He wanted said, did He not? When we genuinely "search the scriptures" we are always led to the real meaning of what God wanted brought out in His Word. We find that the words that are found there have definite meaning and it is largely up to us to find it in its true place in our lives.

In very many cases, if not all cases, we find that differences of opinion are on the lesser rather than the greater aspects of the Word. If it be otherwise, then we had better take stock of the interpretation and seek to find whether we have been led by the Spirit Himself, or by some other spirit. Satan would like nothing better than to find Christians "fighting" among themselves. He wants to put down our time to his credit and pay us the wages he has promised—the wages of sin, which is death.

Have you noted that God gives rewards and makes real gifts? Following the scripture which tells of the "wages" Satan offers we find that we are told that the "gift" of God is "eternal life through Jesus Christ our Lord." To merit that "gift" we must be worthy of it. Note that it is obtainable only "through Jesus Christ." If we take this way, we may be certain that Satan will have nothing that he can use for "wages," for the gift is of far greater value than any wage he can pay us.

Probably one of the best texts for us to think about right now is the one we have been referring to, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." We are in the season of thinking about the supreme Gift God gave to us in the sending of His Son to earth to be our salvation. Is He your Gift? Have you taken Him thus? If not, then you are in danger of getting "wages" instead of the "Gift of God."

Think it over!

WE ADVISE YOU TO GET IT

This new Book, "52 Short Devotional Programs for Youth and Adults," by Kathryn Knos, is a valuable addition to your library. It is a book that is full of complete programs (seasonal in nature, and fully arranged for easy following) for use in services of both Adults and Youth. It even contains poster designs for each month, with instructions for making. 216 pages—price \$1.75. Order from the Brethren Publishing Company, Ashland, Ohio.

-:- "Add To Knowledge Godliness" -:-

H. H. Rowsey, President of the Sunday School Association

PETER GIVES US good advice in his second epistle when he says, "Add to your knowledge . . . godliness." All around us we see the need of adding to knowledge. A century ago Horace Mann believed that crime could be practically eliminated in this country by increasing knowledge through an enlarged public school program. We have increased and enlarged our public schools beyond Mann's fondest dreams. But we have not eliminated crime. In fact, we are told that crime in this country costs us \$500,000,000 more than we spend on churches, charity and education combined. We point with pardonable pride at the accomplishments of our public schools, but we realize that we need to add to our knowledge . . . godliness.

The truth of our theme is seen in individual lives. Two young men of the middle west received the best intellectual development the world could give. They were barely out of their teens yet they had already received their Ph.D. degrees. Despite this intellectual superiority they committed crimes so inhuman and heartless that the judge declared them morally insane. They needed to add to their knowledge . . . godliness.

Material achievements have served to glorify knowledge without godliness. The submarine was first used, not to

transport missionaries, but to carry death dealing missiles. Gases which might have been used to destroy vermin have been used to destroy men. The anthrax germ which might have been used as an anti-toxin has been used to poison man and beast. Atomic power with its unimaginable potential for good was first used to destroy. Truly we need to add to our knowledge . . . godliness.

The National Sunday School Association of the Brethren Church is enthusiastically pushing a program which will help all of our people to add godliness to knowledge. Through Sunday School promotion, we are seeking to help our Sunday Schools to do their work more effectively. In Brethren Sunday School camps all over the nation, children and youth are being encouraged in godly living. In helping to support a Bible teacher at Ashland College, the Word is being taught to future lay leaders as well as to future ministers and missionaries. Details of these enterprises are being given by others. This is your work. You have expressed your approval of the planning of the Sunday School Board by increasing your White Gift offerings. As your gifts have increased, we have sought to enlarge our program which emphasizes the addition of godliness to knowledge through Christian education.

—Ashland, Ohio.

(Read about our Camps on page 8)

World Conquest For Christ

Major J. Hulquist

CHRISIANITY is challenged today by powerful counter-action and unbelief. This is nothing new, but present world-conditions make the challenge more than ever powerful. It is well known that the Christian Church is menaced by modernistic infidelity, and Christian civilization in general by atheistic Communism whose aim is the destruction of all religion, especially the Christian faith, in order to revolutionize the world by its own ideology. Christianity also, has ever aspired to spiritual world-conquest, hence the rival contest today between the two faiths stands for an ultimate serious issue. Christian beliefs inspired by faith in God have no doubt as regards the final issue. Rulers and leaders of Communism are out for conquest. We must recognize the seriousness of their challenge.

Already they have mastered half of Europe, and are at present actively extending their power among Eastern nations. They are the paramount ruling power in China. Fourteen men that constitute the Cabinet under Stalin's dictatorship now rule many hundreds of millions of human beings, Nationals of nations under Soviet power.

Present indications more than suggest the possibility

that the present generation may see the foretold invasion of Israel's land of "Gog" "Magog" (Powers headed up by Russia)—Ezekiel 38:14-16. Communistic forerunners are already there. Were that invasion to bring victory to the invaders of the Holy Land it would prove Bible prophecy a delusion. That is actually the climax desired and visualized by the godless invaders, but their disastrous defeat described in Ezekiel, chapter 39, will be God's answer to the Atheistic challenge.

As we see today the world-conquest ambition by the godless, so clearly foretold in Biblical prophecy, it is strange that anyone can doubt the absolute reliability of all the Bible foretells.

We read of a time when "men's hearts shall fail them for fear, and for looking after these things which are coming on the earth" (Luke 21:26). That time is clearly near, we see such fear today, freely expressed by daily publicity. And alas! We see nations trusting in their ability to produce and use bombs of possibly world-destructive power, while ignoring the great Almighty Defender.

Such present conditions of human mentality, show the necessity for super-human intervention. As, at first, when

the wielder of the "flaming sword" (Genesis 3:24) prevented fallen man from securing unending life, apart from God's plan and purpose, so we may be sure man today will find a "flaming sword" barring his efforts to trespass on the prerogative of Divine Omnipotence.

Satan, the inspirer of all anti-God activity, knows Christ and the great purpose of Christ's pending "world-conquest" hence his present great efforts and haste to forestall it since he knows "his time is short."

It is the reluctance of so many professedly Christian people to think and speak of Biblical prophetic truths in a **literal matter of fact** manner that is the reason for much lack of knowledge as we see it today. The present signs of Christ's actual return are the world's one sure hope.

Present conditions and their portends are the burden of much Bible-prophecy, but it also reveals a great day when Christ shall reign—not alone in heaven, but **on the earth** in the fulness of His Kingdom power. The earth is destined to be heaven-ruled, and an age of grace has been a time of preparation for that great future. Satan's chief purpose is to oppose Christ-conquest, hence he now seeks with all his power—and it is great, to destroy Christian faith, as the time for its fullest world-realization draws near.

Under the privileges of grace Christ calls the individual to safety by faith alone and saves all **who believe on Him**. When He comes to reign He will deliver Creation from such evils as we see and suffer today (Romans 8:19). Only Christ-rejecting, persistently wicked, human beings will be abandoned to the consequences of their Godless life—all else will be transformed and renewed. God's Word states this clearly.

The great event of Christ's actual, literal Return is the Gospel for today. Reassuring to the utmost, its final alert is now heard "Behold the bridegroom cometh."—The Prophetic News and Israel's Watchman.

Practical Church Problems

Prof. Henry Bates

CHURCH METHODS

A WORTHWHILE YOUTH MEETING

WE HAVE been hearing a great deal about youth work in our church recently—and certainly it is a phase of the work which should receive every consideration. At no time in the history of the world has there been a greater need for youth leadership than there is today. "This generation has been neglected by communities in which leaders have found war work far more interesting than youth work. Children's class rooms in the public school have been overcrowded, and in many instances unqualified people have been asked to teach. Both farm and factory work have robbed this generation of hours of education. Even homes have become places of neglect. As one member of my congregation recently said, 'Father works on the night shift; mother works on the day shift; and the children shift for themselves.'" (From "Urgent Tasks of the Church in Town and Country," p.

39.) In the light of these conditions it becomes the church's responsibility to strive to provide a program for youth which will help to solve their problems and which will, at the same time, provide ample opportunity for them to participate in group functions. In this writing we are interested in describing one of the finest youth meetings which we have ever witnessed.

At this particular meeting all the the young people and the pastor and adult advisors were seated on the floor in a large circle. All was dark save for the light from a candle at one end of the room. The group sang a number of familiar hymns and choruses, and then participated in a season of silent prayer. The pastor then told the young people that this was their meeting and invited them to ask questions which might have been bothering them, or questions which they would like to hear discussed by other young people. Questions relative to religion, or questions pertaining to making a living, schoolwork, ethics, and various other themes were permissive.

After a few minutes of silence one of the older boys raised a question which, he said, had been on his mind for several weeks. After stating the problem, he spoke for several minutes telling the group how he felt it should be answered. When he had finished he touched the knee of the boy to his right, who also spoke for a short time on the subject—his views differing somewhat from those of the first boy. At the close of his talk he touched the knee of the girl on his right, who also had something to say concerning the matter.

Thus it went from one to the other until all of the young people in that circle, and also the adults, had had an opportunity to speak their minds on the question which had been raised. If somebody did not have anything new to add to the discussion, or did not wish to speak, he merely touched his neighbor on the knee and thus passed on to him the opportunity of speaking. By the time the question had been added to the original thought. Some of the boys and girls did not agree in all aspects of the problem, but at no time was there any raising of voices, nor was there any prejudice shown against the views of others.

Many of the young people who would never say a word at a regular meeting of the group, spoke freely at this gathering—the darkness eliminating much of the embarrassment and nervousness. At the close of the meeting all of the young people stood with locked arms and bowed heads and quietly and prayerfully sang "Taps" and then quietly went their respective ways.

I know that many of those young people thought seriously about some of the things which had been said that evening as they travelled home and as they rested upon their beds that night.

—Ashland Theological Seminary.

Repentance means something more than sitting down and crying; it means a general house-cleaning.

The holiest people have their mountain and valley experiences—and also their emotional fluctuations.

Real joy comes not from ease or riches or from the praise of men, but from doing something worthwhile.

“ The Missionary Board Section ”

Furnished by E. M. Riddle, Secretary

The Firestone Park Brethren Church, Akron, Ohio



Dear Brother Riddle:

Our Revival Meeting began Sunday, October 22 and closed Sunday, November 5—sixteen services. We had hoped for a larger attendance of the non-members. However, we rejoice for those who did attend. The largest attendance for any one service was eighty-two and the smallest was twenty on the first Monday night.

The Revival theme text was Philippians 1:27—"Let your conversation be as cometh the Gospel of Christ." Or, as translated in American Revised Version: "Let your manner of living be worthy of the Gospel of Christ." The meetings closed with the Communion service Sunday evening, November 5. At 7:00 P. M., preceding the Communion, two were baptised, a husband and wife. Two young men await baptism. Two women, who have been members of a Brethren Church away from Akron, promised to present their letters to this church. Another woman, previously baptised by triune immersion, has also promised to get her letter to unite with us, because of the ministry of a fuller Gospel.

Monday night, November 12, seven men met at the church and organized a MEN'S CHORUS. During the past week two new campaigns were launched by our young people: The Young People's Sunday School Class started on the first phase of a campaign to double their enrollment; the Brethren Youth have a list of 39 young people to get enlisted in this group.

J. G. Dodds, Pastor.

P. S. The Firestone Park Brethren Church is a bee-hive of activity. This accounts for the growth of this new

church. The pictures accompanying this report were made on September 17, their Homecoming Day. Mr. Royce N. Gates sent them for our use. Miss Lois Coleman, our office Secretary, accompanied the Riddles on this trip. Reverend Dodds, Pastor of the church, and his wife, are also in the group. The other cut shows the pastor and the missionary secretary holding a copy of the "blue print" for the new auditorium which they plan to build and must have if they continue to grow. The present structure was erected with long range planning, believing they would need the larger auditorium before many years.

E. M. R.

THE SECRETARY REPORTS

Home Missionary Gifts Arriving

Already a goodly number of people living some distance from their home churches are sending their Thanksgiving offerings for Home Missions. It is a bit early to expect churches to report at this date, but it is most gratifying to receive gifts from such as above. There are various types of letters. There are those of rejoicing and good pleasure at being able to give. There are a few who, if any. One aged sister said she wanted to make a pledge of \$2.00 per month, but due to her age, she feared she might not live the year out, so she made her pledge and because of age or physical affliction, cannot send much. paid the \$25.00 in full. Fine planning and a great spirit, surely. Such gifts are credited to their Home Church where it is mentioned or known.

Marooned—At Home

Ashland was not missed in the post-Thanksgiving blizzard. Arthur Wells, local weather observer, reported that the current conditions were the worst since 1913. Temperature recorded was 6 degrees with 16 inches of snow. We have no serious complaint because so many places East of us have suffered so much more.

My appointment for this weekend was Parkersburg, West Virginia, where they were covered with 32 inches of snow. A phone call Friday night to make inquiry soon settled the whole question. There are prospects for re-opening a Brethren Church near Parkersburg, since a new highway now runs in front of the church. When weather permits the investigation will be made.

More letters inquiring about new prospects for a Brethren Church at Tucson, Arizona. One lady, not far from here says her entire family will move to Tucson if a Brethren Church is located there. This family has desired to re-locate due to the health of the mother. There is a most encouraging enthusiasm being shown for such a project. Pastors and Church Secretaries, at our request, reported ten families who reside in that city. There are a few there, who were not reported. (It isn't too late yet to report names and addresses.)

In the Capital

The Pilot's Class of the Washington Brethren Church has been serving the people and the church by providing a car with the sign "Washington Brethren Church." It leaves 17th and Pennsylvania Avenue at 9:55, 10:55 and 6:55. Brethren visiting in the capital might be well assisted by this word of news.

Six people were received into the Washington, D. C. Church membership November 12. Brother Clarence Fairbanks is the pastor.

The Missionary office has received the Thanksgiving bulletin from the Cameron, West Virginia, Church where "the Baers" are serving in their ninth year. Most commendable is the impressive appeal made in this bulletin for the Home Mission Offering. Seventeen have been added to this church since the dedication of the new church, April 23. Twelve High School girls in the list have made a big contribution to the church choir, so says the report.

MAILING LIST

At our request some months ago, many names were added to our mailing list, especially non-resident members. Some churches sent their complete list. If such Pastors and Secretaries would send in corrections, new families, etc., it would be appreciated at the Missionary office. The churches which have a 100% list for the Brethren Evangelist will receive all of our mailing. One name from each home in the Brethren Church, with complete address should be in our office. Will Secretaries please cooperate? Our service to the Church will be much more helpful. Do it now. Thanks.

E. M. Riddle, General Secretary.

Peru, Indiana, Church Burns

Mortgage of Long Standing

The Peru Brethren Church had a red letter day November 12 at the Mortgage Burning and Homecoming services. At the morning service five young married people accepted Christ, which thrilled the people to tears. Rev. G. L. Maus was the principal speaker at the afternoon Mortgage Burning Service. He gave a splendid message. Since Brother Maus built and dedicated the present building which is on the site of the Little Brown Church, it was very fitting that he should be the speaker at the cancelling of the mortgage ceremony. Many visitors were present including Mrs. Hazel Rohr of Elkhart and Mr. and Mrs. Everett Miller of New Paris. As president of the Indiana Board of Trustees which held the deed to the Church, Everett Miller presented the mortgage to the Moderator, Clarence Keplinger, who in turn handed it to Albert Eikenberry of Peru who was the only original signer from our church present. He, with the assistance of Rev. Bowman burned the paper to ashes and many a wet eye witnessed this impressive ceremony. The Loree choir, and quartet sang as did Austin Gable. Rev. Paul Minegar of Mexico and College Corner was present as was Rev. Whetstone of Dayton, Ohio. There were visitors from Nappanee, Wright Hendricks from Burlington, Jim Kraining from Mexico, the Gilmeres from Huntington and many others. A number of greetings came through the mail which were read. The offerings went over the top by approximately \$600.00 with which a space heater for the basement has already been purchased and a new roof will be put on the entire building. It was a great time of rejoicing for the Peru Church. We wish to express our thanks to the many friends throughout the Brotherhood who sent gifts and greetings to this worthy cause.

Mrs. Milton Bowman was recently elected president of the Peru Council of Church Women. She was also elected State Treasurer of the Indiana Weekday Education Association at Indianapolis recently.

Rev. Bowman is the president of the Peru Council of Weekday Religious Education. Under his leadership, a beautiful Rolling School Chapel has recently been dedicated in Peru for weekday religious education of children. This chapel is a 32 foot trailer converted into a worship-center, little folding organ, little desks and chairs. A little church on wheels. It has a seating capacity of 36, blackboard, movie screen for visual aids, a good heating and ventilating system and fluorescent lighting. The teacher pulls it empty, with her car and parks it in front of the seven grade schools of the city and the children are dismissed from public school one hour per week for religious training. This works very successfully and many other communities should start a similar program of Bible teaching. This method is within the law of the state of Indiana and could well be copied in many other sections of the country.

DR. L. S. BAUMAN PASSES AWAY

Word has been received in Ashland of the passing of Dr. L. S. Bauman in Washington, D. C. He had attained the age of nearly seventy-five years.

The Campers Evaluate Our Summer Camps

CAMP JUNIATA



SURELY THE BEST TWO WEEKS of a summer vacation are spent at Camp Juniata. Here Brethren young people find God closer to them in their lives. We see God in the woodlands, on the mountains and hear Him in the stillness of an evening vesper service in the woods. Camp Juniata is located in the Allegheny Mountains attracting campers with its beautiful scenery.

There is never a dull moment at camp and certainly no time to get homesick. An excellent faculty is chosen every year to teach classes and give assistance wherever needed. Along with the Christian Educational classes offered at camp, there is every kind of sport to fill our recreational needs. The tribal competition in athletics and stunt night prove very interesting and gives everyone a lesson in good sportsmanship and co-operation.

Many special programs have the attention of the young people through the week. Heading the list is the candlefloat on the Juniata River and the indoor candlelight service, which has inspired young people to give their lives in full time service for our Lord and Savior Jesus Christ.

Camp Juniata has always been an inspiration to all campers. Here friends are made never to be forgotten and the abundance of God's love is ever with us. We will forget many things about Camp Juniata, but the thoughts that linger are those that made strong impressions in our lives and have drawn us closer to God.

—Don Rowser, Johnstown, Pa.



CAMP WYANDOTTE

OUR MID-WEST DISTRICT CAMP is located fifteen miles west of Kansas City, Kansas. Rev. Cecil H. Johnson has served as Dean of Camp for the past several years. He is responsible for the purchasing of the camp site and leading of the work at the camp.

When you arrive at the camp you are greeted by trees, rocks, a creek, new buildings and friendship. There are three new girls' cabins, a new kitchen and dining hall. There are no quarters for boys yet, but the construction has already started and by next year there will be one or two cabins for boys.

In several years the camp will be near the top of all Brethren camps. There are a natural baptistry and a natural amphitheater which is used for vesper services, talks, and singingspirations. Everyone on the camp enjoys singing songs. Many of the campers harmonize thus giving a wonderful effect to anyone listening from the nearby rural community.

Bob and Bea-Bischof were with us this year. Bea was the camp nurse and Bob taught a class. They are located at Morrill, Kansas. There were several conversions and one camper gave his full life to the work of the Lord. Sunday afternoon a very impressive baptismal service was held in the natural baptistry. The Lord has surely blessed the people in the Mid-West District.



The camp program is very similar to that of other Brethren Camps. Morning watch at 6:15, breakfast, dishes, classes, chapel, classes, dinner, dishes, rest period, tribe meetings, activities and recreation, supper, dishes, vespers, activities, camp fire—sleep. The time is filled up with some service or activity. The program is followed to the minute, everything starts and stops on time. This goes for making a better camp.

The campers are divided into two groups, Senior tribe 1 and 2 and Junior tribe 1 and 2. The classes are very much like those of other camps.

The Lord was surely present this year at the camp. Many campers received His great blessing.

—John Lichty, Jr., Falls City, Nebr.

CAMP BLACKHAWK



ALL ABOARD? Camp time! Thirty-two campers plus faculty members heeded this call in the Central District, July 9-15. The destination was the C. C. C. Camp at the Palisades State Park, Savanna, Illinois. The campers represented Waterloo, Lanark, and Milledgeville.

After the morning session of classes the campers were transported, by car, to the Frances Shimer College at Mt. Carroll to an indoor swimming pool. After an hour of splashing and sputtering, all were ready to enjoy a hearty dinner. Another year we hope to be able to use the new pool that is being constructed in Savanna. Of course other recreation was provided for the remaining campers.

Such skits as "The Housekeeper's Daughter," given on stunt night, and the "Lord's Supper," given on talent night, displayed the ingenuity of the tribes. Friday evening each camper prepared his own supper in a tinfoil at a cook-out, under the supervision of "Duff" Allen. Saturday afternoon all were busy climbing the many trails and playing softball and other sports. The eventful day was climaxed by a picnic supper.

Inspirational campfire services closed each day with each camper renewing his faith in his Master. Because of this inspiration, one boy gave his life for full time service to the Lord.

—Joann Hanna, Milledgeville, Ill.



CAMP SHIPSEWANA

CAMP SHIPSEWANA—these magic words bring a host of memories rushing into my mind. The lake, morning watch, vespers, and numerous others are among the memories that are dear to the heart of every camper, teacher or counsellor at Shipshewana. There beside the blue waters many young people have received instruction, made new friends and some have met their Savior for the first time.

First we think of camp as a place where we can swim, play games, and have fun. To be sure, a Shipshewana camper has his share of fun, but to him camp has another meaning. The classes we attend, the stunts and

plays in which we participate have all become invaluable. Long after we forget the softball games and the track meets we remembered the morning watch. Beside the blue waters, with the sun coming up over the lake making a golden path to the sky we sensed the presence of God in our midst. The evening vespers were equally impressive and the camp fires on the hillside were unsurpassed in beauty and peace. Certainly the campers have a host of wonderful memories.

It is really a privilege for a "grown up" camper to become a teacher or counsellor for he is able to put the instruction he has received to practical use. The greatest joy of any teacher is to see a young camper accept Christ as his Savior or to see him dedicate his life to work for the Lord. A hope and a prayer is fulfilled in that moment.

Really the only way to know what camp Shipshewana is like is to visit the camp site. I am sure that each one will feel the presence of God in nature and in his heart will know "the power divine of the One who walked on Galilee."

—Charlene Tracy, Twelve Mile, Indiana.



CAMP SHIPSEWANA

OUR CAMP THIS YEAR was one of the most inspiring

I have ever attended. Our classes were of the very best. Rev. L. V. King taught Old Testament, in which we made an outline of the Old Testament up to the time of the captivity and return. Also an outline of the line of descent from Adam down to the twelve tribes. Christian Temperance (which was an excellent course) was taught by Rev. Glen "Doc" Shank. In this course we engaged in lively discussions as to how a Christian should live. Rev. Charles Munson taught a course on Sunday School organization in which we discussed how to plan an opening service, how to get people to stay for church, and how to increase attendance. A course in Bible Reading was taught by Rev. E. J. Beekley. We learned how to put expression into our Bible reading.

In the lighter side of camp we had softball, volley ball, badminton, horseshoes, swimming, and many other things. There was one drawback, it rained three days and nights! Consequently we had an cancel most softball and volley ball games, also the track meet, swimming meet, treasure hunt, scavenger hunt, and hike, but we put more time in on the Bible plays. Out of camp people who live on the grounds said they were the best ever given. Some were: "The First Easter," "The Ordinances of the Church," and others.

Altogether we had a very inspiring week with one first confession, two life work recruits and about thirty re-consecrations.

—Guy Flora, Ashland, Ohio.

CAMP PINNACLES

DUE TO PRESSURE of duties, and then because of the great snow at the Thanksgiving period, Brother Glenn "Doc" Shank was unable to provide his article about the South East District camp at Pinnacles, West Virginia. Nevertheless you may rest assured that there was a good camp this past summer. The faculty was good, as the accompanying picture will show. Some forward steps are being taken in the plans for the coming season, and we look for still better reports.

—Delbert B. Flora, Director of Education.



Camp Berea, California, and the Lost Creek Camp have not fully adopted the curriculum of the Sunday School Association, but are splendid camps. Therefore we have pictures and articles about them which our readers will appreciate. As we are able to bring our efforts and projects into greater correlation these camps will receive assistance from our Association.

—D. B. Flora, Director of Education.

CAMP BERE A



CAMP BERE A, the site of the Brethren Berean Band campground, is located in a wooded canyon in the Sierra Nevadas. To this picturesque spot approximately 150 youth (ages 1 to 100) journeyed to send the last week of June in God's great Out-of-Doors for an old-fashioned Camp Meeting. We started the day out with a Flag Raising Service and Family Altar. After a hearty breakfast we spent two hours in three classes, followed by a General Assembly in which various young people participated. The classes were graded from Beginners to Adults and had well-qualified teachers. Bible, Doctrines, Singing, and Church History were some of the subjects studied by the older classes. Bible Stories and Nature Study were among the younger classes' studies.

Immediately after devouring all the dinner the cooks would give us (appetite seems to vary directly with the altitude) we observed a Quiet Hour during which the teachers and counsellors became the taught. We studied Counselling. We spent the rest of the afternoon in recreation—swimming, hiking, volley ball, baseball, etc. (or in preparing the next day's lesson!)

When we had eaten again we divided into Senior and Junior groups, the Juniors under the supervision of Bob Holsinger held a Campfire Service by the creek while the

Seniors went to the meeting tent for an inspiring evangelistic service. Following this service the Seniors had their concluding campfire meditations during which the spiritual atmosphere of the camp became most inspiring.

The frequent evaluation of the BBB Camp Meeting of 1950 was that it was most inspiring and challenging and one of the most spiritually-minded of any of the 17 or 18 held to date.

The outstanding features of the camp were: The soul-stirring messages of the evangelists, Virgil Ingraham of Stockton, and Dr. J. L. Logsdon, professor of psychology at the Azusa, California, Pacific Bible College; the Kings' Envoys' vocal and instrumental contributions (a men's quartet also from the Pacific Bible College); and representatives from Ashland College who served as teachers and counsellors: Dorman and Joan Ronk, Robert Holsinger, and Horace Huse.

—Horace Huse, Manteca, Calif.



LOST CREEK CAMP



AS LONG as I can remember, the camp week at Lost Creek, Kentucky, has been a highlight of the year. From fifty to one hundred boys and girls of various ages attend camp which is usually held the last week in June. Since their year-around social activities are somewhat limited the Kenetuckian campers enter into the camp's

activities with enthusiasm and wonderful spirit.

The boys are now housed in the new John and Sarah Wheeler Home which would possibly accommodate seventy-five boys. Approximately fifty is the capacity of the girls' combination dorm and dining room.

The camp classes are held in the church building (grades from one to eight are also taught here during school), and the girls' dorm. The campers are divided into the customary tribes with Biblical or Indian names. Activities and contests include: swimming in Troublesome Creek, hiking through the hills for a picnic and treasure hunt, volley and soft ball games, badminton, croquet, etc. Each tribe puts on a Bible drama, their yell, and gives their tribe song. The tribe with the most points at the end of the week is the winner.

The camp's teaching and counselling staff is usually composed of workers from many states. Rev. Woodrow Brant of Vinco, Pa., has been a faithful camp supervisor for many years. Rev. and Mrs. George Drushal and Adah, who plan the camp week, have their full share of the teaching responsibility. Also Rev. and Mrs. Clayton Berkshire of New Lebanon, Ohio, and Miss Dorothy Carpenter of Denison University aided this year. Some of the school-teachers give of their vacation time to assist in camp such as Maurice Hall from Indiana.

The morning watches, evening vespers, and the camp fire services are the most impressive and inspirational services of the week. First time conversions, consecrations, and life dedications are many times the results of these services. After all the most important results of camp life are either the new-found joy of salvation or the renewal of one's life to His service.

—Harold Barnett, Lost Creek, Ky.

Items of General Interest

(Continued from Page 2)

Bryan, Ohio. Brother E. J. Black reports that while there were no tangible results in their recent evangelistic campaign which was held by Brother Vernon Grisso of Smithville, Ohio, yet there can be seen a definite reconsecration on the part of many of the members. The average attendance for the two weeks was one hundred and twenty-five.

Brother Black says that the church basement floor has received a second coat of paint, which makes it look much better.

Flora, Indiana. We quote from a note received from Brother C. C. Grisso, who has been serving the Flora Church as supply pastor for the past number of months. Brother Grisso writes: "The work at Flora continues to go forward in a very commendable fashion. Our Bible School is keeping up around the one hundred and sixty mark, there being 169 present at our last appointment. One has been received by letter. Our offering for the Chapel fund is reported as being \$200.00. Dr. Clayton was a recent guest speaker at our Bible School hour. We believe the work here is ready to advance all along the line. We will continue to supply each Lord's Day until January 1st."

North Manchester, Indiana. Brother Guy V. Purdy, Corresponding Secretary for the North Manchester Church writes us as follows: "The work of the North Manchester

Church is going along very nicely, with all auxiliaries functioning regularly. There has been a noticeable increase in attendance at the Sunday School recently and both morning and evening worship services are being well attended.

"Since the first of October we have had the following guest speakers in our pulpit for the morning worship hour: Rev. James Davis, Prof. Henry Bates and Rev. J. D. Hamel, all of Ashland; Bob Ringenberg of the Gideons. Rev. George Pontius of Elkhart is acting as supply pastor until our new pastor, Rev. D. Richard Wolfe, arrives on the field on January 1st. Communion was observed on Sunday evening, October 22nd, with the largest attendance for some time. Plans are under way for a Christmas program, under the direction of the choir. There has been one new member added to the church by baptism in recent weeks. More news will be forthcoming the first of the year." That's fine, Brother Purdy—keep the news coming.

Peru, Indiana. The Peru Sisterhood Girls were recently entertained by the Sisterhood Girls of Center Chapel at the home of Brother and Sister Austin Gable.

Elkhart, Indiana. Brother L. V. King reports that there was an attendance of 210 at their recent Communion service.

Nappanee, Indiana. Brother Virgil Meyer, Nappanee pastor, was a recent guest speaker at the County Line, Indiana, Brethren Young People's annual public service.

Warsaw, Indiana. Brother Beekley, who recently held a meeting at the North Liberty, Indiana, Church reports that there were nine confessions, and seventeen reconsecrations, and that eighty were in the Booster Club.

The guest speaker at the Warsaw Church on Sunday afternoon, December 10th, will be a converted Hindu. The hour is 2:30.

Tithe Sunday was observed on Sunday, December 3rd, at which time all members were asked to bring a tithe of the receipts from their week's work.

Milledgeville, Illinois. Brother White says that three large boxes of clothing were sent to our Kentucky Mission by the Senior Missionary Society recently.

The Sunday School Council has planned a Watch Night service at the Milledgeville church on December 31st.

Waterloo, Iowa. Brother Flora recently held several nights of Bible Lectures at the Waterloo Church over the Thanksgiving week-end.

Youth Sunday was observed on December 3rd, with the young people having charge of both morning and evening services. The loose offering was contributed to the National Brethren Youth Project.

Morrill, Kansas. Brother Robert Bischof reports the reception of a new members on Sunday, November 19th. She had been baptized at the summer camp at Camp Wyandotte.

This is the time of year I realize that I should stop and take stock of myself for I'm not tired of doing things but from the things I haven't done. When the work begins after vacation it might be well to remember the prayer of an over-worked man: "Lord, help me to take fewer things into my hands, and to do them well."



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for December 24

BE BORN IN US TODAY

Scripture: Luke 2:8-20

For The Leader

TONIGHT is Christmas Eve! At no season of the year do we feel the spirit of the season of the day as we do at Christmas. Preparations for our celebrations consume many weeks of our time. And we often judge our giving of gifts by the kind of gifts we received the year before. Which, of course, is foreign to the real spirit of Christmas. It is to be hoped that this Christmas, we will keep in mind the true significance of the day. For the true meaning of the day, we turn to the scripture lesson in Luke. Let us picture anew the cold, clear blueness of that Bethlehem night as the shepherds alertly cared for their sheep. Let us note how that after the appearing of the heavenly angels, they dispatched themselves to the stable to give praise to the Lamb of God. Let us note how they later went on their way praising God, and spreading the news to others. And let us also remember that as Christ was born on that night, so He must be born in our hearts today.

DISCUSSION

1. INTENT AND PURPOSE. Why did Christ come to earth? Why did He give up the endless glories and joys of heaven to come to earth? This question, which must be answered by each of us, is vitally important to us tonight. Many have been the theories advanced as to why Jesus came to earth. All are false, save one. Jesus came to earth with the expressed intent and purpose of dying on the cross of Calvary. Jesus is known as the Lamb slain from the foundation of the earth. That is, before Jesus even entered into the body that was the Babe of Bethlehem, He knew what was going to happen. We say this to point out how willingly Christ came to die for sinful man. If He was so willing to come, should not we be willing to let Him enter into our hearts? As Jesus matured physically, and as we see Him in His ministry, we note that He "steadfastly set His face to go to Jerusalem." Let it never be forgotten on this happy Christmas Eve, that Jesus from birth, saw the cross. It will give to us a deeper appreciation of the Christmas story.

2. "BE BORN IN US TODAY." We sing that phrase in a well known Christmas carol. Its meaning is the high point of Christmas. Let us forget our gifts and our greetings for awhile. Let us ask ourselves a question or two. Can we truly say that Jesus is born in our own hearts? We often hear the thought expressed that there was no room for Jesus in the Inn; is there room for Him in your heart? A very important one, too. For we are the vessels through which Christ is to be revealed to the lost and dying world. There is much of sadness, hopelessness, and despair tonight. Before the next 24 hours have

passed, thousands will contemplate suicide, many will succeed. This next day will see more drunkenness, immorality, fights and sin than any other day of the year. The explanation is simple. The core of Christmas happiness, joy, and hope. Those without this in Christ Jesus, have nothing. Their lack is emphasized, and so crime and sin rise to the highest peaks. Thus we have reason for Christ truly being born in our hearts today. For when He is thus born, we can take His love and saving grace to those who are without hope.

3. MERRY CHRISTMAS. Do you want to have a Merry Christmas? The very best you've ever had? If you are the average sort of a person, you will recoil at such a suggestion. But if you are an honest-to-goodness Christian, with Christ born in your heart today, you will welcome this suggestion. Some time on Christmas day, go see one of your friends who does not have Christ born in his or her heart. Have a heart to heart talk with them. Show them why Christ came to earth. Tell them that they need to believe in Christ, and accept Him as their Saviour from sin. Show them that they need to live a pure and clean life for Christ. Encourage them to give their heart to Christ on this Christmas Day. Then you will know the joy of the shepherd's song.

Prayer Meeting Studies

By C. Y. Gilmer



WE MUST KEEP CHRISTMAS

We must keep Christmas
lest hate and made revenge
cast out the last vestige of hope
and men grow like demons—
mercy, joy and peace unknown.

We must keep Christmas
Not in its semblance, but in truth;
In kindly thought toward friend,
in mercy shown toward foe;
in self-denial, lest Mary,
fleeing fearfully from Bethlehem,
find no shelter for her holy Babe.

We must keep Christmas
in memory of happier days;
in faith that once again the Star will shine
And men shall keep eternal Christmas in their hearts.
Oh, yes, this year above all years
We must keep Christmas.

—Archie A. Bolitho.

THANK GOD for Christmas (2 Cor. 9:15)! No wonder it is a time of joy, glad tidings, and sweet strains of Christmas hymns (Luke 2:10). It is a time of adoration, words of peace, comfort and cheer (Luke 2:13, 14). It is a time for glorious testimony concerning the Incarnation (John 1:14), the Virgin Birth (Luke 1:35), the

fulfillment of many prophecies such as the exact manner of Christ's first advent (Isa. 7:14; Matt. 1:23), the exact place of His appearance (Micah 5:2; Matt. 2:5-6). He was to be the "seed of the woman" (Gen. 3:15; Gal. 4:4, 5). He was to have a marvelous ministry with miraculous works (Isa. 9:1, 2; 35:5, 6) as the gospels relate. In fact, the story of the entire Bible is "The Lord is Coming." According to Old Testament prophecy, He CAME "to bear the sins of many." New Testament prophecy informs us that, having effected the plan of salvation, He will come the SECOND TIME to bring a completed redemption through the translation of the living saints and the resurrection of the righteous (John 11:25, 26; Heb. 9:28).

Read carefully Gal. 4:4-5 and Heb. 2:9 to find the clear purpose of our Lord's incarnation and first advent. Human history from the time of the fall looked forward to this one absolute necessity (Acts 17:2, 3; John 3:14, 15). The name "Jesus" means "Jehovah SAVIOUR" (Matt. 1:21). The angels hailed Him as "Saviour" (Luke 2:11). Simeon looked upon the Christ Child as God's "salvation" (Luke 2:28-30). Christ's forerunner proclaimed Him "the Lamb of God" (John 1:29). Christ also announced His own program (Luke 19:10; Matt. 20:28; 26:28).

Truly, this sinful world has reason to pause one season of the year to "thank God for His unspeakable gift"! Jesus, not Santa Claus, is the true cause of all the world's celebration at Christmas. Grateful Christians will wholeheartedly observe "Christmas," and will not be deterred by those who term it a "heathen festival," or of Roman Catholic Origin as "Christ's mass." We are celebrating the birthday of Christ, which is not commemorating some pagan or Jewish festival or masses. And as to the exact date of Christ's birth, we are not emphasizing the date but simply agreeing to set aside December 25 for the purpose of expressing our joy and thanksgiving. It is not a legal matter as far as commandment is concerned, but a day to be freely commemorated. Let our feasting and giving of gifts be done in Christ's name. Things are done differently on His birthday than on other birthdays. Let us be thoughtful and thankful on Christmas.



Comments on the Lesson by the Editor

Lesson for December 24, 1950

A SAVIOUR IS BORN

Lesson: Luke 2:1-16

IN ALL PROBABILITY the greatest six words in the history of all mankind are found in two very short but very important sentences—"Christ is Born!" and "Christ is Risen!" Between these two poles of what we might term the "Poles of Destiny," lies the whole history of salvation.

Today we sing with choirs of angels, various transcriptions and versions of those first three words—"Christ is

Born!" In almost exactly three months—March 25th—we will be shouting hallelujahs over the other three words—"Christ is Risen!" Just what will transpire in this world in that period of time we do not even dare to think, much less predict.

At Easter time we ask the all-important question, "What if Christ had not risen from the tomb?" But far more important to us today is the question, "Just suppose that Jesus had not been born into the world?" Just try to imagine what might have happened had the arch enemy succeeded in using Herod as his "tool" and the life of the infant Jesus had been snuffed out! In what condition would the world be today—would there even be the civilization we now enjoy, even with all of its drawbacks and its mistakes? When we examine these thoughts we find plenety of food for thought.

Let us go back and look at the world into which Jesus came as a Babe. This was a time when a certain type of peace hovered over the entire world. True, the then known world was dominated by a great Roman ruler who claimed to be emperor over a great Roman empire. But all was not at rest. It was the kind of peace that may be in evidence one moment, only to be replaced by war for domination, or a struggle for liberty from an oppressor.

The Jews were galling under the weight of Roman taxation and oppression; they were looking for a deliverer. In fact, their scriptures assured them that One would come—the Messiah. They were even on the lookout for His arrival. But when He came—as a lowly Babe, born in a manger—they passed Him over, for they did not understand. Yet, when Jesus was born in Bethlehem, a multitude of prophecies concerning Him, and found in their scriptures, were fulfilled; angels announced His birth; wise men from the East traveled miles upon miles to lay their treasures at His feet; and a king sought to have Him killed for fear his position was in danger.

The Jews failed to recognize Him and therefore spurned Him. Today we do recognize Him for what He is—God's Only Begotten Son—and we, too, spurn Him. Which is the more likely to pass under greater condemnation?

There is no sweeter message that could be given to men than that sent forth by the Father above, and heralded to the world by an angelic messenger—"Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Note the gracious words—"Fear not"; "good tidings"; "to all people"; "a Saviour." What greater message of hope can ever be delivered to a troubled people?

"And his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace . . ." Thus wrote Isaiah. He could not have described Jesus in greater and more inspiring terms. Think of them:

"Wonderful Counsellor!" When the multitudes turned away from Jesus' words, "I am the Bread of Life," and He turned to His disciples with the question, "Will ye too go away?" the answer that came from their lips told more conclusively than any others could, the value He had already become to them as a counsellor and friend, for their answer was, "Lord to whom shall we go? Thou hast the words of eternal life."

"The Mighty God!" Babe though He became, He never lost the full purpose of His oneness with the Godhead. While He "emptied Himself of His glory," and took on Himself the form of humanity, there always existed within Him the reality of the "Mighty God"—Creator and sustainer of Life.

"The Everlasting Father!" That He was the "Alpha and Omega"—the beginning and the end—the Everlasting, is evident as we read His revelation to John on the Isle of Patmos. He said, "Behold, I was dead, yet I am alive forever and ever; and I hold the keys of death and of hell." And His words, "I and the Father are One," coupled with His everlastingness, surely sustains the prophecy—"He is the Everlasting Father."

"The Prince of Peace!" He said, "My peace I give unto you; not as the world giveth, give I unto you." His peace is different, for it is the peace "that passeth all human understanding." It is an inward peace, not just one that appears outwardly. How his heart must be torn by the unrest that is in the present world. He seeks peace for men's hearts. And if men fail to grasp that peace it is their own fault.

It was such a "child" that was born into the world, whose birth we celebrate tomorrow, following the study of this lesson. What does He mean to you today?

National Goals Program

Rev. J. G. Dodds, Chairman

THE PASTOR'S RESPONSIBILITY TO THE NATIONAL GOALS PROGRAM

Rev. Elmer R. Carrithers

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Hebrews 2:1.

There is a copy of the National Goals Program of the Brethren Church, printed in the September ninth, issue of the Brethren Evangelist.

The pastor should put the goals before his people, and know that they understand the purpose of the goals program. To better inform his people, the pastor should preach a series of messages explaining each point of the program. With the proper instruction, there would be an interest aroused.

After there has been a period of instruction on the purpose, and use of the program, the pastor must urge his people to put the goals program into effect.

The pastor should organize the work, and appoint some person to be responsible for each one of the goals.

The Church should definitely work towards the "goals program" as outlined, and the pastor should check often to see the progress being made.

The pastor's responsibility is to prayerfully lead his people in the attainment of these goals. Much thought, time, and effort is needed in this work. Close cooperation and teamwork of the pastor and congregation is imperative.

—Mansfield, Ohio.



What's Doing in the Churches



MT. OLIVE BLESSED IN REVIVAL

The Mt. Olive Brethren Church, in the Shenandoah Valley of Virginia, enjoyed a happy season of spiritual refreshing during two weeks of revival services October 23 through November 5. The guest preacher for this meeting was the Dean of the Ashland Theological Seminary, M. A. Stuckey. It was a gracious act of Divine Providence that brought Dean and Mrs. Stuckey to be with us during some of the most beautiful autumn weather anyone can imagine.

As everyone in the Brethren church knows, Dean Stuckey is a preacher of great effectiveness, his rare talents and splendid scholarship are nicely blended with good sense, so that the combination is ideal. As a pastor I couldn't hope for a more cooperative and skilful co-laborer. The days of the meeting passed quickly and happily in enriching fellowship and inspiring services. On the closing night of the meeting eleven persons were baptised and received into the church by the Apostolic rite of the Laying on of Hands. Two others were received by church letters, having previously been baptised.

Mrs. Stuckey made a fine contribution to the services by her musical selections and the leadership of a youth choir. Her genial personality made for her many friends among us.

There were many fine special numbers by our own singers and by visiting individuals and groups. The Principal and the Coach from the large consolidated High School near our church, each brought us a vocal solo. A Men's quartet and a Ladies' Quartet, from the neighboring Mill Creek Church of the Brethren, each came one evening and helped us with special numbers, as did a quartet of Mennonite ladies. Miss Betty Jean Cline, a student from Bridgewater College was guest soloist the last Sunday morning.

The second week of the meeting we were glad to have our brother, Rev. Emerson J. Rohart, as song leader. His contribution to the services was large and he was appreciated by us all. Rev. Rohart is a man of God whose deep sincerity and devotion expresses itself naturally and happily in song. The children love to sing under his leadership, as do the adults. We hope he can visit us again and often.

The attendance was good. At least four homes were united in church membership as a result of the meeting. We are grateful to our Lord that Rev. and Mrs. Stuckey used their vacation time to come and fellowship with our people in this revival. On Thursday of the first week, the District W. M. S. held their Fall Rally in the church and they used both of the Stuckeys on their program. One

hundred or more came from the various churches of the district, besides thirty of the local women. Dean Stuckey also addressed the Chapel services at Bridgewater College and the local Rotary Club there. There were many visits in homes, so that all in all, the vacation time was a busy time for our guests. We sincerely hope that they will be able to remember the experience as pleasantly as we do.

More than eighty Bibles and Testaments were given away by our generous guests, which gifts should go on doing a great deal of good in the time to come.

The latch-string will be always out for the Stuckeys at Mt. Olive. We sincerely appreciate their coming to be with us and pray the Lord's blessing to continue with them.

John F. Locke, pastor.



ROANN, INDIANA

The First Brethren Church at Roann, Indiana, continues to move steadily onward—for, indeed, in God's program there are no stop signs.

Although summer vacations interrupted some of our Sunday School and Church attendance, the number attending has been gratifying. Our Junior Choir, under the leadership of Miss Novella Yarian, is a real inspiration in the church worship hour. On November 26th Mrs. Baldwin, our pastor's wife planned a Thanksgiving and Praise service by our Sunday School children, and the Junior and Adult choirs, the service to conclude with the annual Thanksgiving offering for Home Missions.

Though we are happy in the service of the King, we have also had some disappointments. November 12th was the date for the beginning of our Evangelistic meeting, which Rev. Baldwin was to conduct, with Mr. Paul Halliday of North Manchester College as song leader. Brother Baldwin became very ill the week previous and was unable to carry on. However, the following ministers came to our rescue, each bringing a message: they were Rev. G. L. Maus, Denver; Rev. C. C. Grisso and Rev. Sink, Mexico; Rev. Eberly, Roann; Rev. Hollenberg, Peru; Rev. Richards, North Manchester, and Rev. Lehman. These messages were of high quality and greatly appreciated.

Though not fully recovered from his illness, our pastor brought the morning message on Sunday, November 19th, and gave the invitation. One young man of Methodist faith came forward. A few months ago he and one of our young ladies were united in marriage; thus their faiths are united, which is very commendable. Both Rev. Baldwin and the members thought it unwise to continue the meeting at this time, and therefore have postponed the meeting to a future date.

May we have an interest in your prayers for the complete recovery of our pastor and for the steadfastness of our church.

Let every child of God count their blessings at this Thanksgiving season.

Mrs. Birdie Leslie, Cor. Sec.



LANARK, ILLINOIS

It is quite reassuring to come into the church on Sunday morning and find Rev. D. C. White circulating with

a cheery greeting among those attending this ten o'clock service. Parishioners are made to feel that things are going almost as usual, although the church is without a regular pastor until February 1st. Rev. White comes from Milledgeville every Sunday to deliver a sermon here at ten, then returns to address his own congregation at eleven o'clock. He also visits our sick and serves us in much the same manner as a regular pastor. And for this added effort on his part, we are deeply grateful, as it is keeping our congregation together. There has been no decline in either church or Sunday School attendance during the time we have been without a resident pastor. We feel that this is also because of Rev. White's help.

On February first, Rev. J. D. Hamel and his wife, Jean, will come to live at the manse. In anticipation of their arrival, plans are being carried out to have all in readiness.

In an effort to keep "business as usual," the church has just served its annual banquet for the young people of the town. This affair is served free of charge as a courtesy to all the young people from the eighth grade up, grade and high school faculty, and this year the basketball squads as special guests. Nearly a hundred attended, and the Evening W. M. S., under the direction of Mrs. Emory Tallman, chairman, and her social committee, served a fine dinner. Called the "Basketball Tip Off Banquet," it was a celebration to open the 1950-51 basketball season. A talk by the coach was the main feature of the program which was as follows:

Warm Up Period Games before Dinner
Grace Rev. Merle Hawbecker

(Dinner served in Church Dining Room)

"The Tip Off" .. George Bergdall, Master of Ceremonies
"Here's to Our Girls, Our Best Boosters" .. Special Number
"Time Out" .. Group Singing led by High School Music Instructor

"The Coach" Coach Colburn
"Here's to Our Boys, Winners in '50 and '51

Special Number
"Last Minute of Play" Master of Ceremonies

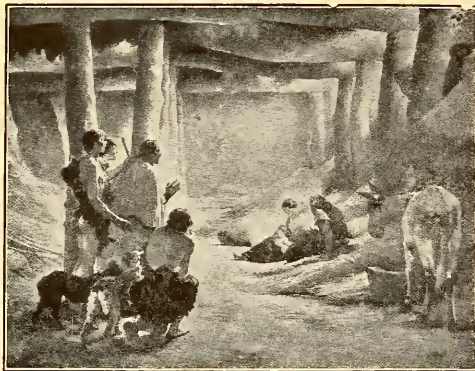
The young folks, faculty and coach were deeply appreciative of this service to them and the church was made to feel that its efforts were more than doubly rewarded.

Mrs. Willard Rahn, Cor. Sec.

Laid to Rest

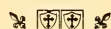
MILLER. Solomon Early Miller was born September 7, 1871 and died on November 19, 1950. A prominent resident of the Dayton and Clover Hill communities of Rockingham County, Virginia, he was a member of the Bethlehem Brethren Church. He was married to Anna Elizabeth Koontz, December 24, 1895. She preceded him in death in 1939. Services attended by many, were conducted by his pastor, the undersigned, and Rev. W. G. Bates, Jr., in the Clover Hill M. E. Church, with interment in adjoining cemetery.

John F. Locke, Bethlehem Brethren Church.



H. Le Roll-

Look closely at the picture
Of the Christ Child in the Manger



Now read what St. Paul said
In II Corinthians 8 and 9 - - -

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

"See that ye abound in this grace also."

"... give not grudgingly or of necessity; for God loveth a cheerful giver."

You have been blessed in other years through giving
GENEROUSLY.

*We urge you to participate again in the blessing
of Giving your Christmas Offering*

FOR SUNDAY SCHOOL ASSOCIATION PROJECTS

Ashland College and Seminary

Young People's Summer Camps

Sunday School Service --



- » Institutes
- » Teacher Training
- » Standard of Excellence
- » Student Book Service
- » Visual Aid Service

The Budget for 1951 --

Ashland College and Seminary -	\$2,250.00
Young People's Camps - - - -	3,500.00
General Promotion - - - - -	2,250.00
	\$8,000.00

Send Offering to: Dean M. A. Stuckey, Treas.,
Ashland Theological Seminary,
Ashland, Ohio

The Brethren Evangelist

 Rejoice! Let Christ be born
anew in each and every heart 



A Christmas Prayer



By J. H. Jowett, D. D.



O GOD, the Father of all men, in Whose grace all our light is born, and in Whose love is the fountain of the festivity, mercifully lead me into the holy secret of Christmas tide, and take me into the innermost room of its holy joy. Forbid that I should remain in the outer courts, dwelling amid its merely carnal pleasures satisfied with merriment that dies with the day, and contented with the happiness that passes with the fading flower and the withering leaf. Bring me into the eternal things of this blessed season, the things that abide, the love that manifests itself in unfailling good will, and the joy that rings Christmas bells all the year round. Let me draw water out of the wells of salvation, and let the joy of the Lord be my strength.



O GOD, give me the joy of human sympathy. Recreate the chords that have become insensitive to my brother's joys and griefs. If the harp is broken, graciously remake it out of the fullness of Thy love. Save me from the death of selfishness. When Christmas time is over, suffer me not to die again into moral benumbing, untroubled by my brother's sighs and uncheered by my brother's songs. Unite me with my fellow with tender kinship, and let me be partaker of his triumphs and defeats.

KINDLE THOU the Christmas fire of holy love. Light the lamps of Christmas geniality and good will. Hallow and glorify my Lord's birthday with Thy presence, and crown it with unsullied joy and peace. Amen.

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

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Items of General Interest

St. James, Maryland. The W. M. S. has been collecting clothing and raising money to buy cookies, same to be sent to our Kentucky missions.

Brother Ankrum says that their part of the country escaped the bad snows, but high winds and rains did considerable damage, even to the cracking of plastering in the church auditorium.

Masontown, Penna. Brother Keeling announces evangelistic services to be held the first two weeks in February.

The Brethren Youth Rally, held at Masontown on November 24th showed a fine turnout in spite of the heavy snowfall. Some of the attendants were forced to remain over in Masontown until the following Tuesday, with Brother Munson as one of that number.

Akron, Ohio, Firestone Park. Word from Brother Dodds says that on November 26th—the day of the big snow—they had services, but with the following attendances: Sunday School—9; Morning worship—9; Evening service—9. There are still a "faithful few" who will brave the elements.

The congregation presented Brother and Sister Dodds a beautiful hand-painted, gold-based China table lamp in honor of their anniversary.

Dayton, Ohio. Brother Whetstone reports the addition of two more to the Hillcrest membership.

The Sunday School program and party in the Dayton Church will be held on Friday evening, December 22nd.

"Bob" Keplinger, of the Ambassador Quartet, and member of the Hillcrest church, recently called to the ministry by that church, was honored in the morning service on Sunday, November 26th. He brought the morning message on the subject: "The Key to Happiness."

Ashland, Ohio. The Ambassador Quartet held forth in a week's services at the Ashland Park Street Church—December 3 to 10. The attendance was fine and the boys rendered wonderful service. A full report will be made later.

Roann, Indiana. Brother J. F. Baldwin, Roann pastor, who was taken ill just at the beginning of their evangelistic meetings, is reported as very much improved. The meetings, after one week, when various ministers preached, was postponed until a later date.

The W. M. S. held their Public Service on Sunday evening, December 3rd, with Miss Eleanor Yinger as guest speaker.

Oakville, Indiana. Brother Bright Hanna, Oakville pastor, who has for the past several years been active as a lay preacher, having pastored the Cambria, Indiana, Church before entering into the work at Oakville, was ordained at the Burlington, Indiana, Church, with Brethren W. I. Duker and C. Y. Gilmer officiating. We will look for a full report of this service.

Nappanee, Indiana. Brother V. E. Meyer says that their church raised the sum of \$700.00 for the Ashland Chapel, to which the W. M. S. of Nappanee added another \$300.00, making their total now standing at \$1,000.00, which has already been sent to the college.

The Nappanee "Cash Day" for their own church debt, which has been set for December 24th, has a goal of \$2,000.00.

Warsaw, Indiana. Brother Beekley says that their new electric bulletin board is now illuminated from five to ten each evening. Standing as it does right along U. S. Route 30, it is seen by hundreds of people as they pass.

The Adult Christmas program is scheduled for Sunday, December 17th, and the Children's program for the 24th.

We Like Renewals Like This. We are in receipt of a renewal to the Evangelist from our good friend Brother Carl E. Boone of Wabash, Indiana. But the check was not for the usual \$1.50, but for \$51.50 and Brother Boone says, "Put the \$50.00 where you see best." We are applying it to the Equipment Fund and trust that will be satisfactory. New equipment is constantly being added and the requirements of modern printing make this an absolute must. This is not the first time our good friend has sent us checks to apply on our building and our press funds. Many thanks, Brother Carl, and "may your tribe increase."

Milledgeville, Illinois. The Junior Department of the Sunday School received individual Bibles with their names in gold on the front cover, the presentation being made on Sunday, December 3rd.

The Christmas play, "A Light in the Window," will be presented at the Family Fellowship on Monday evening, December 18th.

Waterloo, Iowa. Brother Gentle reports that their Sun-
(Continued on Page 10)



Has The Church Failed??

NOT SO LONG AGO a certain individual said in my hearing, what I would consider a very rash statement, for he said, (probably without due thought) "I am coming to the conclusion that the church is a dismal failure!" If what he said could be true (and certainly no Christian would dare to agree with him) then he has made the most serious charge against those who claim to be followers of the Risen Lord that could be made, and we would fall under the deepest condemnation.

But the church has not failed! It is only individuals who are identified with the "visible" church and who are failing on their part to contribute to the advancement of the cause of Christ, and who draw back within themselves when confronted with vital tasks, that can be charged with any failure on the part of what people see as "the Church."

But such a statement, as it was made, set me to thinking!

Wherein can failure be found? I want to cite four phases of life that have occurred to me. There are, of course, others which you can supply in your own thinking.

1. The failure to live a REAL Christian life before men. There is no double standard of living for the Christian—that is, it is not possible to live one life in public and another in private. In other words, one dare not assume a sanctimonious attitude in his church life and then proceed to nullify it all by his activities in secular life. We find the words given us in Numbers 32:23 are still as true now as then—"Be sure your sin will find you out."

2. The failure in not accepting what the Lord demands. God's demands are never unreasonable. Indeed Paul calls it "only a reasonable service." It might be well to turn again to Romans 12:1 and 2 and read the simple requirements of the Lord's demands—a "living sacrifice," alive unto the plans of a "merciful" God; "holy"—that is separated from the things of the world, even though compelled to live within the world; "acceptable unto God"—as those whom God will desire to have with Him; not "conformed" to the pattern of the world, but "transformed"—changed to suit His desires; "renewed" in mind—made better each day; and lastly, "seeking the knowledge of God" made possible through His Word. And, little though God requires, as compared with what the world demands—Christians (?) fail.

3. Failure comes through a lax prayer life. What has become of the "Agonizing in Prayer" that in times past took hold of the Child of God? It should be remembered that Jesus was in such "agony" as He prayed in the garden, that "his sweat as it were great drops of blood falling down to the ground," so proclaimed it. No incident is too small or too great to bring to the attention of God.

Just how much are Christians really praying in these hours of uncertainty in the affairs of the nations? What man cannot do in his feeble strength, God can do in His might. This we ought to remember.

I found a fine example of individual prayer life in a story about the inventor of the telegraph. It goes like this:

In conversation one day with S. F. B. Morse, inventor of the telegraph, a friend said to him, "Professor Morse, when you were making your experiments yonder in your rooms in the university, did you ever come to a place not knowing what to do next?"

"Oh, yes; more than once," was the prompt answer.

"And at such times, what did you do next?"

"I must answer you in confidence, sir," replied the professor modestly, "but it is a matter of which the public knows nothing. Whenever I could not see my way clearly, I knelt down and prayed to God for light and understanding."

"And did the light and understanding come?"

"Yes. And may I tell you that when flattering honors came to me from America and Europe on account of the invention which bears my name, I never felt I deserved them. I had made a valuable application of electricity, not because I was superior to other men, but solely because God, who meant it for mankind, must reveal it to someone, and was pleased to reveal it to me."

And so, it is not surprising that the great inventor's first message was, "What hath God Wrought?"

4. Failure comes from not believing God. Notice I did not say, "believing in God." There are very few in this world, the communistic nations not even excepted, that do not believe there is a God. They may deny it, but nevertheless, down deep within their hearts there is a fear that what they deny is a reality and they are simply covering up this fear with an outward explosiveness that would seek to make those around them accept their unbelief.

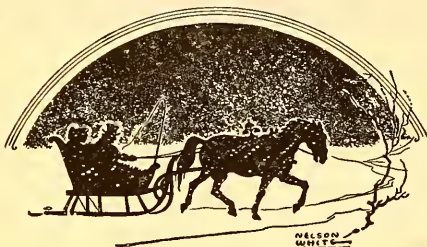
God's Word tells about God's plans and God's purposes. It very definitely speaks the word of God as revealed to "Holy men of old" and transmitted to man through them. It says that truth is from God, and that the devil is a liar and the father of lies. Jesus, coming to earth to definitely reveal the Father God to men, says that "I am the Truth." When God, in His revealed Word says a thing, He means it—we must believe it. And if we do believe it, we must accept it and practice it. Do we?

Now to go back through our thought for a moment. Men fail because they do not the things God requires of them. Then the outside world looks at those who, still being in

(Continued on bottom of next page)



Christmas



EVERYTHING IN THE MONTH of December is pointing us to Christmas. It is His Advent of which we speak; His Return we look forward to. The Bible has only one story to tell, the story of the Wondrous Birth. The Saints bear their testimony, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life; that which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with His Son Jesus Christ."—John 1:1-3.

The Blessed Babe will command our love and our eloquence. It is His feast and we shall honor Him before all others. The appeal of the Babe is indeed universal. There is much that is material, grossly material, in our observance of Christmas. But, at least, childhood receives attention and the Holy Child is spoken of, sung about, and revered. The wisdom of God is justified in sending His Son, "born of a woman."

Mrs. Agnes Fraser once wrote, "Nothing proved so great an asset in establishing intimacy with primitive African womanhood as motherhood. Such a great experience in common, swept away the minor differences between white woman and black, for the elemental things of life mean very much to them. The tremendous missionary value of a white baby, born among primitive people, in breaking down the barriers of tongue and color was proved."

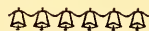
But we will not forget, and we should try that all people do not forget, that Christmas brings us more than a Babe. After all, the Babe has a small part in the New Testament. It is "the Man Christ Jesus" who fills its pages. We shall bid our people come even unto Bethlehem, but before we let them go they will visit Nazareth and Calvary. Christmas speaks of God's gift of a Child, but it goes further and deeper than that. "Unto you is born this day a Saviour which is Christ the Lord."

Nansen, in his "Faithest North," wrote that one day he dropped a line out into the depths until it ran out in its entirety. Then in his journal he wrote, after giving the length of the line, the added note, "Deeper than that!" The next day, adding to the line, he ran it out again and did not touch bottom. Again in the journal he wrote the date, the length of the line, and the note, "Deeper than that!" Taking all the line he could find the day

following, he dropped it into the deep and it still swung in the unplumbed depths. Again he wrote the words, "deeper than that." Not until we come to Calvary do we know all that Christmas means.

May we, this Christmas, be brought to the Cradle, but we dare not leave ourselves there. We must pass on to to the garden where is the tomb—empty of the One who came to be the Saviour of the world.

May our prayers blend with the one who said, "Merciful God and most loving Father, by whose will and bounty Jesus Christ our Lord humbled Himself and was born in the depths of poverty that we might through Him have riches untold, and life everlasting, grant that Thy people may cleave unto Thee, that as Thou hast redeemed them by Thy bounty, they might please Thee by their devoted and humble service. Open our eyes that we may see clearly; soften our hearts that we may feel tenderly; strengthen our wills that we may trust greatly, and so fit us for service that we may be of infinite value to Thy cause."—Adapted.



Adding To a Day

JESUS WAS BORN on an ordinary night. The next day was just an ordinary day. The rising and setting of the sun marked its daylight hours as on other days. People went about their usual tasks in routine fashion. At nightfall the fact of the advent of the world's Saviour was almost unknown. The few who had seen the infant Jesus made but little stir by their reports.

It was what happened later that gave the birthday of Jesus distinction. It was what He grew into that started the broader interest in the day of His birth. The natal day of Jesus gradually became interesting enough to attract attention. The thought of an extensive celebration of His coming to the earth was suggested after His life had been spent and His record had been written.

There would have been no Christmas, just because a baby was born in Bethlehem under exceptional conditions. The stable and a manger cradling a baby in a remote vil-

HAS THE CHURCH FAILED?

(Continued from Page 3)

the way of the world, are enrolled on the church lists—and their verdict is, "The Church is a failure." Who is to blame if the condemnation comes? One time Jesus was speaking to His disciples (Luke 6:46-49) and He said, "And why call ye me Lord, Lord, and do not the things which I say?" Then He gives them the parable of the rock foundation and the sand foundation. Get out your Bible and read that parable again. Does it condemn us?

No, the Church has not failed. But many of its members have—and "it is high time to awake out of sleep," and get into the harness and show to the world that we are a part of the Living Body of Christ here on earth and that THE CHURCH HAS NOT FAILED.

Think it over—but do more than simply think!

lage could never have fixed to His birthday enough odness or notoriety to have made Him a celebrity. It was not his first day that gave Him renown.

But today there is such importance attached to the birthday of Jesus as to no other birthday. Christmas, the birthday of Jesus, gets its world recognition because of what the world has learned about Him. Through the Son of God, He became a member of the human family as all others have done. But He had a ministry that gripped the world's attention; the record of His ministry holds first place in all biographies. He taught the best of the old and added what was new in His teaching. He believed and lived what He taught, He died for the supreme cause—to make salvation for sinners a reality, to be granted to believers. He conquered death and as man's living Lord ascended to His Father. All this and more we know of Jesus. We have added all this to our thinking when we pause to celebrate His birthday.

The one ordinary day has become Christmas, a day of love and devotion; of praise and thanksgiving; of joy and good will—because we put into it gratitude for all He is to us; all He did for us; all of His love for us. Christmas is an abiding day because, to the birthday first told to the shepherds has been added the significance of all the succeeding days of Jesus.—Selected.



The True Christmas Spirit

WHEN THE WISE MEN came to the lowly stable in Bethlehem, they unpacked what they had so carefully brought on the backs of their camels over the long journey, and bringing it in, laid their offering at the feet of the infant Jesus. The gift was preceded by devout worship and by great rejoicing, for when they saw the star they rejoiced.

They gave gifts—gold, frankincense and myrrh. Myrrh was to purify; the gold was a fit offering for a king; the frankincense was for worship and for use in the priestly office.

We do not know whether the Wise Men realized the full import of their gifts, and the fitness of them, but one thing we do know, they, the three kings of the Orient, brought to Jesus—Jesus, Who in some dim, uncertain way they must have recognized as David's Royal Son, the long expected Deliverer—kingly gifts, even the very best and most costly they had.

Ever since that day, loyal, loving hearts have been laying gifts upon His altar.

In all the ages men have at certain seasons, given and received gifts. Someone has said, "It is an expression of good nature or a bid for favor; a cheerful old custom or a futile old farce according to the spirit that animates it."

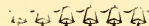
The spirit which should rule all our giving, the true Christmas spirit, is the spirit and life of Christ. The formal, or duty gifts, so often made and received, are an insult to the true spirit of the day.

We should give only where we love. God so loved the world that He gave His only begotten Son as the crown-

ing Gift for Christmas and all other days. Whether we make a present to our dearest friend or send a dinner to our washerwoman, it should be prompted by the constraining love of Christ and our gratitude for the great Christmas gift to our race.

We must give ourselves, for the "gift without the giver is bare." Let us put the name of the Lord Jesus at the head of the list of those to whom we wish to give gifts this Christmas Day.

The spirit of selfishness must be eliminated from our Christmas, and what we have so abundantly received, we should hasten to dispense to others.



What Are You Giving to Christ?

Leila Elliott

What are you giving to Mother?
What are you giving to Dad?
What! you exclaim in amazement,
Only the best to be had.

Gift for a sister or brother,
Hustle and hurry to buy,
Nephews and nieces and cousins,
Socks or a shirt or a tie?

Then comes a voice from the heavens,
"What gift to honor His birth,
One who was born in the manger,
This day His advent on earth."

But what could the Christ of Christmas
Desire as a gift from you,
Sent as a gift to men Himself,
What possible deed could you do?

Still though a King and a Savior
The Wisemen came from afar,
Lovingly brought Him rich presents,
Led by the Bethlehem star.

Prince of the world, but a Baby,
Laid on a manger of hay,
Still shepherds came to adore Him,
What have you brought Him today?

Praise from your lips for the Savior,
Living a life for His name,
Surrendered completely to Jesus,
Ready His love to proclaim?

Christ is the center of Christmas,
He asks that you give Him His part.
Honor the day of His coming,
Give Him first place in your heart.

One of the Brethren Bereans.

The human mind should be like a good hotel, "Open the year 'round."

" The Missionary Board Section "

Furnished by E. M. Riddle, Secretary

NO MONEY

Most of us have been aware for a long time of the wide variation in schooling expenses among our states. Arkansas, for example, \$92.93 per pupil per year in elementary and secondary public schools; Mississippi spends \$71.42 per pupil; Tennessee \$107.62 and so on to California with \$212.38 and New York with \$250.90.

When the subject comes up, there is the same old alibi! Some states are "richer" than others. New York can better afford to pay than can Mississippi.

But while low spending Mississippi was laying out 33 million for public schools, it was also paying \$18 million for alcoholic beverages, (beer only legal in Mississippi.) That means Mississippi could spend \$105.42 per pupil per year if the money were diverted to public education.

Arkansas, tapping its \$46 million liquor column, would have \$205.00 per pupil, better than Pennsylvania or California now spend. If Tennessee would also spend on its children the \$108 million it spent in 1948 for alcohol, there would have been available for every public school pupil in the state, \$280.62 more money than any other state in the Union devoted to the purpose in the 1948 school year.

Don't be fooled when a state says it can't afford to lay out more for education.—Christian Herald.

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Rabbi Daniel Zion, former chief rabbi of Bulgaria, who with a major part of his flock has resettled in Palestine, is a notable scholar and writer, highly honored by members of the Israeli Parliament as by the public at large. He is an orthodox rabbi, but for years has held that the trial of Jesus was a mistrial and that the Jewish people owe it to one of the greatest in their history to confess this fact formally and publicly before the world.

He insists that the reconstitution of the Jewish state makes it an opportune time to undertake this reparation by the institution of a new trial for revision of the verdict against the crucified Jesus. This would be not only an act of justice but would, in addition, lead to better relations between the Jews and the Christian world.

"When Rabbi Zion made known his views from the pulpit and in the press," writes the correspondent in Tel-Oviv of the Jewish Daily Forward of New York (quoted in the Mediator), "he was promptly declared apostate by the Rabbinate and deposed from his position of rabbi." They went even further. In a conference, without calling on Rabbi Zion to defend himself, and with no medical examination, these perfect reprints of the Pharisees and Sadducees of our Lord's time declared him insane and recommended his incarceration in an asylum!

Happily, public opinion rose up against the twentieth century injustice, both in a section of the Hebrew press and among the people at large "overwhelmingly"—a significant sign of the gradual reorientation of the Jewish people toward Christ.

### EXCERPTS FROM MISS BYLER'S LETTER

A recent letter from Miss June Byler of Cordoba, Argentina, tells of the opportunity which has come to her to substitute for a few months for a friend of her's who will be on a vacation. It is Miss Byler's desire to do a similar type of work. She will be located in "Casa Fraternidad" in Avellaneda. The ministry of this friend began by assembling a few children together for Bible teaching and general instruction. It has made a challenging growth. More details will not be given until Miss June has had a trial at it.

She says, further, that there are no English speaking people in the vicinity, so she will have a good experience with the Spanish.

Further, she writes, "It has been necessary to make many adjustments. One must have a flexible outlook and an ability to change one's 'set ideas,' as well as accept a new pattern of living. We do without many things we were used to, but always have all the necessities and feel rich in material blessings. I have come to understand and appreciate a little more fully Paul's words to the Corinthians—'My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly will I glory therefore, in my infirmities that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then I am strong.'"

### ADDITIONAL WHEELER HOME GIFTS

October 27, 1950—Charles Hoffman .....\$ 5.00  
November 10, 1950—N. Manchester Children's  
Sunday School ..... 100.00

### COLUMBUS PASTOR REPORTS

The Cooperative Brethren Church of Columbus, Ohio, experienced a week of wonderful revival meetings October 15 through October 22. Each service was filled with rich evangelistic fellowship. Brother "Bud" Hunter of North Manchester, Indiana, was our song and devotional leader. Brother Hunter, in his very excellent way, led the people by song and devotions into a fine spiritual atmosphere for receiving God's message through the preachers' sermons. "Bud" sang many solos which were greatly enjoyed by all and which added to the spirit of the revival.

The preaching during our revival was unique because each evening the sermon was given by a different Ohio preacher. The Ohio preachers were: E. M. Riddle of Ashland; H. R. Garland of West Alexandria; Floyd Sibert of Pleasant Hill; Charles Munson of Ashland; John C. Hurst of Circleville, and the pastor. Each of the visiting preachers preached a good evangelistic sermon and the message of each was truly Christ-centered. We were also inspired by the Ambassador Quartet that was present one



evening. This quartet is made up of four promising young men students of Ashland College.

As a direct result of the revival meetings there were eleven confessions. At this time seven of these, six adults and one high school girl, have been received into the church, either by baptism or former baptism. We are hoping others will be added soon.

The pastor and wife greatly enjoyed having Brother Hunter in their home, "Bud" being a friend of theirs for many years. Brother Hunter is also a good personal worker. The Columbus church has invited him to be with us in another revival meeting some time.

D. R. Murray, pastor.

#### UP AND DOWN

More than 5,000 Christian Teachers and Leaders from 61 countries attended the 135th World Conference on Christian Education at Toronto. They were told that there were 37,387,384 Sunday School pupils and 3,351,180 teachers throughout the world. Since 1936 there has been an average increase of 75%, nearly double the rate for the previous 14 years. However, a later report to the International Council of Religious Education in the same city said, "In 1927 there were 17 million children and young people who were receiving no religious training of any kind." That's bad enough. But then: "Twenty years later this has been increased to 27 million." In the light of the world picture, this report is not a rosy one.—"Brief from Christian Herald."

The North American Christian Convention originated in 1927 as a protest against Modernism and ecclesiasticism in the International Convention of the Disciples of Christ. It has already organized twenty-four Bible schools and colleges and more than a hundred summer conferences, sent out one hundred and sixty missionaries, established benevolent institutions, founded hundreds of new churches, and developed one of the largest publishing houses in America. They disavow any connection either with the Federal Council or the World Council of Churches. It is probably as large in membership as the balance of membership in the Convention of Disciples in Christ.

At its spring meetings some thirty-five hundred were present in Indianapolis. Among the speakers were Governor Scricker of Indiana, Rear-Admiral Thornton C. Miller and P. H. Welshimer, pastor of the largest church of the denomination in America.

**Church fire.** Holy Communion Services were suddenly interrupted at Prices Creek, Ohio, October 14 by a church fire. This is the old-order Brethren Church, pastored by Elder J. W. Thomas. After being notified by passersby that the building was on fire, he asked his worshippers to vacate the church in an orderly manner. The congregation was just ready to partake of the Lord's supper. Sunday services were conducted in the Salem Church. It was unanimously decided four days later to rebuild the church as soon as possible.—Facts Gleaned from the "Vindicator."

## Food For Thought

The other day I heard a certain lady say, "Well, I don't suppose you can expect Ashland College to win many games, since about all they try to do is train preachers anyway." You can well imagine that I didn't particularly appreciate her remark. However, these words bring to mind the fact that all too many of us fail to show the proper appreciation of our College and Seminary. I say this because I feel very earnestly that if we would take more pride in our school and show more pride in it, then other people would have greater respect for Ashland College and Seminary.

You have heard it said again and again that you can't sell something unless you're sold on it yourself; and this is true of the College and Seminary just the same as it is of material things. We must ourselves be sold on our school if we want to sell others on its merits.

While I was attending another school two years ago, I often heard a leading administrator say that if you didn't like the school, you should go home. After all, said he, the school didn't ask you to come. Rather, you asked the school to accept you. Actually, I'm sure that we all like our school very much, or else we wouldn't be going here. The very fact that young people from various parts of the country come to A.C. for pre-seminary and seminary training proves that we do like our school and are finding in it the answer to our educational needs.

Some people point to the fact that A.C. has so few buildings and infer from this that we are not making progress. This fact is being countered by the new chapel which is now in the process of construction. But let us remember that it is the faculty and the students which really make a college, buildings being only secondary in importance.

We have in pre-seminary and seminary training at A.C. a small but excellent group of students. The "esprit de corps" is excellent and we carry into practice the Apostle John's advice to love one another. Here, although we come from different backgrounds, we still manage to get along fine together. This, by the way, is a happy contrast to the narrowness the students manifested in the school I attended previously.

We also have at A.C. an excellent faculty. Our faculty is well-trained, understanding, realistic, and, in the case of the Seminary, well fortified with actual experience in the ministry. Moreover, our professors go to the social events, concerts, and athletic competitions like the rest of us. There is no spirit of aloofness nor of superiority. The spirit is, rather, one of friendliness and helpfulness.

In conclusion, let me reiterate that I believe we all like A.C. very much. Therefore, let's resolve to boost our College and Seminary, and, if something is wrong, let's do our part to improve the situation. By so doing, we not only shall find our college life much happier, but we also shall find that our own pride in Ashland College and Seminary is being more and more reflected in those around us.—Courtesy College "Sem-News."

Touched by the Holy Spirit, the ordinary man possesses extra-ordinary qualities.

*Brother Lichtenberger is a member of the Elkhart, Indiana, Brethren Church. As a Lay preacher he has had charge of the pastoral work of the Brighton, Indiana, Brethren Church (called "The Chapel") for the past several years. He is the present Treasurer of the General Conference, and has had much to do with the Laymen's organizational work.*

## Combining Business With Religion

W. E. Lichtenberger

ROMANS 12:11 says, (in the King James Version)—“Not slothful in business.” My Greek Lexicon says, “In diligence, not slothful,” both meaning that we are to be industrious and not lazy. Some men go to great lengths to try to keep out of working for a living, sometimes working harder than it would have been necessary to have done the job in the first place. St. Paul, in his letter to the Thessalonians, (2 Thess. 3:10) says that if a man would not work, neither should he eat. The world of today is mixed up and in a turmoil because men are trying to get everything they want without working for it or earning it. When God drove Adam and Eve out of the garden, He said that the ground that they would till would be cursed and that they must earn their living by the sweat of their brows (Genesis 3:17-19). This command has never been rescinded, so it behooves men today to remember that “in diligence be not slothful.”

In business there are two classes of people to be considered—the employer and the employee; and the producer and the consumer. Down through the ages there has been a continual fight between the employer and the employee, each thinking that the other is unfair, and both unwilling to arbitrate and come to some kind of mutual agreement. I have had the privilege of working for a company that has a manager who believes in God and has the courage to say so to his employees. For instance, in his last letter to the salesmen, which he sends out periodically, was the statement, “Be sure to thank God for all the blessings that He has given to us individually and as a company.” In this day of dominating power by the unions, he has been more than fair with the men and has given raises before they could ask for them. Because of this fairness we have many men who have been with the company for more than twenty years, and many more over fifteen years.

In the city of Elkhart we have several factories that have religious services during the noon hour, and the ministers of Elkhart are invited to speak. These services are having a very good effect upon both the employer and the employee. Do unto others as you would be done by, should be the rule of all. When men in the factories today try to see how little work they can get by with, they are not obeying this rule. If their pay checks were “docked” accordingly, they would strike immediately. For instance, in a certain factory close to where I go every day, a certain man bet another that he could go one whole week without doing one bit of work. These men worked in the same department and with the help of others to keep track, this man dodged the foreman, hid in wash rooms and even played cards behind closed doors

for the whole week. These actions were gross dishonesty and actual stealing and God will pronounce judgment.

Under the heading “Producer and Consumer” I have had a lot of experience as a salesman, and there are too many men like the story of the brothers in the coal business. One brother had become a Christian some time before, and during a special drive for more men to accept Christ as their Saviour, this one brother asked the other to become a Christian, and his brother's answer was, “Who will weigh the coal?” Many producers are doing what they term “fooling the public,” or giving the public what they want.” Not so long ago I spoke to a man about a certain product that he had priced too high. He told me that was what the public wanted and proceeded to show me two piles of that product, one wrapped with the trade name on it; the other unwrapped and priced too high. But he explained that the unwrapped one was the one that had been selling best. “Fooling the public.”

Another man that holds a responsible position in a church, I am sure displeases our Lord with the words that he uses, and also some of his actions that I have seen. He seems to think it is smart to use the Lord's name in vain, even in the presence of some of his women customers. I have even reprimanded him for it to no avail. Then again, another experience I had not long ago was with a new customer of mine where I had a hard time to sell either myself or my product. I had opportunity one day to talk about other things, and the conversation turned to religion. I found that he was a devout Catholic, and was trying his best to live a Christian life to the best of his teachings. I told him that I was preaching for a small country church and how much enjoyment I was getting out of it. He surprised me by extending his hand and saying, “I want to shake hands with a man that has the courage to preach in these days.” We are now friends and my orders have been increased ever since.

I know of another instance where a man does not believe in drinking, and will not handle it in his store, has been having a very prosperous business because there are men and women who do not want to stumble over beer and whiskey bottles when doing their shopping. This same man gives thousands of dollars to the churches and finds that his convictions, made public, pays. I am glad to say that the majority of producers with whom I come in contact are fair and square. One of the larger producers of the country require that all their salesmen be faithful Christians.

Christian ideals and fairness do pay, even though sometimes it looks like some men are prospering through their crookedness. I know of a man who seemed to delight in beating his customers, back just before and through



the depression. That man was arrested and paid a fine of forty dollars for selling pecks of potatoes that weighed only twelve pounds. He made the remark that that was the cheapest advertising that he ever paid, for the next Saturday he had the biggest day that he had ever had. He said the people did not know where he was until they saw the notice in the paper. I am not saying that all people are that curious, but I do know that there are a lot of people that seem to want to be fooled. This man became blind, lost most of his ill-gained money, and finally lost his mind. Did his seeming prosperity pay?

Then again, to show that it pays to be fair, I have sold two brothers for a good many years that have made a fine reputation for themselves by their honesty and their open Christian profession. Two years ago they had a butcher that could not keep from cheating customers. After two warnings he was fired, with this thought to remember, "We did not get our customers that way and we will not allow any of our help to be cheaters." These brothers have one of the largest and most prosperous retail businesses in their territory. Christian religion in business pays—sometimes slow, but sure.

Business men and women today should read, study and absorb the truth that the writer of the Proverb sets forth (Proverbs 6:6-11)—"Go to the ant, thou sluggard; consider her ways, and be wise; which have no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth, and thy want as an armed man." And in Proverbs 24:30—"I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well; I looked upon it and received instruction likewise."

The countenance, the home, the environment, the words, the actions, the very life lived: speaks loud what we are and what we are trying to be. God is not mocked. Whatsoever we sow, that shall we also reap. Let us not be weary in well doing.

—Elkhart, Indiana.

## *A Reporter Visits Our Communion Service*

IT IS NOT UNUSUAL to have the various services of our churches reported in our daily newspapers, but when a large city newspaper sends a reporter to one of our Communion services to write about the manner in which we observe it, it becomes rather out of the ordinary.

Such an occurrence is to be found in the action of the Staff of the Akron, Ohio, "Beacon-Journal," when Mr. Joe K. Rukenbrod, Church writer for that paper, attended the Communion at our Firestone Park Brethren Church on Sunday evening, November 5th, and reported concerning it in the "Chancel Echoes" column of that paper in the issue of Tuesday, November 7th. We are reprinting the major portion of the article by permission of the management of the "Beacon-Journal."

The article reads as follows, and is titled: "Feet Washed Part of Brethren Rites."

"He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

"After this he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. (John 13:4-5).

"The ancient ritual of feet washing was part of the communion services which I attended at the Firestone Park Brethren Church.

"This sacred service of the church is three fold and includes feet washing, a symbol of cleansing; a love feast, a symbol of Christian love, and the Eucharist, the symbol of atonement.

"The feet washing is done in seclusion, with the men and the women segregated.

"For the love feast the people were seated at tables in the church basement, again the men and the women seg-

regated, and the pastor, the Rev. J. G. Dodds, conducting the service.

"After they had eaten their food, the bread and wine were distributed, with Mrs. Lora Joy, deaconess, and C. C. Washburn, deacon, assisting the pastor.

"The elements were passed from one person to the other. As they broke off a piece of the bread, the passer would say, 'Dear Brother (or Dear Sister), the bread, which we break is the communion of the body of Christ.'

"As each took the cup, he would say, 'The cup which we bless is the communion of the blood of Christ.'

"Prior to the communion service there was the ordinance of baptism, which in the Brethren Church is done by triune immersion; hence, the name Dunkers, or baptizers, by which the members of this denomination were known for many years.

"The Brethren people have an interesting history of more than 200 years. They were German at the outset, and were called the German Baptist Brethren because of the German origin and language.

"The origin of the church, in the latter part of the 17th century, was the result of a movement for the discovery of a more vital piety than was afforded by the coldness and formalism of the state churches.

"The original group was led by Alexander Mack and they met on the banks of the Eder River in Schwarzenau, Germany for their first baptism by triune immersion, a thing they had not seen done before, but to which practice they were led by their study of the scriptures.

"They adopted the New Testament as their only creed, in the Bible and obedience to all its teachings in form refusing all other creeds. They insisted on complete faith and in life.

"The first emigration to America was in 1719 with 20



families making the first trip. They settled in Philadelphia and the vicinity of Germantown, Penna, and within ten years the whole body of Brethren had moved to Pennsylvania. Thus the entire church was transplanted.

"In all their histories and other literature the Brethren repeat that many other churches point to the Bible as their credal standard, 'but when we say this we mean more than others.'"

This testimony as to the Brethren Church, as printed in the secular press, is appreciated, and was read, no doubt, by hundreds of readers of the "Beacon-Journal." The reporter tells our story very well. Brother Dodds made this report available to us, and we secured permission to reprint it.

## National Goals Program

*Rev. J. G. Dodds, Chairman*

### EVANGELISM AND THE GOALS PROGRAM

I HAVE BEEN INVITED to write an article on the assigned topic above. Just why I should be asked to write on the topic which I consider the HEART of the Goals Program, if not the Goals Program itself, is more than I can fathom.

EVANGELISM is scriptural. "But unto every one of us is given grace according to the measure of the GIFT of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, AND GAVE GIFTS UNTO MEN . . . And he gave some, apostles; and some, prophets; and some, EVANGELISTS; and some pastors and teachers; For the perfecting of the saints, FOR THE WORK OF THE MINISTRY, for the edifying of the body of Christ;" Thus we have EVANGELISM set forth as a GIFT of Christ, thereby ORDAINED and APPROVED by Him. What more could be hoped for to inspire men in any effort.

The BRETHREN CHURCH was founded upon EVANGELISM. Every preacher was an EVANGELIST. Every church shared its preacher to other communities for REVIVAL MEETINGS. These preachers—pioneers on fire for and with a WHOLE GOSPEL—would go into a community with no Brethren Church in it, rent a school house or room, with no assurance of remuneration, and begin a REVIVAL MEETING. Soon the hungry for the Gospel would come and at the end of from two to six weeks meetings a Brethren Church would be organized. Class meetings would be conducted in the homes and a few months later another REVIVAL MEETING was held. In this manner, our beloved Church was founded by, and through, and upon, EVANGELISM.

The core of this EVANGELISTIC preaching was BRETHREN DOCTRINE. The WORD OF GOD was final authority. All the doctrinal practices of the Brethren Church were presented right out of the Bible. Special emphasis was laid upon BAPTISM. These preachers knew that if they could get folks to understand the meaning of BAPTISM sufficiently to accept it they would not only have Church Members but workers for the Lord. "Know

ye not, that so many of us as were Baptized into Jesus Christ were baptized into His death? Therefore we are buried with him by baptism into death: That like as Christ was raised up from the dead by the glory of the Father, EVEN SO WE ALSO SHOULD WALK IN NEWNESS OF LIFE." Rom. 6:3, 4. While all the doctrines were preached upon, BAPTISM found a place in almost every one of the REVIVAL sermons of these pioneer preachers.

With knowledge in mind, at the recent MID-WEST conference, in my Moderator's address, I recommended an EVANGELISTIC PARTY for this district to tour every church within the district before leaving it, giving to each an EVANGELISTIC campaign. It is my conviction such a program for a year would do much to strengthen the District.

Now, without invitation, I wish to extend my recommendation to the entire Church. 1957 is to be our Anniversary celebration. We have a few over a hundred churches according to the latest statistical report. I therefore suggest, that the Goals Committee recommend to the next General Conference the creation of an EVANGELISTIC PARTY to give its entire time to EVANGELIZING the churches until 1957, our Anniversary year. This should be the strongest party obtainable. It should be one with deep doctrinal convictions and able and willing to stress our doctrinal position to the churches and all who attend. By such preaching the Brethren Church was built. Sufficient financial backing should be provided to assure the weakest church a meeting conducted by the party without any financial embarrassment. This EVANGELISTIC PARTY should be supported in its work by an organized EVANGELISTIC PRAYER BAND in every Brethren Church, pledged to pray daily for, and meet weekly for united prayer for the Lord's blessing upon the party.

My final word is this: EVANGELISM is the foundation upon which the entire GOALS PROGRAM rests.

—H. E. Eppley, Minister,  
Falls City, Nebraska.

## Items of General Interest

(Continued from Page 2)

day School attendance is on the increase and lifting toward the 2-0-1 by '51.

Dr. A. U. Michelson, a converted Jew, was guest speaker on Sunday evening, December 10th. The Christmas party and Family Night will be held on Friday, December 22nd.

Udell, Iowa. The Annex Building Fund has now risen to \$350.00. Brother Deeter says "The Laymen will take over a lot of labor. It has been dry here for a long time; some are even hauling water." (Wish they had some of ours that is falling as I write this—Ed.)

Carleton, Nebraska. Brother Oberholtzer reports that the various auxiliaries are meeting regularly and that some progress can be seen. He says that he is sending in a full report later.



## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for December 31, 1950

A YEAR OLDER—OR ARE WE?

Scripture: Col. 1:10; II Peter 3:18; Eph. 3:14-21

For The Leader

**W**ELL, YOU'VE LIVED ANOTHER YEAR of your life. What have you done with it? What have you done for Christ this year? It is too late to do anything about it, now, for in a few hours, it will be all over with. There is no use making New Year's resolutions, for you will not keep them anyway. You will have the same old self in 1951 as you did in 1950. However, you can take a lesson from 1950 that should help you in not making the same mistakes in 1951. It is well for us to think back to consider our failures and mistakes. Why? Because it will tend to drive us to distraction. Then it will be better for us to consider the words of Paul in Colossians 1:10. Take this as your motto during 1951, and you will find a better year for yourself, others, and God.

## DISCUSSION

1. **PEACE, PURPOSE, PROGRESS.** With the words of the verse from Colossians, you will find a real peace of heart knowing that Christ is with you. When you have this peace, you will have a purpose in serving Him. Then you will truly make progress in the Christian life. Do you see how nice it all fits together? There is truly a difference between physical age, and the mental age. As you older grow, you should also develop mentally into a matured person. We could not begin to count the number of childish adults there are in the world. These develop when people grow up with selfish motives instead of spiritual and purposeful motives.

2. **"WALK WORTHY WITH THE LORD."** First, we must include the sacrifice of self. Nothing stands so strongly between us and doing God's will, as our own selfish pleasures and desires. Next, we must be obedient unto His will. Being obedient unto His will, will surely cause us to bear good fruit. And that is what we want to do for Him. Thus to walk worthy of the Lord really means to walk so that He will be proud of us. Now think back, was God proud of you the whole way through 1950? Most of you will say, "I hope so." Perhaps you are fearful that you didn't do your best. Perhaps you have regrets over some of your actions and words of 1950. There is forgiveness, there is opportunity to change all that. Christ is able to change the heart that is yielded to Him. He is able to put new life into broken hearts. So, let each of us take stock of our status with God. Let us realize we have lived another one of the precious years that God has given us to use for Him. Let us resolve that this new year will be the very best we have ever lived for Him. Speak personally with Him tonight and yield yourselves anew to Him. Tell Him you will serve Him faithfully, wherever He leads.

Topic for January 7, 1951

BEGINNING AGAIN

Scripture: Phil. 3:13-17

For The Leader

**W**E HAVE OFTEN HEARD the expression "In the land of beginning again." Along about this time of year we think about beginning again. This stems from the feeling of wanting to clear the mind and life from all the unpleasantness of the past. We want to make a fresh start. As a child, when he has blotched a page on which he was writing, comes to his teacher and asks for a clean page, so do we desire to get a clean "year" from God. One outstanding thing about the Christian life is that it affords a chance to begin again. In Christ, we have a new birth. In Him we are made new creatures. We have a renewing of mind in Christ Jesus. Thus we are to forget that which has gone before, and press on to that which we can become in Christ. It is refreshing to be able to begin again. We should note that we cannot always remove the tragedies of our sins in life, but for these we can seek forgiveness, and so on from there. A close walk with Christ, day by day, will prevent much of what otherwise would be tragedy. Let us learn what beginning anew can do for us.

## DISCUSSION

1. **WHICH WAY ARE YOU LOOKING?** This is a very important question, because it will determine how much you are going to accomplish for Christ this year. Are you looking back on all that you have done for Christ in the past? This is a favorite weakness of most adult Christians. They like to look back and glory in what they have done for the church in the past. They point with pride to their building, the furnishings, and the offices they have held through the years. So, to them, the best part of their Christian life is in the past. So, they rest on their laurels. How much better it is to be able to look ahead to what we can do from now on. This is the only way to keep from fossilizing in our religious life.

2. **GOD KEEPS THE RECORD.** When we hear people talking about how much they have done for the church in the past, it reminds us of the fellow who was always talking about his ancestors, to which some one replied that the best part of that fellow was under ground. Granted that we should rejoice in that which we have done for the Church through the years. But such accomplishments should be left to the accounting of God. The experience of what we have done in the past should cause us to push forward to even greater works ahead. Young people, never get to the place where you will tell people of how you did this or did that in the church. Your record, if good, will speak for itself. God will keep your record, and rewards will be given accordingly.

3. **THE MODERN AGE.** Time changes fast. Even this writer can see a difference in general attitudes, habits, and methods over what things were like several decades ago. We have insisted that our churches, if they are to meet the spiritual needs of the present day human being, must be alert to the condition, habits and living conditions of that person. Our churches have failed to a great degree today because we have not altered our methods in



50 to 80 years. Not for one moment would we ever hint at changing the changeless doctrines and practices of our beloved Denomination, as some would do! The age old story of salvation by grace through our crucified and risen Saviour is the only way God has for redeeming souls, in any age. The crucified Christ must ever be the central theme of our church work, whether it be in the pulpit, class room, or social room. He must be honored in all that we do in the name of the church.

4. BEING SPECIFIC. Yes, if we are doing things in the name of the church in which at any moment we could not speak of Christ to some hungry soul, then we are not bringing honor to Christ. We know of a particular Sunday School Basket Ball League in which the teams individually get together for prayer on the playing floor before the game starts. Sometimes our socials, activities, etc., are of such a nature that it reminds you of a club activity of the world instead of that of a church. So, in all your activities, honor Christ. Now, though, don't you think that we can forget some of the methods that we have used in the past? Certainly we do not teach school, nor operate businesses as we did 80 years ago. We certainly don't travel the same way. Yet in education we teach the same subjects, in business, we sell food, clothing, etc., and in travel we go places: all of these various things we did 50 or more years ago. The difference? We have changed methods to suit the modern age. Then why do we insist in our hide-bound churches on doing everything exactly as we did "years ago?"

6. LET'S FORGET. Paul said he was forgetting all that instance. It used to be a child had to go to school, whether or no. Any old room was all right for the school child. He still has to go to school, but by and far it is in newer, lighter, airy, well equipped rooms. It used to be that a child had to go to Sunday School. Any old corner in the dark, dank basement, with cast off chairs was good enough. Now, most children are not made to go to Sunday School. So do you think these modern children, going to modern healthful schools during the week are going to hurry off to Sunday School to sit for an hour in a dismal church basement? That was all right 50 years ago. But we are not in that age any more. Today, let's fix up, brighten up, and add modern methods of teachings, etc. We bet your attendance will increase. This one example can be translated into every possible phase of church and Sunday School operation. We must do it, if we are to reach the modern person with the age old gospel.

6. LET'S FORGET. Paul said he was forgetting all that had happened in the past. He forgot his past troubles. He forgot his past accomplishments. He wants us to do the same thing. Society is moving ahead, not backwards. But note Paul's goal. He pressed forward to reach the prize of the high calling of God in Christ Jesus. With this goal in mind, beginning again, will certainly mean a Christ-centered future; doing things for Him in reaching the modern youth with the eternal gospel story of Christ.

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Mothers write on the hearts of their children what the world's rough hand cannot rub out.

No interests are so vital as those of Bible Salvation and none should move us so deeply.

## Prayer Meeting Studies

By C. Y. Gilmer



### CHRISTMAS

Let's pause here just a moment  
And get things settled now,  
Ere we give our gifts to others—  
Whose birthday is this anyhow?

Oh, we've all been busy shopping,  
Our lists have been complete,  
As we've bought friends all the fixings  
From their heads down to their feet.

We've brought gifts for young and gifts for old,  
Gifts for all our friends so gay,  
BUT—have we forgotten HIM  
Whose birth we celebrate today?

You ask, "Give a gift to Jesus?"  
Why, what could I give to HIM?"  
It's not your gift He wants, my dear;  
It's YOU He came to win.

Won't you give yourself to Him today,  
And make Him happy, too?  
It surely isn't much He asks  
For all He's done for you.

God gave His Son to this whole world  
That all who would believe,  
Should not with sinners be condemned  
But eternal life receive.

So let's give Him what He wants today,  
OURSELVES, our lives, our all,  
And breathe a prayer of thankfulness  
As we humbly on Him call.

—M. H.

2 Cor. 8:5.

### HOW CHRISTMAS SHOULD BE KEPT

PETTY CRITICISMS against the keeping of Christmas are of no concern to us. But we as Christians should set an example against the evil of commercialism that causes men's hearts to be turned from Christ to money and pleasure (Matt. 6:24). Excessive eating and drinking also turn men's hearts from the message of the Incarnation and the entrance of Christ into the world to save sinners (Rom. 14:17). Another Satanic scheme, which amounts to an antichrist, is the Santa Claus myth. Certainly it is an evil to speak of Santa Claus as the "spirit of Christmas," crowding out the proper commemoration of our blessed Saviour's birth (Luke 2:7b). The doctrine of Santa Claus is a poor substitute for FAITH (Rom. 14:23b). There is a place for innocent fun, but no place for fun at the expense of the truth. A much more beautiful story than the Santa Claus myth is the gospel account of



the gift of God's Son to the world to take away sin (Matt. 1:18-2:12; Luke 2:1-20).

It is proper to celebrate Christ's birth as did the shepherds and the wise men. Christmas is an unequalled opportunity for testimony (Luke 2:17, 18). Wise men come to Christ today, and present Him their gifts as a means of grace in worship (Matt. 2:11). Let all Christians contribute to the true spirit of joy at Christmas (Luke 2:10). The Old Testament furnishes us a foundation for feasting, joy-making, thanksgiving and gift-giving in Nehemiah 8:9-12. It is a time for the family gathering, exchange of gifts after a family worship. Around the table we can offer gifts of praise and thanksgiving from each one for eternal life and material gifts of life.

**REMEMBER:** The best way to honor Christ is to give ourselves to Him. Christmas is a time for renewed consecration (Rom. 12:1; Gal. 2:20). There is no better time than Christmas to approach people about the Saviour and their need of eternal life (Luke 2:11).

Christmas Hymn Singing.

Christmas Prayers.



## Comments on the Lesson by the Editor

Lesson for December 31, 1950

### A CONTINUING FELLOWSHIP

Lesson: John 15:1-5; Phil. 3:8-16

**WE MIGHT SUM UP** our entire lesson for today in the words of Jesus, as recorded in John 15:8-10, which read as follows: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: **continue ye in my love**. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love."

The words stand out in these verses—"continue" and "abide." "Continue" is our key word in this lesson and "fellowship" finds its completion in the thought of "abiding."

A man and wife find the great fellowship of life in the continual "abiding" or living together. The Christian finds his finest fellowship with Christ and His followers by the same token. As the full fruition of the love of the human family is found in the root base of a constant love, even so is the full satisfaction of Christian fellowship found in the abiding presence of the Master.

In our first passage in the printed text, John records that Jesus is making it very clear that unless the real roots of our Christian experience is to be found in the "true vine"—Jesus Himself—there can be little, if any, possibility of any bearing of fruit to glorify Him. "Abide in me, and I in you," says Jesus, . . . "for without me ye can do nothing."

It is through the Spirit of Christ, who dwells within

us, that we are able to continue in this fellowship with Him. That fellowship becomes the satisfying portion of the heart, and because we are in this fellowship we are able to "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ."

Paul says that the reason he has such perfect fellowship with Christ is because he has been "crucified with Christ," and that it is no longer his old self that lives, but that Christ has come in and taken possession—"living in him"—causing him to say, and rightly so, "and the life that I now live in the flesh I live by faith in the Son of God." It was because Christ "dwelt within him" that he was able to have a "continuing fellowship" with Christ, even to the very time when he submitted to martyrdom for the cause he espoused and loved.

Mere introduction to a person does not constitute fellowship. Frequent meetings; the learning to know the individual more intimately; bearing one another's burdens and sorrows; rejoicing together over victories won and obstacles passed, thus drawing each into a fuller association and mutual understanding—these all are the means of growth in fellowship. When Christ is taken into the circle and made an integral part of such association, then we can label it "Christian fellowship." As long as Christ is present it is a continued fellowship, for when He departs the so-called fellowship usually falls apart over the least obstacle.

Paul never felt he had attained to a perfect oneness with Christ—he was always "pressing on" or "forward" toward the desired goal.

In every Christian life there are certain to be trials and disappointments. No one can expect otherwise. But these trials and disappointments, when shared by the One who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest . . ." will become lighter and the road smoother, and the light, shining out on the path, will make the way much brighter.

Let us press on toward the goal, knowing that "by and by we are going to meet the King, and how glorious it will be to receive His approval that will always issue from a continual fellowship with Him."

Tomorrow we will be writing 1951—will it be a year of opportunity grasped; of a continued opening of our hearts to God; of a drinking in of the precious water of life and the subjecting of ourselves to His Divine Will? If so, we may be assured of a continual and beautiful fellowship with Christ Jesus and the host of the redeemed.

### SUNDAY SCHOOL INSTITUTE HELD

The Pennsylvania Brethren Sunday School Institute was held in the Third Brethren Church of Johnstown, Penna., on Saturday, November 18th,

Discussions were led by Rev. D. Richard Wolfe of the Johnstown Third Church, and Prof. Delbert B. Flora, Educational Director of the National Sunday School Board and teacher in the Ashland Seminary.

Special music was rendered by Miss Lois Howard, who played the marimba. Object lessons and flannelgraph stories were used to illustrate the work of this important part of teaching.

This institute was sponsored by the Pennsylvania District Sunday School Board. Walter C. Wertz.

## THE NEW ARNOLD'S COMMENTARY

We are in receipt of a copy of the New Arnold's Commentary on the Sunday School lessons for 1951. It has been much enlarged this year, there being about fifty more pages added to the volume this year. It is the 57th edition of this work, being edited again this year by B. L. Olmstead. We recommend this volume as an additional help to teachers and students alike in the Sunday School Well bound—286 pages. Price—\$1.75. Order from the Brethren Publishing Company.



## What's Doing in the Churches



## WEST ALEXANDRIA, OHIO

Just a word to say that everything at West Alexandria, Ohio, is still on the move for the Lord. The Sunday School attendance stays around ninety, and the morning worship about seventy. The evening service has an attendance of from twenty to twenty-five, with the prayer service from fifteen to twenty.

With the cooperation of the entire membership we are bringing to reality a project which was started about eight months ago—that of redecorating the basement of the Church. All of this has been completed at this writing and we now await the floor covering and ninety-six new chairs which have been ordered. This will put a much needed new look to the basement. We might also add that, when the project is completed, it will be paid for, and we thank all who helped to make it possible. All this will help very much as we look forward to the District Conference which will be held in this church next June.

Our church is the entertaining host to the Miami Valley Youth Rally on Sunday, December 10th.

The Pastor has been granted leave from the pulpit on December 17th in order that he may return to Jones Mills, Pennsylvania, for a wedding which will take place on the 16th. He has also been granted the Sundays of January 14th and 21st of next year, at which time he will hold forth in revival and evangelistic effort at Udell, Iowa.

O yes, here is another matter of interest, to us at least. The young people of the church have had their church project for some time—the buying of a Solovox for the church piano, and now have about \$133.00 toward it.

Pray for us that we may continue in His name.

H. R. Garland, pastor.



## BRYAN, OHIO, REVIVAL

Recently we spent two weeks of Revival and Evangelistic effort (October 30 to November 12) with our good Broth-

er and Sister E. J. Black and the Bryan congregation. It was another one of those joyful and blessed experiences, as it always is, when we are in concentrated effort in the Lord's work with the Lord's people.

The attendance each night was exceptionally good with a full church on each of the two Sundays and was worthy of the highest commendation. Talent was evident in great abundance for special musical numbers and leadership of all kinds. We have never witnessed service rendered so joyfully and willingly on every hand. It is one thing to "serve the Lord," and another thing to "serve the Lord with gladness!"

Brother and Sister Black are diligent in the work of the Lord, greatly loved by their people and always zealous for souls. The people were much in prayer and visitation. The revival results were much in evidence in the church. As to confessions for Christ during the meetings, there were no new ones. This is a lamentable fact, but seems to be a prevalent trend for revivals today. Souls are being added regularly to the church however throughout the year. This commits the burden, where it should be, into the hands of the revived Saints to be continued after the meetings are over. Maybe it is good! There is no more rewarding blessings for the servants of the Lord than to be used to lead a soul to Christ. This reminds me of the words of our theme chorus we sang each night in the Bryan meetings:

"Lord lay some soul upon my heart, and love that soul through me;

And may I nobly do my part, to win that soul for Thee."

That prayer, laid upon the hearts of our Brethren everywhere, can win the world for Christ.

Mrs. Black, Mrs. Wava Corwin and Mrs. Norma Roesch assisted in the opening service each night with a "Scene-o-felt" done with colored lights, for the children. We also commend Mr. Ron Scott for his faithful and capable handling of the song services throughout the meetings.

We wish to thank the Blacks for making their home our home, and for all the fine fellowship we had; the Bryan people for faithful attendance throughout; the opportunity to make and enjoy the many new and lasting friendships; everyone who entertained us for a Christian hospitable reception and meals; and the Radio group for the privilege to join them in their weekly half-hour broadcast over WONW. Last of all, humbly, we are grateful for the too, too generous love offering of which we hope we will be able to be worthy in part. May God bless the continued work of this faithful church in their presenting a Gospel Church and a Gospel Message to a world greatly in need of God's Word.

Vernon Grisso, Smithville, Ohio.



## ARDMORE HEIGHTS, SOUTH BEND, INDIANA

Our church recently enjoyed a real refreshing from the Lord during the period from October 30 to November 12. For some months, a number of earnest Christian people besought the Throne of God for an out-pouring of Divine power through the Holy Spirit. These prayers were graciously answered in our two weeks of revival.

The Church Council called Brother L. V. King of Elk-



hart to be the evangelist and he acquitted himself as a faithful soldier of the cross. It always seems to me that our pastors seem to exceed themselves in their preaching during a revival series. Is it because the congregation lends their spiritual strength and talent during that period? Following Brother King's method of pastoral calling we visited over one hundred homes in the vicinity of our church. A number of new openings were discovered and a very cordial reception was given the visiting preachers.

Our primary department has passed the 90 mark, and out of these homes from which these children come, the parents seldom attend any church service. The problem lies very much on the will of adults to encourage their children to be Christians. Indifference on the part of parents soon has a deadly effect upon the influence of the church school.

On Wednesday, November 15, it was the privilege of the Pastor to take nine people into the waters of baptism, to have the laying on of hands, and to give the right hand of fellowship into the Body of Christ. One wonders, after years of Christian preaching in America, there should be people that refuse by their will to receive and obey the Lord Jesus. Christ died sufficiently for all who will believe and obey Him, but there are some that want to go some other way. The congregation here is very happy over the results of our special meetings and we all trust that God may have yet greater spiritual gifts for His servants in this part of His earthly vineyard.

R. F. Porte, pastor.



### LOST CREEK, KENTUCKY

In our last message to the Evangelist readers, we made as urgent an appeal for help as we possibly could. Not a single Brethren answered the appeal. But much prayer went up, and the places were all filled in answer thereto. The Drushal family are the only "Brethren" in the work now.

We began the school year with the most serious shortage in the history of the work. But we positively felt that the work was in the will and mind of the Lord, and struggled on. God heard in time and brought to the work very splendid helpers, so that we can now report that the places are all filled with very splendid and Spirit-filled Christian people. When God calls to His work, the folks will be right for that work.

The work at Riverside is now manned by the following: Miss June Jenkins of Devers, Texas, first year—the first five grades; Mrs. L. Y. Landrum of Rock Hill, South Carolina, now in her eighth year—grades six to eight; Miss Fay Hawthorne, Richmond, Virginia, first year—high school; Miss Stella Hartford of Arcola, Illinois, now in her ninth year—high school; Miss Mary Bolinger of near Harrisonburg, Penna., first year—high school; Miss Dee Jenkins, Devers, Texas, first year—Matron at Wheeler Home and teacher in high school; Maurice Hall, La-grange, Indiana, now in his seventh year—teacher in high school, and Secretary; Ada Drushal, teacher in high school, principal, and matron at Girls' Dormitory; Mrs. Drushal—Bible teacher in high school, etc.; Rev Basil Bickle, first

year—public school scripture teacher, and manual training teacher in high school; Mrs. Gorss, a local woman—dietician; Gordon Drushal, maintenance man; and the writer—one class in high school, etc.

Every pupil from grade one to twelve takes Bible study. In the high school it is the usual class period time for it; in the grades as the teacher chooses.

All workers, save the dietician, are not promised any salary, save as the Lord provides. Each is assured an "allowance," which runs from ten to thirty-five dollars per month. This is a certain percent of all incomes taken out and equally divided among all the teachers and workers. Each teacher is paid traveling expenses, given board, etc., so that they have no extra expenses to speak of. Is it the salary matter that keeps our Brethren folks away from the work, or what?

The attendance this year is a bit low, especially among the boys. We think this is due to the fact that we now have no gymnasium. Boys will go where they can play in a Gym. The Wheeler Home is not full, we think, because of this. We are praying much for this building.

But we do have much to be thankful for. The spiritual condition now seems higher than usual. We had a recent two or three day revival effort which did much to revive the spiritual condition here. Attendance at Sunday services is very good, especially here and at Rowdy. Prayer meeting services are good, and especially so at Rowdy. And then, the Lord has sent a fine group of teachers with which to work. Also we think we have a very fine group of young folks. We play that the Lord will only send to the work such children as will appreciate and be glad for the Bible work in the school. We think we have such this year. Then, too, we are grateful for health among the teachers, only one succumbing to the flu thus far.

The Baker boys are all back again, and you never saw anyone happier to be anywhere than these boys were to be back at Riverside. But it presents a problem for no one seems to be paying for their eats, and food is very high. The boys have all accepted the Lord as Saviour.

Also there seems to be somewhat of a letup in the sending of used clothing, etc. Clothing can be used here, and it helps in two ways: brings in food materials and some change, and then helps the folks who get it, for our charge for the clothing is a mere pittance compared to its real worth. It is given out each Thursday morning. We can use more than has come in of late.

May we ask your prayers for the following: The property is owned by the Brethren Church, and why not more Brethren folks working in it? Time is coming when someone will have to take over here in leadership, and those who do it should have much experience in the work—years of it. Then this has somehow been a hard year on finances for the work; will you please pray that the Lord will enable the work to pay its bills creditably? The income through the school provides about one-half of the funds needed to operate the work. We only look to and ask the Lord for this other "half." Then, also, will you please pray for the health of the workers, and also that the Lord will give the work, in some way, this new building now so imperatively needed? We thank you.

G. E. Drushal.



## Draft Information

At the request of the Moderator of General Conference Reverend E. J. Beekley, Warsaw, Indiana, I am making a statement for the benefit of young men of the church facing the draft who might be interested in the Conscientious Objector's position.

First, consult the Chairman of your local draft board who will explain the two positions as designated on the Selective Service blanks.

Second, write to the undersigned, who is the Chairman of the "Peace Committee" of the Brethren Church for a copy of the "Statement of Personal Convictions" used by our church during the previous world war. This copy should be signed and filed with Selective Service papers.

The Selective Service Act of 1948 makes the following provision for deferment of ministerial candidates:

Section 6 (g)—Regular or duly ordained ministers of religion, as defined in this title, and students preparing for the ministry under the direction of recognized churches or religious organizations, who are satisfactorily pursuing full-time courses of instruction in recognized theological or divinity schools, or who are satisfactorily pursuing full-time courses of instruction leading to their entrance into recognized theological or divinity schools in which they have been pre-enrolled, shall be exempt from training and service (but not from registration) under this title.

Any inquiry by a Conscientious Objector will be promptly answered.

Peace Committee

E. M. Riddle, Chairman

C. C. Grisso

George E. Drushal

Address: 524 College Ave., Ashland, Ohio.



LANDIS. Area Landis, wife of the late Monroe Landis of the Flora, Indiana congregation, passed away on November 10, 1950. She was married to Jacob Kuns, who preceded her in death in 1927. In 1935 she was married to Monroe Landis, who passed away last June. She had been a member of the Brethren Church for a half-century.

She leaves one son, Elmer Kuns of Flora who is a member of the Brethren's Home and Benevolent Board; one grandchild, two great grandchildren; two brothers and six sisters. The last rites were held in the Flora Brethren Church on November 12th. She was held in high esteem in the community.

The undersigned, a long-time friend of the family, conducted the service.

C. C. Grisso.

## Worthwhile Books

BY MISS HELEN SHIVELY

Ashland College Reference Librarian

Each of the books mentioned in this column may be purchased through the office of the Brethren Publishing Company at Ashland.

We will be indebted from time to time to Miss Helen Shively, Reference Librarian at Ashland College, for the suggesting of worthwhile books, together with the publisher and the standard price. A few pertinent remarks are made concerning each of the suggestions.

• • •

Stinetorf, Louise A. "White Witch Doctor." Westminster Press, 1950. \$3.00.

The experiences of an American woman who served in Africa as a Baptist missionary. Her struggles, trials, and hardships serve to make this book very enjoyable reading.

Long, Edward LeRoy. "Science and Christian Faith; a study in partnership." Association Press, 1950. \$1.75.

"A statement of the basic ideas that have been worked out by thinkers who believe that science and faith can not only live in the same world but in the same mind."—Christian Century.

Schroeder, Ruth. "Youth Program for Special Occasions." Abingdon-Cokesbury Press, 1950. \$2.50

Thirty-five worship services covering the entire year. These programs are presented through various means such as a dramatic skit, a radio program, a Galilean service, a candlelight service, etc. The programs are not centered around a specific story, yet they are complete in themselves.

Oursler, Fulton. "Modern Parables." Doubleday and Company, 1950. \$1.75.

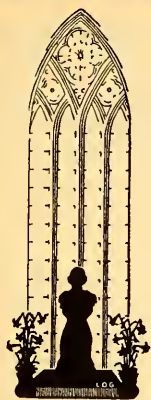
Thirty-six stories given us by the author of "The Greatest Story Ever Told." These stories based on fact and dealing with real people, reflect moral and spiritual truths.

### ATTENTION

#### ALL BRETHREN CHURCHES

All White Gift Materials have been sent out from Ashland, and by the time you read this they should be in your hands. If, by any chance, you have failed to receive your quota, then drop a card to the undersigned AT ONCE, and envelopes, at least, will be sent to you for your White Gift Offering.

Delbert B. Flora,  
Ashland College,  
Ashland, Ohio.



THE

Brethren

Evangelist



# THE BRETHERN EVANGELIST

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## Items of General Interest

Johnstown, Penna, Third. We are in receipt of the program which was carried out jointly by the Third Brethren Church and the Morrellville Church of the Brethren on November 21 to 24. It is known as the "Second Annual Brethren Week." The two pastors, Brother D. Richard Wolfe of our church and Rev. Roy S. Forney of the Church of the Brethren, were speakers, with Dr. T. F. Henry, assistant professor of sociology at Juniata College, as the guest evening speaker. The message on Wednesday evening was delivered by Brother Wolfe, and this will appear in the Evangelist in an early issue after the first of the new year. Brother Wolfe closes his work at the Johnstown Third Church with the close of the present year and will become pastor of the North Manchester, Indiana, Brethren Church on January 1st.

Masontown, Penna. Word comes from Brother William Keeling that at a recent meeting of the congregation, Brother Francis Berkshire, a member of the Masontown

Brethren Church, was passed for licensure by vote of the congregation. This makes the third member of this family to enter the Brethren Ministry, the other two being Brother Clayton Berkshire, pastor of the New Lebanon, Ohio, Church and Brother J. Edgar Berkshire, pastor of the North Liberty, Indiana Church. These men are the sons of Brother and Sister Harry Berkshire of Masontown, who are faithful members of the church there.

Valley Brethren, Jones Mills, Penna. Brother Elmer Keck reports that additional repairs have been made on the church building.

The Valley Church suffered along with many other churches in the "too much snow" for services. But the attendance seems to be growing.

The Christmas program was scheduled for Saturday evening, December 23rd, with a play to be given.

Akron, Ohio, Firestone Park. The Christmas programs of the Akron Church are to be given on Sunday, December 24th—the Sunday School program at the morning hour, and the Christmas Story in Pictures at the evening hour. A Watch Night service is scheduled for Sunday night, December 31st from 7:30 to Midnight.

The Annual Public Service which is held by the Church Official Board, is scheduled this year for Sunday, January 7th, at the 7:30 hour. This service is one that the church in general would do well to pattern after. We trust it will be reported in full.

Gratis, Ohio. Brother Crick's church suffered along with many others when the blizzard struck Ohio. He says, in speaking of the services on December 5th, "Fifteen braved the blizzard to attend services. Although the country folks were marooned by snow drifts, fifteen who lived

(Continued on page 10)



## THE SEASON'S GREETINGS

from the

PUBLICATION BOARD,

THE STAFF AND EMPLOYEES OF THE  
BRETHERN PUBLISHING COMPANY

## NO EVANGELIST NEXT WEEK

Since our mailing permit establishes the dates of the two issues which are omitted each year, as "the last week in August and the last week in December," there will be no issue as of the date of December 30th. Our next issue will begin Volume LXIII, and will carry the date of January 6, 1951.





## "Using The Immediate"

THE ABOVE TITLE, taken from a little clipping which I had laid back for further reading, I found had nothing to do with that which I had in mind when I laid it aside. But it is not always the content of an article which draws our thinking; for many times it is the caption which is placed there that draws our attention. Reporters are past masters at the task of making such headings to their reports that will draw the public into readings what they have written.

But with the above, when I read the little paragraphs which were under the title, I found that they had very little to do with the words, "Using the Immediate." But nevertheless these words set me to thinking!

I was reminded of the old saying, "Yesterday is gone—forget it; tomorrow may never come—do not wait for it; today is here—use it." We might even go so far as to say, in keeping with the above, "the minute before we began to read this is gone—forget it, for it cannot be used over again. What we did is done and cannot be very well undone; what we have said is past recall—if it has been thoughtless, we must try not to say such again; what we have observed through the eye, we must remember—therefore we should be careful at what we look: that moment is gone, to be used no more."

We are fast approaching a New Year. Indeed but few days remain in which we may write 1950. Two days following the date of this issue will be Christmas Day and then in seven short days we will be writing January 1, 1951. What are we going to do with these few days of the Old Year? Are we going to "Use the Immediate?"

No one knows what the very next moment will bring forth in his life and the lives of those around him. How well James sums this matter up in his epistle (1:12-15)—"Go to now, ye that say, today or tomorrow we will go into such a city, and continue there a year, and buy, and sell, and get gain: whereas ye know not what shall be on the morrow . . . For that ye ought to say, If the Lord will, we shall live, and do this, or that." Or to quote from Paul's letter to the Thessalonians (1 Thess 5:3-4)—"For when they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." Then Paul goes on to say (verses 6ff)—"Therefore let us not sleep, as do others; but let us watch and be sober . . . putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

There is a song we sing and which should bear a special meaning at this time of year. It goes like this:

Dying with Jesus, by death reckoned mine:

Living with Jesus, a new life divine;

Looking to Jesus till glory doth shine,

Moment by moment, O Lord I am Thine.

Moment by moment I'm kept in His love;

Moment by moment I've life from above;

Looking to Jesus till glory doth shine;

Moment by moment, O Lord I am Thine.

"Moment by moment"—yes, that tells the story. These moments are our "immediates." They are the moments when we may work for the Master. They are the bits of time allotted to us that we might do such deeds and say such words that will bring joy and peace to the hearts of men. Are we doing our part day by day—moment by moment?

As we approach the new year, can we use the language of St. Paul and say, "I am now ready to be offered as the time of the departure of the Old Year approaches; I am fighting the good fight as I journey on the course set before me, trusting that I may be permitted to finish that course, kept in the faith that is given me; striving for the crown of righteousness, which the Lord, the righteous judge, shall give me in that day, and, realizing that this crown is not for me alone, but for every one who loves His appearing, I am endeavoring to 'use the immediate' in His behalf, that all others who fall under my influence may also find the ultimate joy of service in the work of the Lord Jesus Christ." Can you make such a statement and mean it?

Think it over!

## Christmas Prayer

This Christmas Day, let's kneel and pray  
The Lord to help us on our way,  
And give us strength that we may tread  
With confidence the road ahead;  
Let's humble ask, whate'er the task  
That be assigned for us to do,  
That He be near and quiet fear  
And kindle faith in men anew.

Full well we know, long years ago,  
When He was on this earth below,  
His cares were greater then by far  
Than ours have ever been or are;  
And though the way be dark today,  
And difficult the path to see,  
Let's lay aside our selfish pride,  
And follow Him of Galilee.

—F. C. Nelson.

A merry heart maketh a cheerful countenance, but by sorrow of heart is the spirit broken. Bible.

# CHRISTMAS

*(The following is such a beautiful story which tells of the love which must have been in the Father's heart when He sent His Only Son into the world, to be born in Bethlehem, that we are passing it on to our readers for deep meditation at this Christmas time.—Editor)*

THE TRAIN WAS CROWDED, and the only seat left was beside a young lad who looked to be no more than fifteen years of age. The minister set his handbag down and sat beside the boy. Desiring to be pleasant, he made some commonplace remark about the fact that everyone was hurrying home for Christmas, but the lad did not answer—he had been crying. Puzzled, the minister ceased attempts at conversation and waited for the boy to speak.

Across the aisle two soldiers listened with rapt attention to the music from a portable radio. Someone was singing, "I'm dreaming of a white Christmas," and the whole coach was filled with music. Somehow, that song seemed to draw the preacher and the boy closer together. When the melody died away, on the phrase, "And may all your Christmases be bright," the boy gave a convulsive sob.

Turning away from him, the minister gazed out the opposite window at the snow-covered landscape. It was going to be a white Christmas, all right. Great flakes of snow were coming down, and the window was almost covered. He thought of the long ride ahead of him and wondered how far the boy had to go. Too bad, the lad was in trouble, he thought to himself. It did not seem right for the boy to cry on Christmas Eve.

As if sensing the preacher's thoughts, the boy began to wipe his eyes. When he finally looked around, he was trying to act as if nothing were wrong. The minister smiled at him, and he answered with a grin.

"It sure looks cold out there," the boy volunteered. Grabbing at the chance to talk, the preacher began to tell him of the cold days he had seen during his boyhood, of the trying job of milking two cows in sub-zero weather, and of the pleasure of a roaring fire in the living room at night after the chores were through.

"You know," he said, "I sometimes think we can stand almost anything, if we have something nice to look forward to. Take me, for instance. I have been traveling for a long time, and I have a good, long trip ahead of me yet; but, I know that when I do get home my family will be waiting for me, and my little boy will be looking forward to his Christmas presents. It is a great thing—going home for Christmas!"

He watched the boy, and saw a quiver pass over the sensitive, young face as he choked back a sob, and then answered, "It is sometimes."

"Clumsy dunce!" said the preacher to himself. "Now you have barged in where you shouldn't. Perhaps the boy has recently lost his mother, of father." Then aloud, he said:

"Excuse me son—maybe I said the wrong thing. I do not know about your troubles, and you do not have to tell me unless you want to—but, I am a preacher, and I might be able to help you with your problem."

The boy looked at the minister for a moment, and then said, "I want to tell you—I have got to tell someone."

"All right, then—let's hear it."

The boy laid his head back and looked out the window as he began: "I guess I do not deserve much Christmas, but I cannot help wanting it. I have been away from home four months, now. I got fed up with school and all the chores I had to do. Nothing ever happens in our town. Dad has a store, and farms on the side. Our place is just at the edge of town. We keep two cows, too. I got tired of milking them in the winter mornings before daylight, and then coming home from school to feed and water and milk them all over again. All of the older fellows were getting jobs.

One day I ran away from home. I did not think much about how bad it was, or how I would get along after I got to where I was going. I just went—hopped a freight train that went through town early in the morning, and by night, I was in St. Louis. I had never seen a place as big as that, and I was scared. I had some money with me, but it did not last long . . . I guess grown folks can tell how old a boy is no matter how big he looks. They told me to go back home—but you see, that was the trouble. I felt my parents would be angry with me, and even if they were not, I hated to go sneaking back like a whipped dog. I get awful lonesome, especially at night. I went home with another boy, but it was not like my home.

"Finally I wrote dad. I did not give him an address, but I told him I would be on this train today. If they wanted me, I would stop; if they didn't want me, I would keep on going. I guess it was a foolish thing to do, but I just could not stand to think of getting a letter from him telling me he did not want me back, and I did not want him to come after me. I figured out this way, so it would be easier on us all. But now I'm scared!"

The preacher looked at his young companion and knew that he meant it. "What are you afraid of, son?" he asked.

"I'm afraid they won't want me."

"But how will you know?"

He rubbed his fist on the steamy windowpane until a small portion was clear. It was growing dark now, and the snow was falling fast, but the few houses stood out as if etched against the soft, fuzzy sky.

"Just a little farther," he said in a low voice, and then he hid his eyes. "I can't look," he said, desperately, "I can't!"



"What is it you're looking for? Some sign to let you know if they're expecting you?"

"Yes, that's it," came the muffled reply. "I told dad if he wanted me back, to tie a white rag in the old apple tree in the front yard. It is near the railroad, and we can see it plain. We're just about there now—but, I just can't look!"

He was crying now; the minister's eyes were also misty. Leaning over, he put an arm around the youngster and patted his shoulder. "That's all right, son; you don't have to look. I'll be your eyes—I'll tell you when I see it."

"But I'm afraid you won't see it," he sobbed. "I'm afraid they don't want me any more."

Suddenly the hoarse note of the train whistle broke in upon them and the boy sat up. "We are almost there," he cried, "You look, and see—I can't!"

The train was slowing to a stop as it came around a long curve. The minister strained his eyes to peer through the falling snow. He must not fail. But he need not to have worried, for a half-blind man could have seen that tree.

Laughing and crying, the minister pulled the lad up to the window. "Look there," he said, "the apple tree is all bloomed out!"

And sure enough it was, for upon its bare branches hung, not one, but at least fifty white rags which gaily fluttered in the brisk wind like victory banners of forgiving love.

Such is the spirit of Christmas, and such is the welcome and unbonded forgiveness of our heavenly Father when the penitent, sin-sick wanderer returns to the Father's house.—Church Herald.



## "Will a Man Rob God?"

Rev. B. H. Dixon

*"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."—Mal. 3:8.*

• • •

ROBBERY in this country is considered a crime, and is punishable by law. A few years ago when the law caught up with Al Capone, the Chicago gangster who had robbed, murdered, and swindled the government, he defied his captors saying, "What have I done? Wherein have I swindled or robbed anyone?" It so happened that he had so well covered up his crimes by bribery that he was only tried for income tax evasion and was sentenced to Alcatraz.

This man was guilty of robbing his fellow men, and yet I know people who are robbing God. When you approach them on the subject, they say, "Wherein have we robbed God?" I heard one man say just last week, "I gave a quarter." I had every reason to believe that he was holding back his tithe.

Embezzlement is also a crime. I just read in the Columbus paper where a lady was sentenced for appropriating for her own use that which was entrusted to her by another. I wonder, if we look at it that way, how many professing people are guilty of using for themselves the tithe that actually belongs to God?

We may understand why a man would rob a bank bank or another person. We may also understand why embezzlement is considered the most tempting crime, and yet it is the most unthinkable thing that one of God's children would rob his loving heavenly Father. "Will a man rob God . . . ?"

Most of you who read these lines know me, and what would you think of me if I visited my good mother and father at Columbus and told them that I had a need of one hundred dollars and father would say, "Son, we have only one hundred dollars in the house, yet we have never

turned you down. I am going to give you ninety dollars. Mom and I will get by on the ten." (Our God does just that). Suppose I take the ninety dollars home and during the night I slip back to my father's house and steal the other ten dollars. If I would do that you would call me the worst kind of robber and I would be; but, my dear friends, what must be said of those who are robbing God? He gives them freely the ninety percent and only requires the ten percent for His own. Hear me! Will a man (a real man) rob God?

To tithe is a command. "Bring ye all the tithes into the storehouse, that there may be meat in mine house . . ." This, like any other command, is a love test. Remember, "If ye love me, keep my commandments."

Tithing is no experiment, for in all Christendom it has worked. It is without doubt God's method of financing His work. It certainly does away with a lot of shameful methods of raising money. " . . . Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10. God says, "Try me! Put me to the test!" This is God's glorious challenge to all of us.

Tithing is an act of worship. We gather on the Lord's Day; we sing; we pray; we testify and shout. All of this is a part of worship, but let us not forget that paying our tithe is also a part of worship; for how could a man give himself to God and at the same time hold back his tithe? Personally, I have never seen a church that was spiritually alive, that wasn't a tithing church.

Now here is the burning question. Where must I pay my tithe? Someone said, "Pay it where it is needed." My friend, that is not God's plan! Too many people are giving their tithe here and there, wherever they feel like giving it. I am afraid they don't get any credit from God; they are taking the credit for giving when the truth is, it is not a gift, it belongs to God. You have as much



right to pay your grocery bill and house rent to me, as you do to pay your tithe outside the church where you are a member. If you are honest, you will pay your grocery bill where you get your groceries, your coal bill where you get your coal. You owe your tithe where you get your spiritual food, that is sensible, isn't it?

Is it unreasonable for God Who owns everything to claim one-tenth of the income? I don't think so. What would man expect under such conditions? For illustration: Here is a man who owns a farm and rents it out for wheat or corn. What part of the crop does he expect for his share for ownership of his land? Man generally wants from one-third to one-half for his share, yet God

asks only one-tenth as His share. Isn't that wonderful! If some man owned the land, the sunshine and the rain, some of us would be compelled to move off the earth. If anyone would hold back man's share of the crops, the law would call it robbery. Then what should we expect from God Who claims only a small portion for Himself, when we hold back from Him and His work the one-tenth of our income?

Yes, brother, the case is clear; the charge is sustained; withholding one-tenth is robbery.—Condensed from "Church of Christ Advocate," as found in "The Herald of Light and Zion's Watchman."



## Teaching The Bible To Our Children

ONE OF THE MOST DEPLORABLE revelations of recent years is the complete ignorance of God's Word among our youth; and, what is still more alarming, the indifference toward the Bible as the Sacred Scriptures. One would think after these several centuries of association with this Book of Truth that there would be some established formula by which we could impart this Word to each succeeding generation so as to bring about the best results. But is not the contrary true? We never differed quite so much in our methods as we do today. A uniform lesson system will never insure uniformity in teaching. This unusual drift from the Bible is surely indicative of the fact that our teaching is not successful.

The object of this article is not to magnify our difficulties or to minimize our effort. To rightly teach the Bible will require as much intellectual energy in things religious as is expended in things secular. We hear too much about difficult subjects made easy. Let us learn to bring every sensory organ into play. We are beginning to perceive that most people learn through the eye as well as through the ear. It might be well therefore to pray the prayers of the Psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law."

There are two great objectives to be sought in the teaching of the Bible to children. They must acquire familiarity with the Book itself, even as a mechanic is familiar with the use of his tools. The second is no less vital. Indeed, the ultimate objective of all teaching, is the application of spiritual principles to life. How can this be accomplished with children?

There is no book in which it can be done more easily and readily than with the Bible. The reason is that the Bible is such a very human Book. Its pages pulsate with life. In no other book does the divine and the human breathe with such perfect freedom and accord. If any of you lack wisdom let him ask of God who giveth to all men liberally and upbraideth not. When Christ wanted to call the world to attention he took a child and set him in the midst as if to say, "Look! here is the little ground-plot for your seed." There is nothing quite so life-giving, quite so fit for character-building as the Word of God.

The secret of ability to teach the Bible to children is in power to tell a story well. It does not take any special

training to lead a class in memorizing the catechism and repeating answers; but it does take a teacher with training to so read the Bible that its heroes will live anew in the imagination of the child. Our catechisms were built up in days of religious controversy. They were studied out to defend a cause. This difference must be fully appreciated before we can teach well in our church schools.

In teaching the Bible we ought to be big enough to set aside any personal hobbies of our own and teach the truth of life in its entirety. Let us be fair with the child, remembering that he is going out into a world filled with realities. Kipling tells the story of certain parents who thought they were doing a wise thing by keeping all knowledge of evil from their boy. When that boy becomes a man he joins the army and by falling into temptation makes a failure of life. Would it not have been better if father or mother had warned him of the dangers and the temptations that lay in the way?

To remind children of evil and make the good attractive is the problem of the teacher. The Bible is unique in this, that it portrays the whole of life. Christ knew the minds of men and of little children too. when he told the story of the prodigal son.

He is a happy teacher who is able to use the story with all its effectiveness in the ministry of teaching. If you ask why there are so few children in the services of the church, ask another question about the preaching of the Word.

Let this little word be practical. In the place of the sermon on a summer Sunday evening let the children have charge. They will be glad to recite from memory parts of the Scriptures. Everybody will be delighted to sing, "There's a Dear and Precious Book" and kindred songs. Give the children a change. Let the Word be their Lamp.—L. H.

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There is no such thing as standing still in this world. Each soul is either a little stronger or a little weaker, a little nobler or little less noble, a little more self-reliant or a little more dependent today than it was yesterday.

A unique feature of the Bible is the completeness of its message. No problem in human life is left out.

# National Goals Program

*Rev. J. G. Dodds, Chairman*

## THE LOCAL CHURCH RESPONSIBILITY TO OUR GOALS PROGRAM

Every member of the Brethren Church has a right to be an active participant in a program that will further the work of the Lord through the interest of his local Church. This has been made possible in the setting up of our Goals Program for 1950, thus enabling the smaller churches to compete (if we may use this term) with the larger churches in meeting the Goals for the year. In order that the individual may have a fair advantage in helping to attain these goals, the local Church should be responsible for contributing all the aid possible through the many channels at her command.

Every member should be made acquainted with the Goals Program for the year. This may be done by posting the Goals on the bulletin board, placing a copy in the hand of every member, making mention of it in your Bulletin, and referring to them occasionally in the sermon and making each member goals conscious by friendly competition within the local church.

In order to have a working program it is necessary that all should understand the reason why the Church should support a Goals Program. In some of the larger denominations this is not necessary, but in our own it is important that we show a continued growth each year in order to overcome the losses suffered in years gone by. Our college, always in need of more Brethren students should profit immeasurably by a 100% co-operation from every Brethren Church.

Attractive posters can be made at very little expense by any talented person and placed on the bulletin board. These may be in the form of graphs, pictures of a contest between football teams (or whatever seasonal game is being played) or just a plain statement in large letters of what has been accomplished.

Since it is necessary that every member co-operate, copies of the Goals should be placed at the disposal of the Sunday School teachers or personal workers, who in turn would give them to the class. These persons should be able to explain in detail the meaning and importance of each Goal.

The Church Bulletin is of more value in promoting interest in any program than many of us realize. Attractiveness and repetition of the subject matter brings greater results through the bulletin than a personal word, oftentimes the words are forgotten, while most people keep their bulletins and refer to them again and again.

The Pastor should never neglect the preaching of the Gospel and confine his whole message to promoting goals, but the wise preacher will skillfully and diplomatically present the matter in an attractive and interesting manner during his morning or evening discourse. This means will be blessed of God also if a good illustration can be used to drive home the point.

There are many ways in which our program can be

brought to the attention of our people, but the most practical and effective way in which the whole matter will become a living vital issue is by constant prayer that the Lord make this be a burden upon the heart of every member, to the end they will gladly endeavor to attain all the goals, not for the sake of merely attaining them, but they may glorify Jesus in doing so.

Goals only aid in their purpose as they promote certain accomplishments over a given period of time. Above everything else it is our love for the Lord and as we yield to the Holy Spirit that He may accomplish with joy the will of the Lord for our lives which will always exceed the requirements stipulated by the Goals.

E. J. Black, pastor, Bryan, Ohio.

## *Why We Have Gangsterism*

The violent death of a notorious Kansas City gangster, highlights the situation to which reference is made in "Report From Washington."

The organization of racketeering in illicit liquors was largely responsible for the repeal of national prohibition by an affirmative vote of only 24.6% of the population 21 years of age and over.

The prohibitionists did not accept them, and do not now accept, any responsibility whatever for the illegal trade in alcoholic beverages during prohibition. They had no dealings with the people engaged in the traffic. These people were a particularly loathsome criminal type.

At the time of repeal, prohibitionists did not believe that legalizing the activities of these people would relieve the country of the violent law defiance of which they were guilty. They felt assured in their own minds that we had gangsterism because we had gangsters and because some people who should have been ashamed of themselves for doing so, cooperated with these criminals by purchasing their wares.

Despite the protests of the dries, notorious violators of the law were permitted to enter the legal liquor business, in which they have acquired wealth and influence with political administrations.

Others of foul tastes, are today engaging in activities just as illegal as the bootlegging of liquor, and these other activities are characterized by crimes of the same nature as were so much deplored during the Prohibition Decade. The vast income of Al Capone, in fact, came in greater part not from bootlegging, but from prostitution and gambling. The only way to suppress gangsterism is to make determined use of police and judicial organization to do it. In having recourse to this method, it must be remembered that organized crimes of violence are invariably financed by crimes of vice. By harrassing and disorganizing vice, criminal violence can be brought under control.—THE VOICE.

If we hate what God hates and love what God loves we shall be anointed with the oil of gladness above our fellows.



## " The Missionary Board Section "

Furnished by E. M. Riddle, Secretary

**C**HRISTMAS is the anniversary of the birth of Jesus Christ, the Son of God, who brought to this world the most beautiful life ever lived, and lived it for us, and made it possible for us to live the beautiful, heavenly, eternal life after His example and through His power. It is the hour of gladdest tidings ever brought to man. Christmas is observed by more people in the United States than the birthday of my eminent American soldier or statesman. But the average American boy and girl receives more instruction regarding George Washington and Abraham Lincoln than about Jesus Christ.

Greetings to all of our missionaries and friends of missions.

E. M. R.

## Station Wagon -- Again

At General Conference time the Plymouth Station Wagon, which was purchased by the Laymen's Organization two years ago for the Bylers in Argentina, was presented to the Brethren Youth for use in their travels. This action was reached due to failure at every angle to secure a permit to ship it.

Three weeks after Conference, Byler sent a message stating that permission to ship said vehicle could be secured. No other car could be sent to him. The ruling in effect stated that only cars purchased before July 1, 1950 and registered in the owner's name could be shipped.

Brethren Youth Director, Charles Munson, quickly contacted his Board and they wholeheartedly agreed that the station wagon originally secured for Argentina should be

sent to the Bylers. Papers were promptly prepared, but within six days the special order for car permission, was cancelled. There were people in Argentina and people (many) here who felt this defeat very severely. Brother Byler wrote saying, "Charlie, the station wagon is again for your group."

We know the car will be put to excellent use by the Youth leaders of the church.

The writer is inclined to believe as Brother Byler suggests, that a car be purchased in Argentina.

When the ownership papers arrive, this Plymouth station wagon will be seen in various parts of the country, conveying the Youth of the church who will be promoting the great Christian program.

—E. M. R.

## PRESIDENT DRUSHAL MAKES TRIP TO ARGENTINA

*Professor J. Garber Drushal, President of the General Mission Board of the Brethren Church will visit our Argentine Mission work for two weeks during the holiday vacation. The college authorities at Wooster where he is an instructor have cooperated nicely by permitting him to leave earlier than the stated vacation period. At the last meeting of the Board it was voted to accept the invitation of the Brethren in Argentina for a member of our Board to visit the Mission stations and to counsel with them on various common problems. It was also requested by the Board that this trip be made as soon as possible. Mr. Drushal left Cleveland Airport December 14 at 4:30 P. M. via Pan American Airways. He is scheduled to return to Cleveland January 8 at 7:30 A. M.*

*May we pray that his visit shall be most fruitful and that he may have a safe return.*



## H. W. Darr Succumbs

November 24



Harry W. Darr of 212 Worth Street, Johnstown, Pennsylvania, passed from this life very suddenly. He was born in Somerset, Pennsylvania, March 20, 1881, a son of John J. and Mary (Gnagy) Darr.

Within the past year he had retired as Safety Supervisor at the Bethlehem Steel Company. In this plant, under Mr. Darr's direction, top honors were won four successive years in National Safety Contests. He had served as President of the School Board of his City; Moderator of First Brethren Church for twenty years; Vice Moderator of Pennsylvania District Conference; a nominee at last District Conference to the Board of Trustees of Ashland College; he also was a member of the National Mission Board of the Brethren Church.

Brother Darr was a man, highly respected in the church and out of it, for his judgment and testimony. Surviving are his widow and three sons, brothers and sisters. Memorial rites were conducted by his pastor from the Picking Sons Mortuary by the Reverend W. A. Ogden.

E. M. R.



## Missionary Comment

20,000,000 Bibles. Nearly 20,000,000 copies of Holy Scriptures, including Bibles, Testaments, and other portions, were issued during 1949 by the world's Bible societies, it is announced by the United Bible Societies.

Dr. J. Campbell White of the "Christ for the World Movement" said, "If one-half of our church members gave one-tenth of their incomes to God, and one-fourth of this tenth to missionary work, 'we could reach the world with the Gospel in our day—the surest way to bring world peace.'"

"Our God is no bellboy we can summon to come running and carry the bags we could manage single-handed if we tried.—Christian Herald.

The Scriptures, published in various languages, were sent to people in 90 countries, including five different geographical areas in Africa.

Of the total, the United States received 4,727,688 copies; China 2,684,262; Japan 1,918,478; and Great Britain 1,744,045. Countries behind the Iron Curtain received 322,988 copies.

American, British, German and Swedish Bible Societies distributed 316,689 copies of complete Bibles in Germany, which topped the list of countries which received complete Bibles last year.—United Evangelical Action.

A wise man has said, "If you want to get up—step down; if you want to be seen—get out of sight; if you want to be great—forget yourself; if you want to see trouble—look around you but if you want to see deliverance—LOOK ABOVE.—Missionary Digest.

When the Deacons Got Busy—"And hath committed unto us the word of reconciliation" (II Cor. 5:19). One of the first impulses of a newborn soul is to bring someone else to Jesus Christ. God always puts this into the heart of a new Christian, and one who has never had this desire might well question his salvation.

A certain church had gone for more than a year without a single soul being saved. The pastor told his deacons that he thought he should resign. He asked if any of them had tried to win anyone to Christ. None had. Then the pastor said, "Let us make a covenant that if the Lord cannot use us to bring in some souls for Him in the near future, all of us will resign." All agreed.

The following Monday one deacon went to his store with a burdened heart. He invited the first clerk he met into his office. They had a heart-to-heart talk, and after prayer he came out a saved man. Then another and another was called in. By late afternoon eleven people had been led to Christ. The other deacons also had been at work and the following Sunday, thirty men were received into the church as a result of the witnessing of deacons who had never before tried to win anyone to Christ.

The whole plan of salvation is personal. God provided a personal Saviour, who died a personal death to save lost persons. Therefore, it is only natural that one should be a personal witness.—From Royal Service—Sunday School Times.



## ALCOHOL ADVERTISING

(The Biggest Fraud in History)

In the theater,  
On the radio,  
On the signboard,  
In the papers and magazines,  
I say what I'm paid to say.

But in the laboratory,  
In the wrecked automobile,  
In the city jail,  
In the roadhouse,  
In the veins of the drunk,  
I tell the truth.

—Maryland News.

## WITH THE LAYMEN

### SOUTHERN INDIANA LAYMEN MEET

**E**IGHTY-FOUR LAYMEN of the Southern Indiana District braved the cold and storm on Monday evening, November 20th and met at the Corinth Brethren Church (Twelve Mile) for an evening of fellowship.

After a most delicious chicken pie supper, furnished by the ladies of the host church, we assembled for our evening program. Joseph Tracy of the host church acted as Chairman and called the meeting to order, and gave us a hearty welcome. He introduced Paul Champ of the Bethlehem Methodist Church as pianist for the evening. Rev. Gilbert L. Maus, pastor of the host church, led us in singing two numbers, "He Lives," and "What a Friend," with Mr. Champ accompanying.

Charles Greer led us in our devotions, using Psalm 107: 1-22 as a basis for a few remarks concerning Thanksgiving, and leading us in prayer. Paul Champ, accompanied by Elda Tracy, favored us with a very much appreciated vocal solo, "A City I Have Not Seen."

Our business session was in charge of our district president, Kenneth Stout. The Secretary's and Treasurer's reports were read and approved and in calling the roll we found we had representatives from twelve of our eighteen churches.

The nominating committee presented ballots for election of officers, which resulted in the following being elected: President ..... Kenneth Stout, College Corner Vice President ..... Wayne Betzner, Jr., Loree Secretary-Treasurer... Guy V. Purdy, North Manchester

We were very happy to have Dr. Glenn L. Clayton, President of Ashland College, with us and upon motion the offering of the evening was to be used by the College where most needed. The offering amounted to \$74.67.

Brother J. Milton Bowman had charge of a short memorial service for our departed Brother Charles A. Bame.

Mr. Paul Champ again favored us with a solo, "Wonderful Love of My Wonderful Lord."

Our next meeting will be held on February 19th, and the place of meeting will be announced later.

Mr. Tracy then introduced Dr. Clayton as the speaker of the evening. Dr. Clayton paid a great tribute to our departed Brother Bame, and also to a number of our retired ministers, bringing a challenge to our young people of our churches, citing the dire need for leaders and ministers. He also brought the challenge to us as laymen to do our bit to inspire young men to seek Jesus, in the hope of a call to the ministry. He said that the college was not only attempting to preserve the Christian life in its young people, but to develop a Christian attitude, and that many of those who came not knowing Christ, were accepting Him as Saviour. He also said that there was a noticeable growing of spiritual interest on the Campus.

He was very complimentary of the increased enrollment in the college and seminary. He emphasized the

financial status of the college and said the chapel that is being built is a symbol of the meeting of the need of Christian Education, and that the chapel is needed NOW so very badly as a spiritual center of worship.

Continuing, he said that the top leaders of our nation realize that the problems of the world can be settled through Christian Education in our church-related schools. In closing he emphasized humility in Christian training, saying that Jesus humbled Himself by taking a towel and ministering unto His disciples, thus giving the example that man can become stronger by humbling himself. The key to the knotty problems of the nation today, lies in humility.

Mr. Champ led us in singing, "Blest Be The Tie That Binds," and Rev. Maus pronounced the benediction.

Guy V. Purdy, Secretary.

### Items of General Interest

(Continued from Page 2)

in town attended the merged Sunday School and morning worship."

The Gratis Sunday School had planned what Brother Crick called a "Gala Christmas Party" for Friday evening, December 22nd. We trust that they were able to hold it. The three Sunday Schools of Gratis also have planned an "Old Fashioned Christmas Eve Service." Numbers were to be selected from each church's regular Christmas program and these presented in the Sunday evening program as the churches merged for this service.

Peru, Indiana. Brother J. M. Bowman, Peru pastor, says, "Seven were welcomed into the church on Sunday, December 5th—three by baptism and four by letter. There are others that await baptism."

Dr. I. D. Bowman, father of the Peru pastor, was the guest speaker at the evening service at Peru on Sunday, December 10th.

Elkhart, Indiana. Brother King announces that "The Elkhart First Brethren Junior Church will start with the New Year 1951." He significantly says, "Now the whole family can plan to remain for Worship. No excuse."

The Theme for December in the Sunday evening prayer services has been "Lost Creek, Kentucky, Missions." A new theme is chosen each month. That is a fine idea.

The Elkhart Choir rendered their Christmas Cantata, "Carols for Christmas," on Sunday evening, December 17th.

Nappanee, Indiana. Brother Virgil Meyer reports that the Nappanee Laymen had the largest group to attend the Northern Indiana District Laymen's Rally at the Ardmore Church recently. Twenty-one attended from Nappanee.

A Christmas Concert was rendered by the Nappanee High School Chorus in our church on Sunday afternoon, December 17th.

Milledgeville, Illinois. The Sunday School was in charge of the Missionary Superintendents, Mrs. D. C. White and



Mrs. W. S. Bell, on Sunday morning, December 10th. A Quiet Hour play, in observance of Universal Bible Sunday, was given at the close of the lesson period.

The children of the Sunday School gave their program on Friday evening, December 22nd, with the Christmas "treat" following.

**Waterloo, Iowa.** Brother Spencer Gentle says, concerning the services which the Brethren Youth presented morning and evening, December 5th, "The Youth did a wonderful job! The loose offering, which will go toward the portable chapel project of National Brethren Youth, was over \$66.00."

**Cheyenne, Wyoming.** A note from Brother Frank Garber, pastor of the Cheyenne Church, under the date of December 5th, says, "We are fairly well; weather finest ever, hasn't frozen but one night for some time. Our attendance is again on the gain since the revival meetings, and the group seems to be greatly encouraged. Now that the hunting seasons are past we will have a steady increase in attendance up to about June 1st. The summer seasons are so short here that folks really put in the time enjoying the great out-of-doors during these months. Anyway we are thanking God for the advancement made in establishing the church here."

**Word from Mrs. L. G. Wood.** In renewing her Evangelist subscription Mrs. Wood says, "I do enjoy the Evangelist so much, for it keeps me in touch with the places where Mr. Wood has served as pastor: Mulvane, Kansas, Denver and Tiosa, Indiana, Johnstown, Penna., and others, and I read with great interest of the work they are doing, and follow the work of the following ministers: A. E. Whitted, W. S. Crick, E. M. Riddle, W. R. Deeter, Spencer Gentle, and H. H. Rowsey, as Mr. Wood was at one time their pastor. May our Heavenly Father bless you in your work as Editor."

## Brethren Youth

### MIAMI VALLEY BRETHREN YOUTH MEET

On Sunday afternoon and evening, December 10th, the Miami Valley Brethren Youth met in the West Alexandria, Ohio, Brethren Church, with services at 3:00 and 7:00 o'clock.

Registration came first and showed an attendance for the afternoon of about eighty-five. A devotional program and singspiration opened the afternoon session. This was followed by the business meeting, with Robert Keplinger, Miami Valley president, in charge. At this time it was decided to organize a Miami Valley Basketball League, with the first game to be played on January 6, 1951. The number of teams in the league is as yet not definitely settled. The offering of the afternoon was taken, same to be applied on the "Old Project"—the College Chapel. This offering amounted to \$97.00, making the total for the project now \$326.00. The new project is to include the completion of the \$400.00 Chapel Offering, with the balance which is brought to the next Rally to be applied to the Portable Chapel Fund of Brethren Youth. The next Rally will be held at New Lebanon, the date to be announced later.

At the recreation period the young people made scrap books, using Christmas cards, for Children's Homes and Hospitals.

The host church furnished a very nice meal at the evening hour, after which the group went about the town carolling.

The evening service convened at 7:00 o'clock, with Rev. H. R. Garland, pastor of the West Alexandria Church, in charge. The devotions were in charge of Brother Charles Munson, of Ashland, National Brethren Youth Director. Special musical numbers were furnished by the Junior Choir of the Dayton Hillcrest Church; a quartet from the New Lebanon Church, and a vocal solo by Joyce Gilbert of the West Alexandria Church. The speaker of the evening was Mr. Robert Lucas, Superintendent of the Preble County Schools.

Williamstown won the attendance banner, with seven young people traveling one hundred and twenty-six miles. The total attendance at the evening service was one hundred and fifteen.

Bob Keplinger, President  
Miami Valley Brethren Youth.

## Something On Which To Meditate

A certain pastor felt keenly the absence from the service of a once regular and faithful member. After some time had passed, he went straight to his home and found him sitting by the open fire.

Somewhat startled by the intrusion, he hastily placed a chair for his visitor and waited for the expected rebuke.

But not a word did the minister say. He took a seat before the open fire, then silently took the tongs and lifted a glowing coal from the midst of its fellows, laid it by itself on the hearthstone. He remained painfully silent, as he watched the blaze die out. Then the truant murmured: "you needn't say a single word, Brother, I'll be there next Sunday and every Sunday.—Roann, Indiana, Bulletin.

## The Lips of The Righteous

Solomon, who had acquired great wisdom, wrote one day, "The lips of the righteous feed many."

Solomon knew something about hunger. He had seen parts of his kingdom in famine from time to time. He had read about the hungers of his forefathers in the wilderness when they had sought out the Promised Land.

But Solomon knew that there is a hunger which is deeper even than stomach hunger. He knew that there is an emptiness which is more painful than bodily emptiness. He knew that the words of wisdom and counsel which had come from the righteous and which emanate from heaven are life sustaining.

In these days of acute physical hunger around the world we need to share the things that remove physical hunger but, just as important, all of those who know the Words of God are commissioned to share them, so that from the lips of the righteous the hungry may be fed.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for January 14, 1951

## WHEN CHRIST PRAYED

Scripture Lesson: Mark 1:35; 6:46; 14:32,36; Luke 6:12;  
John 17:1-26; Matt. 6:15-13.

## For The Leader

SOME ONE HAS SAID that if Christ, the Divine Son of God found it so necessary to pray to His heavenly Father, how much more must we keep in that prayer fellowship with Him? Truly Christ did spend much time in prayer with God. Before the great battles of life, He was found deep in prayer. He was here to do the will of God Who sent Him. To rightly do that will, Christ desired to keep in fellowship with God. His prayer life is a pattern for us. It is a downright disgrace, that the Christian of today tries to do the work of the Lord with so little actual consulting of the Lord as to what His will is in the matter. (We have a sneaking suspicion that much "church work" done by Christians today is not of Christ's will, and thus it doesn't matter whether or not we consult Him about it.) We are assured that when we look to the Lord in prayer, that He will help us, and that right soon. It is good for us to study His procedure in prayer, and then enrich our own prayer life by a constant prayer fellowship.

## DISCUSSION

1. IN THE MORNING. We have the little chorus which goes, "God answers prayer in the morning, God answers prayer at noon, God answers prayer in the evening, So keep your heart in tune." A real nice chorus, with a nice pointed message. Note in Mark 1:35, that Jesus went into a solitary place in the early morning to pray. Why, He wanted to have some time alone with God. Note that Jesus went voluntarily. There was no call to prayer, no church bell ringing. Simply, the desire on His part to be in prayer with God. Note that God answers prayer in the morning. There is no better time to seek His favor and grace than the early morning hour. When you arise in the morning, be sure to get your heart in God's fellowship for the day. After Jesus had prayed, He went back into the town and healed many people.

2. TOO BUSY TO PRAY. Don't laugh, for we are too busy to pray! The old fashioned prayer meeting of the church is very unpopular. And there is a reason why the attendance and interest is so poor. We don't take time to pray in the midst of a busy week. But look what Jesus did. Mark 6:46 tells us that Jesus dismissed the crowds and departed into a lonely place—to pray. Looking at it from our viewpoint, it was a poor time for a leader like Jesus to run away by Himself. Just before this He had fed the multitudes. Here He had shown power and ability. When He was at the peak of His power He runs away to pray. We wouldn't do that, would we? No, we'd be so busy taking care of "our public" and our popularity, that we'd have no time to pray. And also, we wouldn't feel that prayer was needed—not when the crowds were

marvelling at our accomplishments. Take a lesson from Jesus, young people. In the midst of His busy day, when we would think we'd need prayer the least, Jesus goes off by Himself to pray to God. Let us never say we are too busy to take time to pray. Remember, God answers prayer at noon.

3. ALL NIGHT IN PRAYER. Have you ever continued in prayer all night? Luke writes in chapter six, verse twelve, that Jesus did this. The day following He chose His twelve disciples. Have we ever considered any decision we had to make important enough to spend all night in prayer? We have heard of people worrying and crying all night about things. Try praying all night, and things will right themselves. This business of dashing off a ten-word prayer like a telegram to God, and then expecting Him to solve all major and minor problems for us is entirely unChristian. That is presuming too much on the good graces of God. We well know that people tell us to "say our prayers and leave the rest to God and go to sleep." But that does not imply just throwing a prayer and then throwing the whole matter onto His shoulders. We should say our prayers, trust Him, and then go to sleep. However, sometimes it will take us all night to say our prayers. This is what is called "prevailing prayer." Sometimes God tests our faith, our desires by withholding things we feel we must have. Here is opportunity for us to pray enough for them. We have not because we ask not. So, consider the value of spending a night in prayer about your decisions and needs in life.

4. IN THE HOUR OF TRIAL. Jesus knew on the eve of the crucifixion, that in less than twenty-four hours the rich warm red blood which then flowed through His throbbing heart and veins, would gush out from His wounded side and crystallize as the eternal blood-sacrifice for the sins of men. Before this took place He went through more prayer with His Father. He had come here to do the will of the Father. Now, with no thought of going back on His purpose, He communes with God, to be certain that that which He was about to do was truly the absolute will of God. Would that we were that conscientious in our desire to do the will of God. He came from Gethsemane assured that He was on the right course. The successfulness of His sacrifice on the Cross attests to the power of prayer with God before the great event.

5. THE LORD'S PRAYER. Here is a prayer which many Christians can quote by heart. Break it down and study it bit by bit, and you will find the greatest eternal truths of prayer life. Honor and glory for Christ, humility and submission for the Christian, dependency, and acknowledgment of personal weaknesses are all included. There is no place for self-righteousness or pride in the Lord's prayer. We bet that if a lot of our preachers would preach several sermons to their congregations on the deeper meanings of The Lord's Prayer, that a lot of these people would quit "saying" it in church. If many people were called upon to pray earnestly from the heart the things that Jesus gave in the Lord's prayer (in words of their own) they couldn't bring themselves to do it. So, this prayer is more than a model prayer. It is a prayer which, when truly prayed, will bring confession, consecration and power to the conscientious Christian. In studying about the prayers of Jesus, seek to learn the lessons to be incorporated in our daily prayers.

# Prayer Meeting Studies

By C. Y. Gilmer



## HOLD THOU MY THOUGHTS

Hold Thou my thoughts, for as I kneel  
To worship Thee and pray,  
Some vagrant thought, some trifling thing,  
Doth lead my mind astray.

Hold Thou my thoughts, for while mine ear  
Would listen to Thy Word,  
Some sight, some sound, claims eye or ear;  
Thy message is unheard.

Hold Thou my thoughts, for when I seek  
To give my heart to Thee,  
A host of Satan's darts drive in -  
And storm the heart of me.

Oh, hold my thoughts and shield mine eyes  
From all distracting things,  
And aid my praise, my thoughts, my heart,  
To rise upon Faith's wings!

—F. B. Stone.

## "AS A MAN THINKETH"

Scripture: Prov. 23:7; Phil. 4:4-9

Seed Thoughts for Discussion:

**G**OD KNOWS OUR THOUGHTS (Psalm 139:2; 94:11). God in His Word tells man what a man thinks (Amos 4:13; Heb. 4:12). To please God our thinking must be under the control of Christ (2 Cor. 10:5). When we think God's thoughts after Him we despise our own thoughts (Psalm 119:113). We are to ask God to correct our thinking (Psalm 139:23; Isa. 55:7-9; Prov. 16:3).

How may we account for the lack of communion and fellowship with God (Isa. 59:2)? We cannot saunter into God's presence at any time with any sort of life behind it and perceive that God is there (Psalm 24:3-6). A spiritual qualification is needed for the desired experience (1 John 1:5-10). Sight worship without purity of heart is condemnation (1 Cor. 11:27, 29). But through self-examination one may obtain a clean heart and a right spirit (v. 28). Only the pure in heart can see God.

Where there is a Christian there is the Holy Spirit (Gal. 4:6; Rom. 8:9b). His presence can be experienced only within our hearts (1 Cor. 6:16). Our conscience and ideals, if trained according to God's Word, are God's voice (Psalm 19:14). The only way one can commune with God is through his own heart (Psalm 77:6). Christ cannot have fellowship with a defiled saint, but He can and will cleanse him (John 13:8b; Eph. 6:26; Isa. 1:18).

We are to seek God in our own hearts (Isa. 57:15). To mount to God we have to enter self (Isa. 66:2). Finding God is letting God find us (Psalm 34:18; 51:17). As run-

away children we must consent to be found (Isa. 55:7). We are to watch mysterious and strange moods (1 Cor. 15:58). If we are tense and cross we need His rest (Matt. 11:28, 29). We need to come apart from the world and rest awhile (Mark 6:31). No one can be wrong with man and right with God (Matt. 5:23, 24; Rom. 12:18).

We are to love the Lord with all our mind (Matt. 22:37). We are to study the Scriptures to know God's will, and to do that will from the heart (Eph. 6:6; Psalm 119:11). Love renders obedience effective (1 Cor. 13:1-3). Pray for a clean heart, a right spirit, a loving and a willing heart (Isa. 26:3).



## Comments on the Lesson by the Editor

Lesson for January 7, 1951

### JESUS BEGINS HIS MINISTRY

Lesson: Mark 1:9-20

**S**INCE OUR LESSONS for this quarter are found in the "Gospel According to Mark," we are suggesting that the first thing you do is to turn to that Gospel of sixteen chapters and read in its entirety. Even a rather slow reader can do this in less than one-half hour. I have known it to be done in less than fifteen minutes. Doing this will give you a very good picture of the three and one-half years of the ministry of Jesus here on earth. It will then be easier to fit these twelve lessons of the quarter together as a whole.

Mark was not at all concerned about the birth, youth and early adulthood of Jesus. He takes these as a matter of course, feeling that they are so well established that it is not at all necessary to deal with them. It is indeed heartening to know that one who was so close to the early disciples, as Mark, had no doubt as to the authenticity or the historicity of the early life of our Lord. He could not have written as he did had he not had implicit confidence in the reliability of the witnesses of the birth and life of Jesus.

So he begins the writing of his Gospel story with the significant words, "The beginning of the Gospel of Jesus Christ, the Son of God." He recognizes in this opening sentence, particularly by the phrase, "the Son of God," all that is embodied in the Incarnation, the Virgin Birth, and the Atonement offered by the Father God. Therefore he needs no other reference to all this, but begins squarely where he means to place the emphasis.

In our lesson topic, "Jesus Begins His Ministry," and in the Golden Text, which tells of the purpose of His ministry, we find our thought for the day's study. We find Jesus' ministry sanctioned by the voice Almighty God, as He (Jesus) comes from the baptismal waters where he has received this sacred rite at the hands of John the Baptist, that He might "fulfill all righteousness." We



need remember that God does not sanction that which He does not approve.

We get a lesson for ourselves in verses 12 and 13. Immediately after Jesus had accepted God's commission to preach the Gospel, in the words, "Hear Ye Him," the Word says, "the spirit driveth him into the wilderness" where He was "tempted of Satan." The Arnold Commentary calls attention to the fact that the word "spirit" in verse 12 should be capitalized, since it definitely refers to "The Holy Spirit," which is shown thus in the Revised Version.

The lesson we should learn for ourselves is that just as soon as we commit our all to God, and we need proving, Satan begins his work upon us to try to win us away from the Father's love and care. He promises us everything, knowing that in reality he can, in the end, give us nothing except condemnation in God's sight. That is Satan's plan and purpose—to take us away from God.

But likewise we should learn, and this is more important than anything else, that the best way to overcome temptation is by a knowledge and use of God's Word and to be able to say, "It is written."

Jesus began His ministry with a call to those who would become "real" followers, and on whom He could depend to carry on His work following His sacrifice, which He knew, from the beginning, must come to pass. The only way Jesus had of continuing His ministry was to gather a few chosen ones about Him and teach them the things He had come to earth to proclaim. In speaking to these same disciples on the last night He was with them on this earth, He said, "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain . . ." And did they bring forth fruit, and did it "remain?" Most certainly!

What if they had not been true? We would not have the "written" Word before us today. And if we are not true to the task assigned to us to "keep" the Word constantly before our generation, what of the future? The task is not easy; but it is one that must needs take every energy we possess to bring to fruition the ministry which Jesus began here on earth. Ours is the task, and ours the opportunity. He is depending on us.

## Christmas Lights

The lampions lighted, clean-chimneyed and trimmed,  
On country-folk tables are piercing the panes  
Along the broad highroads and narrower lanes.  
Villages glow as carols are hymned.

Glad lanterns are kindling the wreaths greenly curled,  
Newly hung; they are starring the city-street doors.  
Tuned to this brightness, the tired spirit soars:  
This blazing; these windows illuming the world.

Yet, all—all are one insignificant spark,  
One fragment of flame, when compared with the Light  
God sent down to men on that holiest night  
To dazzle their dark.

—Annabelle Merrifield.



## News From Our Churches

### COLLEGE CORNER, INDIANA

Sunday morning, November 26th, we awoke to find a blanket of snow covering all the countryside. Many roads in this vicinity were completely blocked by huge drifts and many members were snow-bound, making services at the church impossible.

The fall communion of the church was held on the evening of November 19th. There were forty-nine members present.

On November 20th six men from the College Corner Church attended the Southern Indiana District Laymen's meeting which was held at the Corinth Church at Twelve Mile, Indiana.

Mr. and Mrs. Charles Trent celebrated their Golden Wedding Anniversary on December 17th, with a dinner at the church for their family and "open house" at the church from 2:00 to 4:00 o'clock in the afternoon. Mr. and Mrs. Trent have lived in this community for nearly forty-three years, coming here from Illinois in 1908. They have four children living in and near this community. They have thirteen grandchildren and three great grandchildren. Both Mr. and Mrs. Trent united with the College Corner Church in April of 1908, during a meeting which was held by Dr. I. D. Bowman, and have been faithful members these many years.

Mrs. Howard Roby.



### ASHLAND, OHIO

The Ashland Church has just experienced a week of services, the meaning of which will linger a long time in the minds and hearts of the congregation—this by reason of the inspiration and consecration exhibited by the Ambassador Quartet of Ashland College and Seminary in this short period of evangelism. These young men—Harold Barnett, Bob Keplinger, Phil Lersoh and Lyle Lichtenberger, all ministerial students—have left a lasting impression upon all who attended the nine services which they held from December 3rd to 10th, not alone because of the inspiring music and down-to-earth gospel messages, but by reason also of their well planned and executed programs.

As we sat and listened to them, service after service, we became more and more impressed with their sincerity of purpose and their love of the Lord. They were not playing a game, but were in deadly earnest in going about their task of setting forth the Gospel Message in Song, Sermon and Service. The Ashland Church has not experienced in attendance and interest, in years, in any series of special services, such as that which was shown throughout this week of evangelistic effort.

Each of the young men brought two of the messages, with the Wednesday evening service devoted to a special



sacred musical program which carried the same evangelistic appeal as did the other services.

While there were no decisions visible outwardly, yet there is a feeling that there was a definite strengthening of faith among those who were in attendance, and that in many hearts there was a firm resolve to live more closely to the Lord.

The climax of the series came on the final Sunday evening, when, at the close of the service, Lyle Lichtenberger who was in charge of the meeting, called for a number of men of the church to come forward as representing the various phases of the work of the church. After the pastor, Brother Rowsey had lighted a large candle, as a token of the presence of Christ, each of these men also lighted a smaller candle from the larger one, and knelt in prayer, thus symbolizing reconsecration of the church in its work. The prayer of reconsecration was offered by Brother Rowsey.

Representing the activities of the church and of the college and seminary were: Church Moderator, E. P. Lersch; Chairman of the Board of Trustees, Elton Whitted; Chairman of the Deacon Board, W. A. Beeghley; Sunday School Superintendent, Donald Bame; Youth Director, Carl E. Mohler; President Glenn L. Clayton for the College, and Dean M. A. Stuckey for the Seminary. While all remained kneeling, following the prayer, "The Lord's Prayer" was sung most beautifully by Harold Barnett, after which the pastor pronounced the benediction.

As the service closed a great feeling of reverence seemed to steal over the entire audience, testifying to the fact that the service had been very meaningful to each and every one.

Too much cannot be said for these fine boys and their work. We cannot recommend too highly the services of these young men. To know them is to love them, for they preach the Word, sing with feeling and understanding, pray with assurance, and live each day as they must be—a living testimony of that which they preach. Any church which is willing to cooperate with their program, cannot help but be blessed and benefited by their presence.

May the Lord richly bless them in their further services among our churches.—F. V.



#### MEETINGS AT GATEWOOD, WEST VIRGINIA

On the thirtieth of October, the day after the close of very nice meeting at the Maurertown church, the pastor and his wife set sail over the mountains for Gatewood, West Virginia. And there are mountains twixt Maurertown and Gatewood. We were assigned to the pastor's home for headquarters. Here we spent our nights and took our breakfasts. The other meals of the day were served at the various homes of the church. The hospitality was tops. We never found any more agreeable folks anywhere. They were gracious in all their attitudes toward the visiting workers and very attentive and appreciative in the service hours. And in spite of a bad spell of weather on a few of the evenings, they turned out exceedingly well. There was nothing to be desired so far as assistance of all kinds was concerned, but that it was given.

And those folks do love the Lord and one another. And

they have great respect for their minister which is also an excellent thing in any church. Brother Bolton has been in the community and church a very short while, but he has gained the respect and confidence of everybody.

The pastor, Brother Cecil Bolton, Jr., is also principal of the local grade school and that made it a little unhandy for the visiting evangelist, for we had to go it alone most of the time. Yet the folks were helpful there too, and we got about nicely. The pastor was able to go along for evening calls and supper meals. But the rest of the time he was engaged in other things. And he is the first full time pastor this church ever had in all its history. They have regular morning and evening worship on Sundays and mid-week meetings too. We feel that there is the foundation for a large church here. And the people are readying themselves for a larger church house one of these days.

This is a mining community and about all the folks of the church get their living directly from the coal mines. Oak Hill, also a mining center church, is only about six miles from Gatewood.

Now we had the usual evangelistic message each evening, but we also had the stereopticon and a large number of Bible pictures which we showed each evening for ten or twelve minutes. This feature seemed to be enjoyed very much. We also had special musical selections quite each evening. The local choir was very faithful and they sing real well and are ready to accommodate at every turn. Brother Sam Duncan and his Oak Hill choir were there one evening and sang several appropriate selections. And several evenings there were folks from the Oak Hill group on hand to worship with us. The pastor, Brother Smith Rose, also came over several evenings and gave his voice and presence to help make things go. All this was appreciated by both the pastor and church and also by the evangelist. Several ministers from the nearby community also were on hand at different times, and they also gave themselves to the good of the meetings with their prayers. All in all a very nice and we feel profitable time was had by all.

The meetings went along nicely and all seemed well until the last afternoon, that is the afternoon of the closing Sunday. Then we were all saddened and put up against something very different. The pastor's mother, and we should mention that the pastor is a bachelor and lives with his mother and father in a cottage they acquired and remodeled last summer, yes, the pastor's mother was not feeling any too well the last half of the meeting time. She had suffered three attacks of rheumatic fever in recent years and those attacks left their mark. When we returned from the noon meal and a visit made afterwards, we found the lady suffering an attack of some kind. The pastor said he had seen her have many such attacks, and that relieved our anxiety somewhat. But this attack was different and soon the lady was very sick. The husband ran to a neighbor's house to call the family doctor. The doctor was not available and the husband returned empty-handed. But still the lady got worse and then the writer and his wife jumped on the Ford and went for doctor and other aid. We got both. But when we got back after just a few minutes, the son met us and said the mother had passed away before we had gotten out of sight. What

to do. Well we did what we could and gave the pastor all the assistance we could. The body was soon removed to the funeral home and we went to work to get things in order again. Then what about the evening services. The pastor told the writer that we would go right on as during the week day evenings and we did. Bravely he attended and took his part as before. The house was filled to capacity, but what an atmosphere in which to close a series of meetings. But we kept faith with the Lord, and leaving all to Him we carried on. That evening a man whose wife had been a member of the church for years, came forward and there was great rejoicing in spite of the sadness that was in the hearts of the people.

We just stayed with the pastor that night and the next morning early we were on the way back home over those mountains. We arrived home in good time but were weary, worn and tired. But a few days took care of that and we were on the way as usual. Our prayers do go out to both Brother Bolton and his father and also to the folks of the church who were hurt by that occurrence that last Sunday afternoon.

In a closing word to this all too long letter we would

like to say an encouraging word to the people of the Gatewood church. We feel that they are just beginning to get the work done for which they are established. Our prayers and the prayers of the brotherhood should be given for them. They are a whole-souled people who do enjoy religious services. May their tribe increase. The evangelist and his life partner shall never forget all the nice things said and done by those folks.

And before we close we should note that one day, election day it was, we had the privilege of being entertained at the home of our good friends, Rev. and Mrs. Smith Rose. And to make that event all the more enjoyable, Brother A. R. Baer and his good wife were on hand to participate in the pleasures of the hour. Mrs. Baer is an old-time parishioner of the writer and "Ted" was a college pal of some few years back. They also attended the services that night. All these things helped make our journey and time in Gatewood very nice and in spite of the tragic close we still remember the good things and hope to keep them in mind over the years. God bless the pastor and people of that live and agreeable group of folks.

E. L. Miller, Evangelist.

## WHERE TO SEND YOUR OFFERINGS

So much confusion has resulted in the sending of offerings, with checks made out to the wrong person or Board, that we are again printing the list of the places to send the offerings, together with the way to make the checks or money orders. When checks are sent, for instance, to the Brethren Publishing Company, for an offering for Ashland College, (as has been done in just recent months) or to the Missionary Board for the White Gift Offering, this makes confusion in the bookkeeping of each Board. So all the Boards join in asking that the ones who send in these offerings take note of the following:

### SEND ALL MISSIONARY OFFERINGS TO:

The Missionary Board of the Brethren Church,  
524 College Avenue, Ashland, Ohio  
Make checks payable to: The Missionary Board of the Brethren Church.

### SEND YOUR WHITE GIFT OFFERINGS TO:

Dean M. A. Stuckey, Treasurer,  
523 Samaritan Avenue, Ashland, Ohio  
Make checks payable to: The National Sunday School Association.

### SEND ALL PUBLICATION DAY OFFERINGS AND PRESS FUND GIFTS TO:

The Brethren Publishing Company,  
524 College Avenue, Ashland, Ohio  
Make checks payable to: The Brethren Publishing Company.

### SEND ALL BENEVOLENT OFFERINGS TO:

Rev. L. V. King, Treasurer  
1101 Middlebury Street, Elkhart, Indiana  
Make checks payable to: L. V. King, Treasurer

### SEND ALL ASHLAND COLLEGE OFFERINGS TO:

Ashland College, Ashland, Ohio  
Make checks payable to: Ashland College.









